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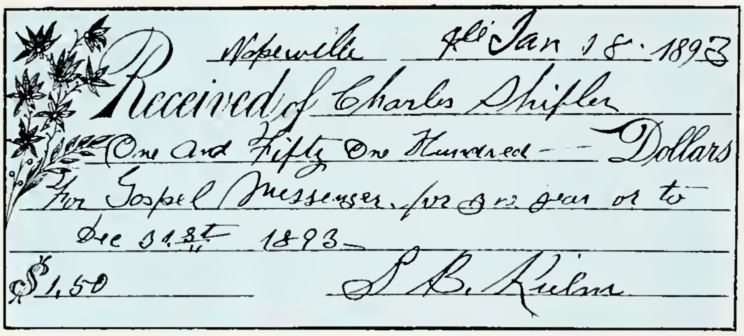
Church of the Brethren January 1994

Messenger

From the Editor

From time to time, readers send me little curiosities from MESSENGER'S past. Sometimes it is an issue of *The Gospel Messenger* from the 1880s. Sometimes it is an obituary or other item from an early issue, which someone clipped and tucked away in a family Bible. Sometimes it is a handwritten note from the pen of one of my long-gone predecessors.

For several years now, I have had this receipt that was sent to me by John Bollinger of Grabill, Ind. The subscriber named on the receipt was Charles Shiffler. According to brother Bollinger, Charles Shiffler was a member of a pioneer family of Naperville, Ill. He also was the grandfather of John Bollinger's wife. The Shifflers, Erbs, Frys, and others were among the founders of Naperville congregation (see May 1993, page 5).



Naperville 4th Jan 18·1893

Received of Charles Shifler

One and Fifty One Hundred — Dollars

For Gospel Messenger for one year or to Dec 31st 1893

$1,50 S. B. Kuhn

But what really attracted my attention was the amount of money listed on the receipt. For $1.50, Charles Shiffler received *The Gospel Messenger* for one year.

Think for a moment. Nowadays, everything you buy makes a big jump in price from one year to the next. What you buy for $10 today likely will cost $15 by this time next year. So it's rather remarkable that a year of MESSENGER has risen in cost only from $1.50 to $12.50 . . . *in a century!*

Readers back in Grover Cleveland's time, Brethren in Bill Clinton's time, receiving their denominational publication and finding out what the Brethren are doing . . . and for such a bargain. We are pleased that we can continue to offer that bargain. Our New Year's wish, however, is that more Brethren would take advantage of that bargain.

Do you know someone who is not taking MESSENGER? Give a little encouragement to subscribe. Or subscribe for that person. The magazine that sold for $1.50 a year in 1893 is still "must reading" for every Brethren, at $12.50 a year, in 1994.

Kermon Thomasson

COMING NEXT MONTH: A look ahead to the 1994 Annual Conference, with a preview highlighted by a profile of moderator Earl K. Ziegler.

Messenge

Vol. 14~~4~~3, No.1 January 1994

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Messenger is the official publication of Church of the Brethren. Entered as sec class matter Aug. 20, 1918, under Act Congress of Oct. 17, 1917. Filing date, 1, 1984. Messenger is a m of the Associated Church and a subscriber to Religi News Service and Ecume Press Service. Biblical quotations, unless otherw indicated, are from the New Revised Standard Version.

Subscription rates: $12.50 individu rate, $10.50 church group plan, $10.50 subscriptions. Student rate 75¢ an issu you move, clip address label and send new address to Messenger Subscriptio 1451 Dundee Ave., Elgin, IL 60120. A at least five weeks for address change.

Messenger is owned and published times a year by the General Services C mission, Church of the Brethren Gene Board. Second-class postage paid at El Ill., and at additional mailing office, Ja 1994.

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ISSN 0026-0

POSTMASTER: Send address cha Messenger, 1451 Dundee Ave., Elgin. 60120.

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redits:
over: Grant Heilman
11-12: Mark A. Kurtz
Janet Tubbs
op: art by John Gelsavage
ight: Wendy McFadden
eft: Irene Shull-Reynolds
eft, 24: Religious News Service
Jedd Schrock
: Church World Service
left, 15 left: Joan Gerig
right, 15 right: Margaret Woolgrove
: H. Armstrong Roberts
: David Radcliff

In Touch

Taking the plunge

River wading probably wasn't on **John Tubbs**' resumé before last summer, but after three months on a pastoral exchange in Nigeria, it most certainly could be. No baptistries necessary; just come on down to the water's edge and step right in.

A highlight for John Tubbs during his Nigeria stay was assisting Garkida pastor Abraham Wuta Tizhe in baptizing new converts in the Hawal river. John is pastor of Rocky Ford (Colo.) Church of the Brethren.

John, accompanied by his wife, **Janet**, was the first US Church of the Brethren pastor to visit the Church of the Brethren in Nigeria (*Ekklesiyar Yanuwa a Nigeria*—EYN) in the pastoral exchange program, which already has brought two Nigerian pastors to the States.

The exchange was more of a pastoral intervisitation than a pastoring stint in one congregation. In the course of the Tubbs' three-month stay in Nigeria, they visited 25 EYN churches.

John took on many pastoral duties while in Garkida, including leading prayer meetings and Bible study, and doing house-to-house and hospital visits. Janet participated in the Garkida women's fellowship and helped John in his duties.

John found the Nigerians very gracious hosts, and described his assisting a pastor with a baptismal service at Ghung as "a privilege."

Another high point of his experience was preaching at the dedication of a church building for a congregation that had been started as a "preaching point" by Stover Kulp in 1961.

John's participation in this service gave him the sense of having a tie with one of the pioneer Brethren missionaries of EYN's history.

The real purpose of the pastoral exchange program, as John sees it, is "building relationships between the US church and the Nigerian church (and of) going and being among the people."
—Margaret Woolgrove

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," Messenger, 1451 Dundee Ave., Elgin, IL 60120.

Seat of learning

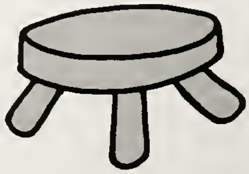
You can't beat "hands-on" learning, so when **Janice Shaw-Morgan** was teaching her fifth-graders about self-sufficiency in colonial America, she set each of them to making a chair.

The children quickly gained an appreciation of the colonists making do with what they had. "Back then," said one pupil, "they had no table saws. And it's not easy to cut wood without one."

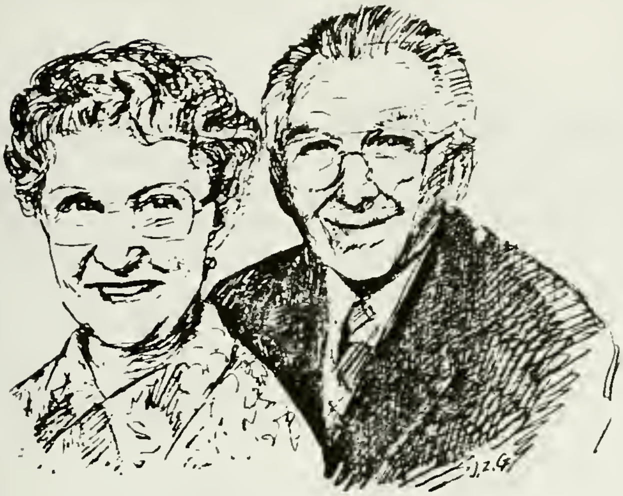
The children designed their own chairs, first building a cardboard scale model. Janice supplied most of the wood, and parents helped out in class.

The finished products, ranging from three-legged stools to arm chairs, showed a high degree of creativity. Explained Janice, "We took the viewpoint of furniture as art, so the kids could try anything they wanted to."

Janice, a member of San Diego (Calif.) Church of the Brethren, felt her goal was met, and some of her pupils were so pleased with their work that they decided to use their new chairs. Rachel Aquino, who decorated her high-back chair with strawberry-patterned seat cushions, said, "I'm going to sit on mine the rest of the year."



Janice's pupils planned to try soap-making next. Clearly the pioneer spirit is alive and well in California.



Margaret and Stanley Nowak

You had to be there

Two Who Were There (Wayne State University Press, 1989) is the biography of a man not only deeply convicted of his beliefs, but also convicted for them. "He . . . may not have much in his feet, but he certainly has a lot in his head" is how **Margaret Collingwood (Nowak)** described the man who was soon to become her husband, after their first dance together in 1931.

That "horrible dancer" was **Stanley Nowak**, a Polish immigrant who worked unflinchingly in the 1930s and '40s as a labor organizer and later as a 10-year member of the Michigan state senate. Stanley's association with the American Committee for the Protection of the Foreign Born, and other supposedly "subversive" organizations led to denaturalization and deportation proceedings being filed against him in the heyday of McCarthyism and the Walters-McCarren Act. These proceedings were not revoked until 1958, when a US Supreme Court decision finally cleared the charges.

Margaret, the author of the book that documents this struggle, and a member of the Church of the Brethren all her life, tells how in the 1930s she became sure that God was directing her "into a new pathway of service in keeping with . . . Brethren traditions."

She went through a period of disenchantment with the church in the 1930s, believing that ". . . instead of seeking God in the ceremonies and rituals of the church, one would find what we call God in a dynamic way in the struggle for human needs and human dignity, which . . . was the truest form of worship."

Margaret came back to the church in the 1940s when she saw the acts of service that the Church of the Brethren was doing all over the world during and after the war, and she has been an active member ever since. She and Stanley still attend Trinity Church of the Brethren in Detroit, Mich., when their health permits.

Margaret is now 85 years old and Stanley is 90. And although Stanley's dancing may not have improved, one suspects that it matters less these days.—Margaret Woolgrove

Names in the news

Mildred ("Millie") Eisemann, a member of Ephrata (Pa.) Church of the Brethren, has received the Harry C. Robinson Sr. Humanitarian Award from the Lancaster County Human Relations Council. Among her many community services, she has worked in Brethren Disaster Relief and Cooperative Disaster Child Care.

- **Wilfred E. Nolen**, a member of Highland Avenue Church of the Brethren, in Elgin, Ill., has received an Outstanding Service Award from Bridgewater College. In recognizing him, the college noted his work as executive secretary of Brethren Benefit Trust, which oversees the denomination's pension plan, and the Brethren Medical Plan, a self-insurance program.

Wilfred E. Nolen

- **Aldene Ecker**, a member of Highland Avenue Church of the Brethren, in Elgin, Ill., was presented with the 1993 Maurine Withers Award for a lifetime of achievement in the mental Health Field. The award came from the Elgin-based Ecker Center for Mental Health, which the award recipient founded. He is retired now, and lives in Fairfield, Tenn., where he continues to promote mental wellness.
- **Ron Cox**, of Kiawah Island, S.C., retired from a career in computer systems, had an exhibit of his wood art and crafts creations at Bridgewater College, the first half of December. The late-blooming artist has won several awards for his work at South Carolina art shows.
- **Galen Young**, a member of Drexel Hill Church of the Brethren, in Philadelphia, Pa., has received a Distinguished Service certificate from the American Osteopathic Association, in recognition of his outstanding service to the profession.
- **Cecil Fike**, a member of Faithful Servant Fellowship, in Atlanta, Ga., and director of pastoral care at Kenniston Hospital, in Atlanta, has been honored as Chaplain of the Year by the Georgia Society of Hospital Chaplains.
- **Kathy Harkins**, administrator of The Palms of Sebring (Fla.) retirement home, has been named Administrator of the Year by the Florida Dietary Managers Association.

Remembered

Von Hall, 64, died October 25, in Ames, Iowa. He served as an agricultural missionary in Nigeria (1957-1975) and in Niger (1975-1976).

Close to Home

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

Behind the red door

"Come to the white church with the red door" is the invitation issued by Stafford Frederick, pastor of the 49-member **Olathe** (Kan.) Church of the Brethren (see February 1990, page 3).

Olathe Church of the Brethren, at the corner of Elm and Pine, is the only church in town with a *red* red door. It even may be the only Church of the Brethren meetinghouse in the denomination that has a red door.

It's easy to give directions for finding the Church of the Brethren in Olathe, Kan. Just tell the seeker to look for the church with the bright red door.

The frame church was constructed as a rectangular building in 1893. For 40 years, entry was made through two doors on the Pine Street side. Women entered through one door and men through the other. The sexes were separated inside as well.

This Brethren tradition, along with prayer coverings, lined hymns, and a meal with old-time recipes, was observed October 2-3 during the congregation's centennial celebration. A woman who arrived late for the Sunday service on October 3 unknowingly came in through the men's door and would have sat in the wrong section, but the brothers pointed out the error to her.

In 1954, a vestibule with two large windows and an exterior cross was added to the building, on the Elm Street side. The old double doors that had segregated the sexes were eliminated, and a single entrance was created on the Pine Street side of the vestibule.

That door and the outside cross were painted brown until 25 years ago, when then pastor Truman Reinoehl repainted them. "After the first stroke of the brush, I realized that the color was more red than I had expected," recalls Truman. "But I already had the paint, so I finished the door and then painted the cross."

People liked the effect, so the door and cross have remained bright red ever since. "I can be feeling like Grumpy the dwarf (from the movie "Snow White"), but the sight of that door gives me a spiritual uplift," says Lois Williford, a long-time Olathe member.

In preparation for the centennial, the church was repainted white, and a fresh coat of bright red enamel was put on the door and cross. One former member responded to his invitation to the celebration by asking, "Is the door still red?"

Entering its second century, Olathe is considering building an addition to its 100-person-capacity sanctuary or relocating to another church building. But whatever decision it makes, one thing is understood: The trademark red door stays red.—Irene Shull-Reynolds

Irene Shull-Reynolds is a freelance writer from Lawrence, Kan.

Compañeros en Cristo

Shenandoah Distict has begun a new global mission project, "Compañeros en Cristo" ("Partners in Christ").

The project has three parts, the first of which is "Partners with Puerto Rico." The district already has begun giving financial support for the associate district executive for the Puerto Rico area of Atlantic Southeast District. Visits between Shenandoah District and Puerto Rico have begun. In the second part of the new outreach ("Project Global Village"), David and Adela See (members of the fall 1993 Brethren Volunteer

Shenandoah gives financial support for Puerto Rico executive Pedro Brull.

Service unit) are working for two years in Honduras. The district provides $12,000 to support the Sees.

The third part of the project places emphasis on a Hispanic ministry in Shenandoah District, with there likely being a ministry begun in the Harrisonburg, Va., area.

Compañeros en Cristo is part of Shenandoah District's Vision for the '90s campaign.

Pleasant Dale Church of the Brethren, near Fincastle, Va., dedicated a "Peace Pole" on Peace Sunday, October 24. The pole was a gift from Kermon Carter, a son of pastor Karen S. Carter. A guest speaker was Jeremy Rhoades (at center, in white coat), president of Virlina District Youth Cabinet.

Campus comments

The **University of La Verne**'s 1993-1994 undergraduate enrollment of 1,066 on the main campus is the highest in the school's 102-year history. ULV's total enrollment is 5,300.

- The world-renowned AIDS Quilt, an enormous creation of 1,920 panels sewn together in groups of eight to create 12-foot squares, is tentatively scheduled for display at **Elizabethtown College** in March. The quilt, first displayed in Washington, D.C., will feature in an AIDS Awareness Week at the college.

OUR BROTHER NEXT DOOR

- **Bridgewater College**, at its October 23 homecoming, showcased the publication of the college's centennial history, *Bridgewater College: The First Hundred Years, 1880-1980.* The history was written by Francis F. Wayland, a 1930 graduate of the college.
- The **University of La Verne** has one of the most ethnically diverse student bodies in the nation. The percentage of minority students in ULV's undergraduate program is twice the average in other colleges and universities in California, and three times the national average in higher education.
- **McPherson College** students participated in a "hunger banquet" November 16, sponsored by the school's Peace Awareness group. By random drawing, the participants were served meals that represented different levels of income around the world, from rich to poor. Proceeds from the "banquet" and from students fasting November 16-17 went to Oxfam America, an agency that funds self-help development and disaster relief in Africa, Asia, the Americas, and the Caribbean. These fundraisers were part of a larger observance of events designed to raise social consciousness about hunger and the homeless (see next item).
- Several **McPherson College** students took an "urban plunge" November 20-21, immersing themselves for 48 hours in the life of homeless people in Wichita, Kan. The students dressed in old clothes, panhandled, ate out of dumpsters, slept outside, and talked with homeless people in order to experience what it is like to be without a home.

Let's celebrate

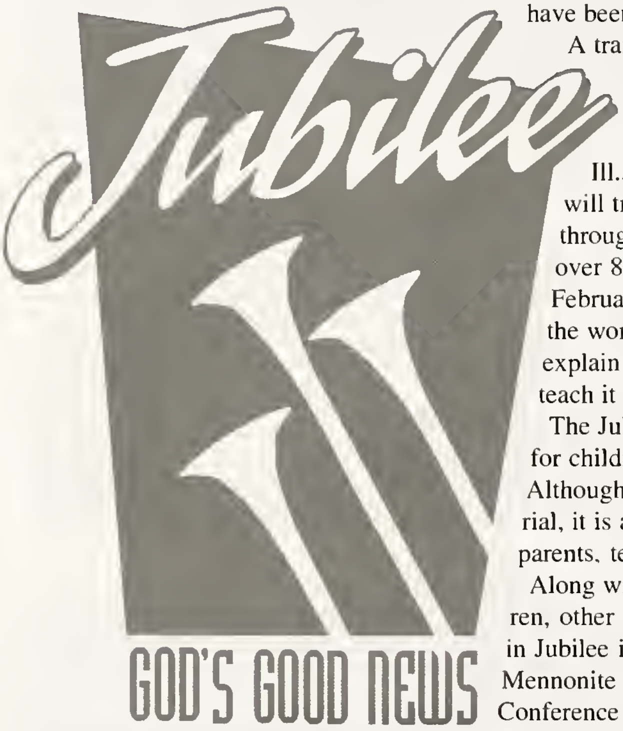
Everett (Pa.) Church of the Brethren celebrated its 100th anniversary November 7, with former pastor Earl Hostetter as guest speaker.

- **Roanoke** (Va.) **First** Church of the Brethren completed its series of centennial celebrations October 16, with former pastor Earl Mitchell as guest speaker.
- **Poages Mill** Church of the Brethren, Roanoke, Va., dedicated its renovated sanctuary October 3.
- **Williamson Road** Church of the Brethren, Roanoke, Va., celebrated its 45th anniversary October 10-13, with World Ministries Commission executive Joan Deeter as guest speaker.
- **Eden** (N.C.) Church of the Brethren dedicated its new education wing October 17. Its present building was dedicated in 1949.
- **Oak Grove** Church of the Brethren, Roanoke, Va., marked its 85th anniversary October 10 with an "old-fashioned Sunday" celebration. Former pastor Lawrence Rice was the guest speaker.
- **Olathe** (Kan.) Church of the Brethren celebrated its "100-year-plus" anniverary October 2-3.
- **Drexel Hill** Church of the Brethren, Philadelphia, Pa., recently celebrated its 40th anniversary.

News

'Jubilee: God's Good News' introduction, training planned

Jubilee: God's Good News, a new children's curriculum, will be available to congregations in September 1994 from Brethren Press. In preparation, introduction and teacher training events have been scheduled.



A training event for 50 people from across the denomination will be held at the General Offices in Elgin, Ill., next month. These leaders will train Sunday school teachers throughout the denomination in over 80 training sessions held from February through August. During the workshops, the leaders will explain the material and how to teach it effectively to the children.

The Jubilee curriculum is designed for children age 2 through grade 8. Although it is Sunday school material, it is also designed to help parents, teachers, and congregations.

Along with the Church of the Brethren, other denominations participating in Jubilee include Brethren in Christ, Mennonite Brethren Church, General Conference Mennonite Church, Mennonite Church, and Friends United Meeting.

Jubilee promotion includes advertisements in MESSENGER, and in the publications of the other sponsoring denominations.

Jubilee will be available to congregations in September. September 25 is declared Jubilee Celebration Sunday.

The training workshops are scheduled in all of the districts: Atlantic Northeast, April 30, May 19, June 5; Atlantic Southeast, March 19, April 30, May 14; Idaho (including western Montana), April 23, 24; Illinois and Wisconsin, April 30, May 14; Northern Indiana, April 19, May 12, 24; South/Central Indiana, April 16, 24, May 7; Michigan, February 26, March 12; Mid-Atlantic, March 5, 12, April 16, 23; Missouri/Arkansas, May 21, 22; Northern Plains, February 19, 26, March 12, April 30; Northern Ohio, March 5, 26, April 16, May 14; Southern Ohio, February 26, 27; Oregon and Washington, April 30, May 1, 21, 22; Pacific Southwest, Feb. 25, 26, March 12, May 13, 14; Middle Pennsylvania, May 12, 19; Southern Pennsylvania, March 19, 26, April 30, June 4; Western Pennsylvania, May 14; Shenandoah, March 5, 12, 19; Southeastern, February 27, March 13, April 23, 30, May 21; Southern Plains, April 30, May 1; Virlina, March 6, 20, April 24, 30, May 1, 15, 22; Western Plains, March 12, 26, April 16, 24, 30, June 11 18, August 12; West Marva, May 15.

Calendar

Cooperative Disaster Child Care Workshops: January 21-22, First Presbyterian Church, Miami, Okla. [For information call Alice McDowell, (918) 542-3388]; February 25-26, Rochester, N.Y. [Further details from CDCC, (410) 635-8734]; March 11-12, Lanark, Ill. [For information call Marian Patterson; (815) 225-7279].

Church of the Brethren Association of Christian Educators conference, Camp Bethel, Fincastle, Va., April 15-17. [Contact Doris Quarles, P.O. Box 56, Daleville, VA 24083; (703) 992-2465].

Health Tour of Russia, April 25-May 11 [contact Association of Brethren Caregivers, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

National Work Camps. Rio Piedras, P.R., June 4-12 (young adult); Cherokee, N.C., June 20-26 (senior high/youth); Indianapolis, Ind., July 6-10 (junior high); Harrisburg, Pa., Aug. 3-7 (junior high); Dominican Republic, Aug. 4-17 (BRF: senior high/youth); New Windsor, Md., Aug.8-12 (junior high); Tidewater, Va., Aug. 17-21 (junior high). [For more information and registration forms, contact Wendi Hutchinson, 1994 Workcamp Coordinator, 1451 Dundee Ave., Elgin, IL 60120].

Church Visit to Brazil: South and North Meet i a "Tunker" Way, July 10-28, sponsored by Latin America/Carribean Office. [Further details from Latin America/Carribean Office, Church of the Brethren General Office, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other natioanl and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER or the Church of the Brethren.

1992 attendance for worship, church school show increase

An analysis of statistics by congregations for 1992 showed major gains in average worship attendance and average church school attendance in the Church of the Brethren.

Total membership had a minor decline for the year.

The compilation of reports of congregations by Olden Mitchell, a consultant for the Evangelism office, shows a net decrease of 120 members—the smallest decline in about 25 years. Eleven of the 23 districts had net increases in membership for 1992. Virlina had the largest gain, with 384 members. Shenadoah had a net gain of 205 members, and Middle Pennsylvania had 140.

Southern Pennsylvania had the highest net loss, with 241 members and Mid-Atlantic had the next highest with 134.

According to the study, the average worship attendance increased in 16 districts and as a whole grew by nearly 2,400. Only six of the districts saw a decline in the average church school attendance, and the average was up nearly 1,400.

In his remarks, Mitchell said "Many Brethren are not aware of how many small churches, and small districts, we have. It's something to think about when we're planning curriculums."

The report shows that 26. 2 percent of Brethren congregations have 25 or less in Sunday school classes on an average Sunday, and 14.4 percent of the congregations average 25 or less in Sunday worship services.

The report also observed that "10 congregations had net gains in 1992 of at least 15 in both worship and church school; 20 more churches had a gain of at least 15 in worship attendance, and six others had a gain of at least 15 in church school attendance."

It also noted that 45 congregations had a decrease in worship and/or Sunday school.

Mount Lebanon Fellowship, in Barboursville, Va., had the largest gain in membership, with 170, and Meyersdale (Pa.) showed the greatest net loss with 213.

ICC General Board approves nedia violence paper

he National Council of Churches NCC) General Board during its meetigs in November in Baltimore, Md., pproved a media violence paper by a ote of 145-0-0. The statement, "Violence in Electronic Media and Film," is n update from the original statement dopted in 1986.

The paper states that no single ause is responsible for media violence, ut that "all of us share the blame." he policy also states that all parties must recognize their responsibility" nd be committed to control media iolence.

In adopting the media violence paper, he originating body of the Education, Communication, and Discipleship Unit lans to increase its communications with such bodies as the Motion Picture Association of America, the National Association of Theatre Owners, and the White House, as well as other government agencies.

While the statement hopes to control media violence, it respects the First Amendment. "We commit ourselves to work through government and with industry to find ways to respect free expression while abhorring and selectively limiting media violence, the moral equivalent of a harmful substance."

The Church of the Brethren Communications Team is offering a resource packet on media violence. The resources include Annual Conference statements and queries regarding violence and the media, the revised NCC paper, updates on Brethren activity concerning the issue, and an issue of *Media & Values* on media violence. The packet costs $5 and is available through the communications department.

District, General Board, EYN announce staff changes

Richard M. Hanley begins serving April 1 as district executive for Western Plains District. Hanley is currently serving as executive of West Marva District. Hanley has previously served as pastor for the Myersdale and Monroeville congregations in Western Pennsylvania District. He will take over this position from Kent Naylor, who is serving as the interim executive.

Orlando Redekopp begins a two-year assignment on January 2 as the half-time director of the Urban Ministry program with Parish Ministries Commission. Redekopp, who will continue his pastorate at Chicago (Ill.) First Church of the Brethren on a half-time basis, comes to this position with experience both overseas and in underprivileged parts of the United States. Redekopp makes his home in Chicago, with his wife, Joan Gerig, and their daughter, Tasara.

Joe Schmid began work as an agricultural consultant for the Nigerian church, Ekklesiyar Yanuwa Nigeria (EYN), in late October last year. Schmid is from New Plymouth, Idaho, where he and his wife, Ilo, operate a multi-family farm. The Schmids have previously worked overseas in Tanzania, Guatemala, and Yemen.

Richard M. Hanley

Orlando Redekopp

Program of accompaniment initiated in southern Sudan

Later this month the first group of persons in the Sudan Accompaniment Program will begin the initial phase of training in preparation for a period of service in Sudan.

The Church of the Brethren is recruiting persons to work in war-torn southern Sudan in a new peace ministry. This initiative is part of a larger program in Sudan that includes strengthening the churches and providing relief and development assistance to individuals and communities in southern Sudan. "In relation to our peace heritage, this program is a logical next step, which builds on our historic rejection of war and efforts at humanitarian relief," said David Radcliff, director of denominational peace witness. The initiative, which is being jointly coordinated by Radcliff and Mervin Keeney, representative for Africa and the Middle East, comes in response to a call from the New Sudan Council of Churches (NSCC), and purports to:

1. Be in accompaniment with the people of southern Sudan in the midst of a devastating civil war.
2. Provide a visible international presence in communities.
3. Monitor and report on infractions of agreements between contending parties of the conflict.
4. Provide on-site coordination of relief shipments, English language lessons, or other services as needed in the community in which volunteers are placed.

A commitment of between three months and one year is being sought from applicants. The following qualifications are essential: The ability to live and work in a different culture; the ability to deal with conflict constructively; a commitment to Christian nonviolence; good physical health; and flexibility and adaptability to difficult circumstances.

Training prior to arrival in Sudan will include nonviolent responses to violence and basic mediation; initial introduction to Sudanese history, culture and present reality; media skills, including photography; and working with groups, including forming support groups in the face of conflict.

Persons interested in participating, should contact the office of denominational peace witness (800) 323-8039.

A Brethren program of accompaniment in southern Sudan will place members side by side with fellow Sudanese Christians in a proactive peace witness.

Disaster Fund grants issued to Burundi refugees, Cuba

A grant of $10,000 has been issued by the Emergency Disaster Fund to assist Church World Service and the Protestan Council of Rwanda in the distribution of medicine, blankets, clothing, food, and other essentials. More than 200,000 refugees, mainly women, children, and elderly people have fled from Burundi t Rwanda after a military coup overthrew the country's five-month-old democratic government on October 20, leaving the country subject to ethnic fighting. The refugees, mostly traveling on foot and without food or possessions, face starvation or death with the onset of the rainy season.

A grant of $12,000 has been allocated for the provision of medical supplies to Cuba. The grant was directed toward requests for medical supplies from the Cuban Ecumenical Council (via Church World Service) through the end of 1993

Flood disaster work in Ottumwa, Iowa, is scheduled to continue through April. Over the winter months, volunteers are involved mainly in indoor work. Housing is in Ottumwa Church the Brethren.

First Young Adult Travel Team to visit Brethren congregtions

The Young Adult Travel Team will begin its first year in the fall of 1994.

The team plans to travel to congregations from September to mid-December During its five-day visits with congreg tions, the team will talk about peace an Brethren history and culture.

The team was founded by a few Brethren Volunteer Service workers, three of which are on this year's team. The team is sponsored by On Earth Peace, Youth and Young Adult Minist Denomination Peace Witness, and the Brethren Historical Committee.

Group announces frustration with denomination name

At the close of a conference in Minneapolis, Minn., in early November, titled "RE-imagining," 20 women and one man from the Church of the Brethren stood before about 2,000 delegates to tell something of their struggle and direction regarding the name of the denomination, and presented what they called a new name for the denomination—the "Church of Reconciliation."

A statement presented at the conference said in part "This name was conceived by the Holy Spirit in an incredible meeting last evening. It reflects our heritage as one of the historic peace churches. It speaks of an ongoing process that is necessary for justice as well as peace. It proclaims the vision toward which men and women have worked in our denomination since our beginnings in Germany."

The Re-imagining conference was designed to celebrate the midpoint of the World Council of Churches' Decade of Solidarity with Women. The 1988 Annual Conference voted to support the WCC movement.

"The group struggled in its desire not to cause offense and/or alienation," said Debbie Roberts, coordinator of the Church of the Brethren program for women. She made it clear that the participants were not disassociating themselves from, or denying their commitment to, the denomination.

Annual Conference moderator Earl Ziegler, upon being informed of the action, observed that the steps taken did not represent the denomination in any official capacity, and that it (the action) departed from the normal procedure of the query process for initiating business items. "We encourage members to use the procedures that are available for effecting change within the church," he said.

The group's statement also indicated that, for 20 years, efforts had been made to achieve a name change for the Church of the Brethren that includes women.

The most recent effort was a request that had been placed before Standing Committee in 1992. At the 1993 Annual Conference in Indianapolis, a subcommittee reported to Standing Committee a process and timetable for addressing the matter of a name change leading up to 2008, the 300th anniversary of the denomination and the 100th year since the name "Church of the Brethren" became official.

Standing Committee received the report, thanked the committee for its work, and, according to the minutes, dismissed the committee "with the knowledge that discussion will continue."

In its discussion, Standing Committee struggled with and acknowledged that the original question had not been presented through the designated process.

NCC general board addresses violence, installs president

At it's fall meeting, the National Council of Churches (NCC) general board responded to media violence, and installed a new president and president-elect.

The board passed statements on media violence (see page 7), and global communication. The "Global Communication for Justice" policy statement is designed to increase the understanding of church and secular constituencies about the critical issues of international communication in today's world, and to formulate positions and policies on international communication from a Christian perspective.

Gordon Sommers and Melvin Talbert were installed as president and president-elect of the NCC, respectively.

Sommers, head of communion of the Moravian Church in America, will serve a two-year term as president through 1995. He is the first Moravian to serve in this NCC post.

Talbert, a United Methodist bishop, will serve as president-elect through 1995 and as president in 1996-97.

The NCC board also approved a 1994 consolidated planning budget of more than $49 million; observed the midpoint of the Ecumenical Decade of the Churches in Solidarity with Women; and gave first (preliminary) readings to policy statements titled "Human Rights: The Fulfillment of Life in the Social Order," and "An Invitation to Evangelism: Jesus Christ and God's Reign." Member churches will study the papers and give feedback prior to next year's meeting.

Church of the Brethren general secretary Donald Miller is a member of the Executive Coordinating Committee.

Models of hope, inspiration for rural ministry addressed

A conference on rural ministry led by Shantilal Bhagat, Church of the Brethren staff for Eco-Justice and Rural Concerns, drew 93 participants to discuss models of rural ministry.

The conference provided models of hope and inspiration for rural life as well as community building. Senator Bob Kerrey (D-Neb.) offered his vision for rural America in an address.

"This conference provided me with a better understanding of the demographics and the social and economic issues confronting the heartland region," said Bhagat. "With declining national staffs as well as increasing needs in rural areas, collaborative efforts become even more vital to strengthening rural ministries."

More than 3,000 Korean Americans have left the Christian Reformed Church to form a new denomination. The six congregations have decided to leave the church principally because the denomination is on the verge of opening the ordained ministry to women, said a Religious News Service report.

Leonard Hofman, general secretary for the Christian Reformed Church, acknowledged the congregation's decision to leave, but noted that 20 congregations composed of mostly Korean Americans have expressed interest in joining the denomination. These congregations are located in California, Florida, the Pacific Northwest, Texas, New York, and the Midwest.

At its synod meeting in June, the Christian Reformed Church took the first step toward a policy change that would open the ministry to women. The decision will be finalized by a vote at the 1994 Synod.

An estimated 350,000 Columbians have sought refuge in Ecuador and Venezuela as a result of violence against civilians as either a direct action by the government or action sanctioned by it. In the capital city of Bogota, the Ecumenical Network has provided transitional shelter, and medical and legal assistance. It has also helped people leave the country, when necessary.

Within Peru, more than a million people are believed to have been uprooted, and approximately 10,000 Peruvians have moved to Chile to escape violence. The war against Sendero Luminoso (Shining Path) has wiped out many rural towns, forcing the people of the area to flee to Lima and other cites.

The Network of Fellowship and Solidarity Columbia-Ecuador, a Church World Service supported initiative, has coordinated efforts among churches. The network connects people and resources from Ecuador, Colombia, Peru, Bolivia, Chile, and beyond.

In a letter to President Clinton, leaders of the National Council of Churches (NCC) expressed "concern about levels of foreign aid resources for humanitarian and development assistance for the world's poor. . . ."

The letter, signed by the heads of 12 denominations, including Church of the Brethren general secretary Donald Miller, said that the NCC was "encouraged by signs of commitment within (the Clinton) administration to reform the Agency for International Development so that its mission and operations more clearly focus on sustainable development involving and benefitting the poor." At the same time, the church leaders warned that major cuts in last year's foreign humanitarian aid "will undermine seriously any reforms intended to support self-development of the world's poor" if left unresolved. "We urge you to take steps to assure adequate funding for development and humanitarian programs" in the coming fiscal year, the letter concluded.

According to a recent World Council of Churches (WCC) report, poverty is a major cause of HIV transmission; women are especially vulnerable to HIV/AIDS; and "blame, shame, and fear" are the most common reactions to the disease. The report was the result of a WCC-sponsored research program on AIDS carried out in communities in Uganda, Tanzania, and Zaire. The report was discussed in September at an international conference in Uganda that was attended by 95 health workers and delegates of Christian health associations, church health care programs, supporting agencies, regional and national ecumenical bodies, and international organizations involved in AIDS control. Participants in the conference were divided on whether condom use or abstinence before marriage and faithfulness to one partner were the answer to containing the epidemic. Data collected by the study indicated that sexual activity begins early in all three countries, and that women's economic dependence on and sexual subordination to men makes them vulnerable to HIV infection.

Child refugees from Iran and Afghanistan receive free primary education from the host government of Ahangaran.

In a November testimony before the Ways and Means Committee of the US House of Representatives, a staff executive of the United Methodist Church's social-action agency called for a $2-a-pack tax increase on cigarettes.

Calling tobacco "the No. 1 killer" in the United States, Jane Hull Harvey declared, "Tobacco alone kills 419,000 persons in the United States every year, more than 10 times the number who die from gunshot wounds."

An assistant secretary of the denomination's Board of Church and Society, Harvey spoke as co-chairwoman of the Interreligious Coalition on Smoking OR Health, a group still in its formative stages. The coalition is a cooperative effort of 15 religious organizations.

Harvey accused tobacco interests of targeting the young. She said 90 percent of all new smokers are younger than 20; 50 percent are younger than 15; and 25 percent are younger than 12.

Using figures compiled under the previous administration, she said that, of the 3,000 US young people who become regular smokers each day, "we can expect that 30 will be murdered, 60 will die in traffic accidents, and 750 will be killed by smoking-related diseases."

The coalition supports the $2-a-pack tax "to counteract tobacco advertising aimed at getting children hooked on one of the world's most addictive drugs," Harvey said.

Chicago First and Goshen City: A day camp deals with diversity

Denominational, district, and some congregational leaders dream and talk about the benefits that could come from congregations exchanging visits and engaging in joint projects.

Often a congregation that is isolated from contacts with other parts of the denomination imagines that it is "Brethren" to its very core, and everything it practices and all its programs are what every other congregation is doing (or is supposed to be doing).

Then, by chance, this smug, self-satisfied congregation hears about something going on in another part of the Brethren world—something that doesn't fit the pattern it imagines, in its narrowness, is the true Brethren way—and it is shocked and outraged. Those people over there, it concludes, are way off the mark. If they don't or won't hew to the line, they are fit only to be drummed out of the denomination. Everybody must be like us, or they aren't being true Brethren.

So, in their dreaming, the leaders see congregations getting to know each other intentionally, rather than by chance, and mutually learning that there is diversity in the ranks, great and healthy diversity, and no one congregation represents the essence of what it is to be Brethren.

With that in mind, read what two very different Church of the Brethren congregations are doing to live out that dream.

by Karen B. Kurtz

It began with a conversation at the 1988 Annual Conference in St. Louis. Lois Myers, a member of Goshen (Ind.) City Church of the Brethren, was talking with Lois Snyder, a member of Chicago (Ill.) First Church of the Brethren. Experiences and dreams were tossed back and forth, and an idea was born. The idea developed into a joint day camp venture between the two congregations—separated physically by only 125 miles, but separated by seeming light years in terms of culture and race. Goshen City is rural and white. Chicago First is an inner-city church made up mostly of African Americans. Children ages 8 to 12 would come together in a day camp experience that celebrated diversity and enhanced multicultural appreciation and understanding.

Goshen City's ministers envisioned a program similar to the "Fresh Air Fund,"

Marcus Fox and Jean Williams, members of Chicago First Church of the Brethren, provide supervision for children of both congregations in a day camp craft project.

For Lois Myers, chairwoman of Goshen City's day camp committee, "solving problems and enjoying successes" are a way of reaching the exchange program's goal of developing understanding between people of different cultures.

but with an expanded multicultural and intergenerational day camp emphasis.

"We were reluctant at first," said Gloria Williams, minister of outreach and youth director of Chicago First. "We wondered how the children would react—prejudice is still there in the hearts and minds of many people—going from an all-black neighborhood to a white community that no blacks live in. We worried how the neighbors would feel."

But Chicago First's witness commission overcame its hesitancy and unanimously endorsed the day camp idea.

During August 1989, 15 children, four youths, and three adults from Chicago First attended Goshen City's day camp. By 1993 the program had swelled to 23 Chicago First children and 23 Goshen City children, plus numerous junior leaders who are 13 to 17 years old, and adults. Most day campers repeat the program each year.

Goshen City and Chicago First share the cost of the program.

"As the kids left to return to Chicago that first year, we knew we wanted to continue the program," recalls Michelle Blough, one of the day camp's initial organizers. "It was our first venture relating with a sister church, but Chicago First members felt it was a leap of faith to bring a busload of energetic kids down to Goshen. And after learning to know each person individually that first year, we feel we must continue it."

The day camp committee at Chicago First operates under the congregation's witness commission, which has two members. Goshen City's day camp committee has eight members and operates under the nurture commission. The committee also invites a youth member to join it.

Chicago First children work all year in the congregation's New Horizons program to earn the opportunity to go to Goshen City's day camp, although some children who are new to New Horizons get to go just for the cross-cultural experience. While Chicago First parents must attend one Sunday worship service a month, children must attend more regularly. They work in two community service projects a month, remain accountable for their behavior, check in with positive report cards from school, and attend three Sunday school classes a month.

"The children must be accountable with their attendance, said Gloria Williams. "They are eager to participate in New Horizons, because the church is our entertainment for both children and teens after five o'clock."

The dynamic New Horizons clips right along. Winter and spring evenings bustle with activity. On Tuesdays parents tutor children one-to-one in educational fundamentals. The 40-member New Horizons children's choir fills Chicago First church with song on Wednesdays. The children publish a monthly newsletter that is put together on Wednesday nights and later is distributed in the community. Thursdays are for youth cl activities. Both community and church members teach arts and trades to 60 youths.

"All of our committee members are strongly interested in developing deepe understanding between people of other cultures," says Lois Myers. "They see t work of solving problems and enjoying successes as a way to reach that goal."

"The most rewarding thing for me," says Gloria Williams, "is seeing childr work at their cross-cultural experiences in a positive way. The children need experiences being around two cultures. They need to see that we love people fo what they are in the name of the Lord."

There were kinks in the day camp program to be worked out. "At first, the parents at Goshen City needed the confidence to accept the day camp," say Gloria. "We had to decide which children would go with us to Goshen. I was hard to choose. Some children had to wait until the second year."

By the end of the first year, Goshen City's committee was confident and better organized. For example, Katheri Longcor, a grandmother with time-teste family recipes, now organizes the kitchen staff and provides menus with appropriate food amounts.

The day camp curriculum contains subjects such as "Caring for God's Creation," "Conflict Resolution," and "Lifestyles of Faithfulness." Activities vary from year to year.

Two strong components provide stability in the program. Generally, the morning schedule follows this order: After the campers have worship, a Bibl study follows. Then there is a presentation or crafts to make and do. Children also write down thoughts and feelings i a daily journal.

Goshen City's pastor attends day camp every day. This year pastor John Tomlonson decorated a cardboard story box, then each evening invited a child to take it home overnight. At home, the child put a small surprise inside the box. Next morning, John told a spur of the moment Bible story to the group when the surprise was revealed.

"Our deacons presented Brethren traditions of feetwashing and anointing," said Michelle Blough. "Afterward, we held our own anointing and feetwashing services. Then our pastor anointed each adult, and we, in turn anointed each child. It was such a powerful experience that just recalling it gives me goose bumps."

Lois Myers echoed Michelle's sentiments. "As we worked with the elements of communion, we truly had heaven in Goshen City classrooms."

Resource people from outside often enrich the presentations. With the theme of "Hands and Feet," a chiropractor showed chicken bones to the campers. After they observed the intricacies of the bones, a discussion focused on God's creation and how people affect it. An African American postal administrator led day campers in a discussion about making wise choices and setting goals, describing his experiences growing up black in a white town. A Nigerian student from Bethany Seminary presented an overview of the Church of the Brethren in Nigeria from his cultural perspective. Other meaningful presentations have included sessions on Black history and conflict resolution.

The afternoon component contains field trips around Elkhart County—visiting museums, parks, and zoos, touring Menno-Hof (a Mennonite and Amish information center), visiting a dairy farm, and taking wagon rides on an Amish farm. Other activities include roller skating, swimming, and bowling. Day campers have also visited a Brethren camp—Camp Mack—and hiked its nature trails.

When day camp week is over, each church evaluates the program. The witness commission from Chicago First and the day camp committee from Goshen City process an evaluation during a weekend joint meeting. Although organizers concur that improvements are necessary, both churches believe that these joint ventures have enriched the lives of all participants and leaders and enhanced cross-cultural friendships.

"The day camp program is beautiful," says Gloria Williams. "We're learning from each other. More children are now involved. The experiences have brought families from the west side of Chicago and Goshen together, just like godparents. Our children go to each other's home, they spend weekends together, and they come together for programs. It's just wonderful."

"Day camp has matured to the extent that we don't see so many tears when the children depart for Chicago," observes Lois Myers. "The first few years they all cried a lot. That has lessened now. We think the children recognize our continuing friendship."

As enthusiasm for day camp built, spin-offs developed. There is an annual "May Tea" at Chicago First, similar to a harvest homecoming event. The congregation hosts a guest speaker, provides singing groups, and holds a reception for members and friends around the inner-city community. Goshen City members are invited. The funds that are raised go toward summer programs at Chicago First.

About 15 women from both congregations have participated in several women's exchanges. When the group meets at Goshen City, it arranges flowers, picnics at Camp Mack, or tours the Old Bag Factory (a local tourist attraction). The women have knotted 25 comforters for Chicago First members and needy families in the community. While in Chicago, the group has created Christmas crafts and done other things. Each event includes devotions and lunch.

Five pastoral pulpit exchanges have occurred between the two congregations. Both pastors usually travel with adult singers and musicians, who contribute to an uplifting worship service.

There also are weekend exchanges between both youth groups. In April, Goshen City youth travel to Chicago First, where they stay overnight. They enjoy a cross-cultural experience in Chicago visiting Garfield Park Conservatory, riding the El (the subway), seeing where the homeless sleep, enjoying musical vendors on city sidewalks, and eating dinner in Chinatown.

A reciprocal visit comes in July, when Chicago First youth travel to Goshen and stay overnight in the church. They have visited a Fort Wayne zoo, gone swimming, and played miniature golf. Twenty youth are involved in both programs.

"As children grow up, there is a definite need to expand our emphasis into more youth programs," says Michelle Blough. "The children themselves want to continue their friendships with us. We are developing a joint camping retreat for families to meet this need.

"In addition," says Michelle, "Goshen City's scholarship committee hopes to establish matching scholarships for Chicago First students who want to attend a Brethren college."

A long way from a chance conversation in St. Louis in 1988, this venture between Chicago First and Goshen City demonstrates the ongoing benefits that accrue when Brethren congregations of different cultural backgrounds get together to explore and celebrate their diversity.

Koren B. Kurtz, of Goshen, Ind., is a partner in Kurtz Lens and Pen, which provides writing, editing, and photography services.

Chicago Brethren captured the dream

by Margaret Woolgrove

Mention the name Martin Luther King Jr. in most any circle today, and voices will hush and heads bow in reverent homage to a man who is remembered for his dream of a free, unfettered nation of Americans.

What is less often remembered today, is the fact that in the 1960s, at the height of the movement for civil rights in the United States, King was viewed by many as a communistic radical who was attempting to subvert the "justice" of the nation; an individual whose voice and message needed to be silenced at any cost—even the cost of death.

It has been 25 years since the assassination of King; 25 years in which we have become all too complacent about racism in the world.

On January 17, we celebrate Martin Luther King Day. This is a day not only of remembrance and thanksgiving for what has passed, but also a time of re-envisioning for the future. Thirty years ago King had a dream; that dream is as relevant today as it was then. The celebration of King's life and legacy is a way of celebrating the *continuing* movement of God in human affairs.

At Chicago (Ill.) First Church of the Brethren, the capturing of King's dream has taken the form of witnessing against the system of racial apartheid that still prevails in South Africa. To the members of Chicago First, Martin Luther King Day is a time to take to the streets with banners and sing out for their lives—and for the lives of their brothers and sisters in South Africa.

The "Sing Out Against Apartheid" rally has been taking place for five years. But what began as a six-hour silent vigil in 1988 turned into a one-hour "singathon" by default rather than by design, according to Joan Gerig, the organizer of the event and a member of Chicago First. "We were 'standing for the truth' in a six-hour silent vigil outside the South African embassy in downtown Chicago. An hour or so into our vigil the youth arrived with banners and started to sing. As soon as I heard the singing I began working out a way to incorporate this witness into future vigils. So really it was their 'spoiling' the vigil that began the annual 'Sing Out'"

This year the day has special significance, marking as it does the start of "Keeping the Watch," a vigil of prayer that will continue from King's birthday (observed), January 17, through April 27, the date set for the first ever non-racial elections in South Africa.

There will be 18 million new South African voters heading to the polls on April 27, of whom 65 percent are not literate. In addition to the estimated 200,000 educators that will be needed, there is a need for election monitors at the 8,000 polling stations throughout the country. There are fears among the black population that the ballot will not be secret, that intimidation will be used on election day, that violence will overshadow the election, and that there will not be neutral monitoring at the polls.

This is obviously a very fragile time, and "Keeping the Watch" is calling on churches to choose a week or month in which individuals sign up for a specific date to pray for South Africa, so that the country will be bathed in prayer. Prayer requests include free and fair elections; tolerance and understanding for other points of view; an end to violence; informed international support; and abidance by the outcome of the electio

Praying for South Africa is an initiative that was started by the Brethren la year at Annual Conference, with churches signing up on a prayer roster that continued through April. The nee for prayerful support and action has never been greater than now.

In 1965, King called for a 'swift and unstinting' response to suffering in South Africa. In calling for freedom a justice in the democratic process in South Africa, the vision of King is remembered, and the dream gets one step closer to becoming reality.

Above, left: ***Chicago First member Bryan Stoffer remembers Martin Luther King Jr.*** *Below:* ***A plaque beh Dejuan Riley commemorates King's 1967 sermon at Chicago First church*** *Opposite:* ***Joseph Esther and Dejuan Riley witness against apartheid.***

Impression

by Luke Azinger

Born slave in 1817,
Forced to work with Trade of Caulking.
In the year of 1838,
With free man's contract, to Massachusetts he escaped.
Employed by "The Liberator,"
Found that he was an incredible orator.
Away from slave life
Spoke often about unfair strife,
Forced onto blacks unjustifiably
Whites felt they had supremacy.
Nonviolent resistance
Aided cause to his persistence.
Published of life past,
Bondage is unfair, it should not last.
Also fought for
Black enlistment in Civil War.
Douglass' life shows
Great impression on Dr. Martin Luther King goals.

Luke Azinger is a member of Highland Avenue Church of the Brethren, Elgin, Ill., and a first-year student at the University of Iowa. This piece on Frederick Douglass won first place in a Martin Luther King Jr. writing contest.

Church of the Brethren remembers DR. KING
the Reverend Dr Martin Luther King
END APARTHEID
CHICAGO BULLS

Lartia remembers

In 1967 Martin Luther King spoke at Chicago (Ill.) First Church of the Brethren. Lartia Burton, now a great-great-grandmother, was there, and recalls the elation of that day. "It was so exciting to be there," she recalls. "The street was so busy that cars couldn't get through. He held two mass meetings at Chicago First, taping his sermons and sending them abroad.

"We were a mainly black community even then. In 1960, when I moved in, there were only four black families in the neighborhood. Then when the seminary (Bethany) moved out in 1963, many of the students and professors left too. We didn't really want them to go. We didn't want the neighborhood to go down, just like the white folks today, worrying about the wrong kind of people moving in next door. But what could we do?

"Things are different now. People are still working for 'civil rights,' but they're doing it as individuals, not as a mass movement. The problems have changed too, and the gang activities are real bad. There are too many freedoms and not enough choices. So young people get into drugs and destroy themselves, and when you holler, they just tune you out."—MARGARET WOOLGROVE

Dry Run:

By Don Fitzkee

Dry Run has its ups and downs. During the spring and winter this little wet-weather stream in Franklin County's Path Valley runs bank-full. But during the long, hot days of summer Dry Run slows to a trickle, leaving large sections of exposed creek bed.

Dry Run Church of the Brethren, founded in 1953 in the sleepy village of the same name, has gone through some dry spells of its own over the years. But these days, thanks to the support of Southern Pennsylvania District's Church Development and Revitalization Commission and co-pastors Harold Yeager and Roy Fahnestock, a river runs through this revitalized congregation.

Located about six miles north of the Willow Grove exit of the Pennsylvania Turnpike, Dry Run sits in the midst of a sparsely populated valley of about 6,000 people, where good jobs are scarce, and average income is relatively low.

Just five years ago it looked like the Dry Run church would have to close its doors. Attendance at the biweekly services in a run-down former schoolhouse had dwindled to around 10, and few could see any potential for growth in a village of 350 people, many of whom were residents on fixed incomes at the town's three small, privately-owned personal care homes for the elderly.

The church building itself—the only one in town—was in danger of collapsing. One long-time member facetiously comments, "The people who went to church in the old building must have had a lot of faith." When representatives from the district examined the building in 1988, says Harold, "their advice was get out of there as fast as possible before it falls on you."

The Dry Run members heeded that advice, but instead of closing the church or relocating outside of town, the church in consultation with the district, decided its ministry was in Dry Run. "The 'right' thing to do would have been to get out of town," says member Bill Swailes, but the 50 or more residents of the town's homes would have been left behind. So the church stayed.

The Revitalization Commission persuaded Harold, a free minister in a Brethren congregation about 25 miles from Dry Run, to join Roy Fahnestock, who had been caretaker pastor of the church for more than 20 years. Harold, who had held various church leadership positions in the district and denomination, agreed to serve for 18 months to determine what potential existed for meaningful ministry in Dry Run.

> *'This church has a purpose. We aren't just meeting to meet and to collect enough money to give to the preachers.'*

In the spring of 1989, the old building was demolished, and work began on a new brick meetinghouse on the same site, funded by a $52,000 capital grant from the district. Meanwhile the church began to grow as it met rent-free for nearly two years across the street in Gloria Doyle's Gold 'n' Gray Home.

The congregation moved into its new building in October 1991 with an average attendance of 30. By January 1992, that figure had increased to 50. Three hundred attended the April 1992 building dedication, and the church continued to grow modestly under the leadership of pastors Yeager and Fahnestock. By the fall of 1993, attendance averaged in the 70s, with a high o 90. "The question now," says Roy, "is which Sunday are we going to hit a hundred?"

Roy credits Harold for much of the

river runs through it

growth. "Harold's been excellent," he says. "I would say some of the growth—much of it—I give Brother Harold credit for." Music leader Fred Keener, who attended another church before coming to Dry Run, and who directs community choral groups, agrees: "Harold is an encourager. Put three exclamation points behind that. He has a knack for finding what people are good at and making them do it." The first Sunday that Fred attended, Harold spotted him in the congregation and called him forward to lead singing. He has been music director ever since.

Bonnie Goshorn also appreciates Harold's gift for encouragement. "Harold makes you feel confident," she says. "He always has something good to say about you that makes you feel good about yourself."

Roy had baptized Bonnie and her husband, "Hop," years ago, but they had fallen away from the church during the growing-up of their five children. After several visits from Harold, they came back, and now attend regularly. Since returning, their daughters, ages 18, 16, 10, have made decisions for Christ and been baptized, along with the fiances of the two older daughters. Says Bonnie, "Going here, you just get a good feeling. The people are so friendly."

Bill Swailes, a dairy farmer, who joined the church a year and a half ago, and who how serves as trustee, agrees. "It's a difference between getting up and having to go to church," says Bill, "and not wanting to leave (to go home)." He notes that many people hang around after the service to visit, which he believes is a sign of a healthy congregation.

Bill and his wife, Anna, left a church that suffered a split to come to Dry Run. "To me, joining this church was like a homecoming," says Anna, who teaches Sunday school and serves as church treasurer. "There's really a sense of family here."

That sense of family is clearly visible from the minute the church opens its doors. Pastor Roy, plain-coated and bearded, greets Harold with a holy kiss. Harold gives enthusiastic bear hugs as he greets his brothers and sisters. During a short Sunday school opening, superintendent Paul Shearer calls on the members of the congregation to raise their Bibles high, and nearly everyone present has a Bible to wave in the air as the congregation sings a chorus.

Worship includes time for singing "Happy Birthday" to people who are celebrating their special day during the month. Pastor Harold gives small birthday cakes to each celebrant as the congregation sings. When the volunteer Ladies Choir gathers around the piano, care is taken to wheel Annie, a resident of one of the town's homes, up front on the church's office chair so she can sing along. The congregation sings "I'm so glad I'm a part of the family of God," and really means it. The last Sunday of each month, 40 or more people stay after church for a carry-in dinner and fellowship.

Roy and Harold have been sharing the pastoral responsibilities at Dry Run, with Roy preaching and visiting the first two weeks of each month, and Harold the last two. Both work fulltime: Harold is an elementary school principal, and Roy is a farmer and general manager for a fuel distributor. In addition, they receive modest support from the district, with the congregation paying their ministry expenses.

While Harold may be the more charismatic of the two pastors, he and Roy balance each other well. Harold says that while he is brash and tends to act quickly, Roy is more deliberate and encourages him to think things through. "Roy has been a real blessing to me," says Harold.

Leadership has been one key to the church's growth, says district executive Warren Eshbach. Harold and Roy have been able to form an effective team. "If Harold hadn't come, it wouldn't have happened," says Bill Swailes. "He's poured every spare moment into the church." Harold admits, "If I were a candle, I'd be burning toward the short end by now." He already has stayed three years beyond his initial 18-month commitment.

The church's future depends largely on new leaders being called and trained. The congregation recently called a deacon, and a church board was formed in April 1992. Groundwork is being laid to call a minister from within the congregation to provide additional leadership.

Harold believes the congregation is moving toward being self-supporting. Giving has been good, he says. The congregation recently gave $500 to the Church of the Brethren Emergency Disaster Fund, and this June will send its first delegate *ever* to Annual Conference.

While the residents of the personal care homes in Dry Run have been the focus of the church's ministry, the congregation is considering starting a day care center. The church's choice to remain in Dry Run, says Bill Swailes, "makes a statement" that the church is there to serve the community. "This church has a purpose," says Bill. "We have something to do. We aren't just meeting to meet and to collect enough money to give to the preachers."

Dry Run—the creek—will probably run dry again this summer. But the Dry Run church intends to be there year-round, offering living water to the community it serves.

Don Fitzkee, of Rheems, Pa., is a licensed minister in Chiques Church of the Brethren, Manheim, Pa., where he will be ordained on February 6. He served as an editorial assistant on the MESSENGER *staff, 1986-1988. Presently he is a member of the denomination's General Board.*

A summer on the mountain top

Jeff Carter (right) and his friend Andy Brunk atop California's Mount Grayback. Actually the whole summer was, in a way, spent on a mountain top.

by Jeff Carter

I see myself as a struggler—one who grapples with life's questions and works through situations to a finish. I gain new awareness of who I am through questioning and struggling.

I struggled in sixth grade with Mrs. Marks' science class. I always managed to add one too many volts of power to those little light bulbs, causing them to burn out. My mind was not into studying that year, because, at the same time I was struggling with science class, my closest friend, my grandfather, was struggling with cancer . . . and losing. I watched a big, strong man determined to win the fight slowly and painfully lose. After he died, I learned that although my grandfather was not physically with me, he had left me a precious gift that would last a lifetime. He left me the gifts of love, kindness, and generosity, which he taught me by example.

I want "to be there" for people, as my grandfather was for me, empowering people to believe in themselves and see their special God-given gifts. My grandfather provided one of the lights of hope that guides me on life's journey.

The Church of the Brethren National Peace Team spent the 1993 summer spreading the light of peace to six camps and four states. On Amtrak, we traveled countless miles across the West, and we made many wonderful new friends. My goal was to spread peace. In the process I learned what peace is.

At Camp Mack, in Indiana, during a junior-high camp, we held a love feast at a campfire. At first we wondered if the kids would pick up on the significance of the service and be interested in the church heritage, and whether they could sit still that long. We started the service by having the kids take off their shoes, telling them they were walking on holy ground (Exod. 3:5). Jessica, gifted at leading guided imagery—a form of relaxation—lead the group off to have some quiet meditation. While the kids were gone, Drew and I took all their shoes and formed a cross, standing lighted candles between some of the shoes. The kids returned to the campfire quiet and curious. They sat facing the cross as the sun sank behind the horizon. The kids then washed each other's hands while they sang camp songs.

The intensity of the hand-washing surprised me. For many participants it was their first time, so the hand-washing service was done with an intense reverence that brought the kids closer together. They formed a circle around the cross of shoes. It was great to see the group turn into family, with kids holding hands and supporting each other.

I had thought that the time of the bread and cup could be a time of recommitment of faith. That was my mistake. Many of the kids had not been baptized, so this was the *beginning* for them in their commitment to their faith. One by one, campers dipped small pieces of bread in grape juice and ate it.

I marveled at the maturity and seriousness they exhibited in their commitment. By the end of the service, there were many tears.

As we were praying, a breeze began, blowing out four candles. Earlier it had been illustrated that the cross was made of two beams—the vertical beam representing God's love coming down to us, and the horizontal beam representing our love going to the world. After a couple of rounds of the song "Sanctuary" and a lot of hugs, one camper observed that the wind had blown out the candles on the horizontal beam of our cross of shoes, while the vertical beam still burned brightly. *Wow!* We closed almost every camp with this service, and no two were the same.

While we sat around the campfire one chilly July night in the mountains of Idaho, a discussion broke out among the kids about God and what God thinks of our actions. What does true discipleship mean? How can we call ourselves Christians when we still sin? Although I was several years older than these kids, I could relate to the questions of faith. We talked the night away.

There was a boy with many of the same struggles I had in high school who didn't believe in himself. He didn't believe that he could make a difference. "I have done so many wrong things, how could God accept me?" he asked.

We spent the better part of what was left of the night discussing God's grace, and how we must work toward discipleship. While I was trying to give insight from my own life struggles, I suddenly started to feel as if I were talking to a mirror. It was I who also needed the confidence and who needed to believe in myself. I can be an instrument of Christ only if I can accept the challenge 100 percent. I saw Christ working in that boy for me. He was my mirror. Now I could remember that I must be a doer and live out my faith. *Together* we can make the difference.

While we were at camp La Verne, in California, we took the youth camp on an overnight hike. We hiked five miles to Dry Lake in the San Greggornio Mountains, set up camp and went to bed. At 3 o'clock the next morning, six of us started a five-mile hike to the top of Grayback Mountain. As we approached the steep slope of the mountain we found the trail blocked by about six feet of ice. The area to the left was straight down hundreds of feet, and the area to the right was straight up hundreds of feet, so we went *over* the ice, venturing up the mountain without a trail.

At one point, we were going straight up the side of the mountain, holding on to some mountain laurel so we wouldn't fall down the face. I felt as if I had been transplanted into a *National Geographic* special. As we crested the mountain, the sun blazed across the horizon. To the left was the morning, while on the right Palm Springs still lay in the night.

The courage and physical strength to accomplish the climb brought an overwhelming feeling of satisfaction. We made it to the top and saw the creation of a new day. The hike home was exhausting, but having been 11,499 feet up that morning and having hiked 15 miles before noon, I discovered a determination and inner strength in both myself and the other team members that I hadn't realized we possessed. We became even more committed to telling people that peace begins with our faith in God and ourselves. If we believe, we can accomplish anything.

Spiritually, the summer experience taught me that although I may sometimes stumble in my discipleship, I also have my moments of success. Each week since my peace team trip, I have recommited myself to follow in Christ's steps. When working with young adults, I could tell them what I wanted them to see and believe. But if I wasn't living it, my words meant nothing. Saying I am a Christian does not mean that life is a bed of roses, but I learned that if we live our life in discipleship, our mistakes and struggles make us stronger and don't tear us down. It is important to be honest about our struggles as Christians. I saw young and old alike making their faith real and living, and I am blessed to have had them a part of my life even for a short time.

At times, this summer's experience reminded me of my first bike ride—long ago and like a dream. And at other times, when I read of the hatred and violence in our world, I am full of energy (inspired by the youth) and aware that I am to make a difference.

The summer was spent working with three other young people: Andy Brunk of Weyers Cave, Va.; Jennifer Ungemach of Palmyra, Pa.; and Jessica Eller of Merritt Island, Fla. As I look back to the summer, I appreciate them more and more. We were very different in our experiences and theology, yet the ideas of God's love and peace transcended the differences and united us.

I am reminded of 1 Corinthians 13:4-13, a favorite passage of mine: Love is patient, love is kind. We learned that God is the love in our lives and we are called to share that love. We must have God in every action. In so doing, we spread the strong message of peace—God's love. My goal now is to relight those candles on the cross of shoes, one by one.

Jeff Carter of Westminster, Md., who recently completed a year of Brethren Volunteer Service in the Church of the Brethren Washington Office, has become associate pastor of Florin Church of the Brethren, Mount Joy, Pa.

Peace team members Andy Brunk, Jessica Eller, Jennifer Ungemach, and Jeff Carter spent last summer visiting Brethren camps to "spread the light of peace."

May Peace Prevail On Earth

stepping STONES

by Robin Wentworth Mayer

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

If you want to find out who your true friends are, send your Christmas cards out late.

I am one of those moderately compulsive people who have their shopping done by Hallowe'en and their Christmas cards in the mail the day after Thanksgiving.

This past year was different, however. Because of a year full of major life upheavals, Christmas was only a week away when I began frantically licking envelopes. With a little luck, my cards reached their respective destinations by New Year's.

I noticed that I didn't *receive* as many cards as in Christmases past. "Aha!" said I, "All these years I thought my old friends stayed in touch out of loyalty, when all along it was apparently just *reciprocity*."

Social scientists have advanced what is called the "social exchange theory," which assumes that individuals engage in a system of mental bookkeeping, continually appraising a relationship in terms of the flow of rewards and relative costs. So in view of my illustration, the "social exchange theory" might translate into behavior as follows:

"Let's see, we better get a card out to the Millers; they sent us one. Don't forget the Bowmans; they always have something for us. And Mrs. Gibble gave us those cookies, so we need to take her something."

Sound familiar? My college friends and distant cousins aren't the only ones who allow reciprocity to regulate their Christmas lists and relationships. You and I do too, to some degree, at least.

So the most constructive way I know to incorporate this principle of reciprocity into our interactions with others is to be on the initiating end of it—to be *proactive*, rather than *reactive*.

When we do this, first of all we claim our choices free from the pressure of others' expectations. On a personal level, this promotes independence, builds self-confidence, and enhances decision-making skills—all important qualities for effective leadership.

Secondly, we position ourselves to impact others in a positive, motivating, way. For example, in the dynamics of group therapy, we see a lot of valuable interaction born out of reciprocity. As one person opens up, others are encouraged to do likewise. Trust develops, understanding expands, intimacy evolves, and growth results.

You can see how placing yourself on the initiating end of reciprocity in relationships has both individual and corporate advantages. And this is nothing new, by the way. A long time ago, Jesus, while speaking to a large crowd on a hillside, advised his listeners that whatever we wanted others to do for us, we should do so for them (Matt. 7:12).

Traditionally, the church has distilled this teaching down to a rule, and has tended to teach it in a rather flat, linear, dogmatic fashion. And while this principle certainly "works" as a moral standard for behavior, that application limits its impact and dilutes its power.

Jesus understood reciprocity. He knew that "doing unto others" would have the very rich potential of setting off a chain reaction of love, joy, peace, patience, kindness, goodness, faithfulness, and self-control—all the building blocks for peace on earth and good will toward men.

Which brings me back to Christmas cards.

If reciprocity indeed holds true, I suspect my long-distance friends, after receiving my delinquent greetings, will reinstate my name on their Christmas card lists.

I'll let you know.

Robin Wentworth Mayer, of Edwardsburg, Mich., is pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind. She operates Stepping Stones Counseling out of Waterford (Ind.) Community church.

Meat loaf evangelism: What's your recipe?

by Frank Ramirez

I grew up loving meat loaf. Some folks are surprised and assume that, as a Ramirez, I ate an endless round of *tacos, enchiladas,* and *burritos.* We ate those all the time, to be sure, and I still look forward to home and my mother's *mole, menudo,* and eggs with *chorizo.* But we also ate spaghetti, casseroles, fried chicken, and (of course) meat loaf.

We weren't poor, mind you, but there were 10 of us to feed, and every day my sister Mary Ann would take a look at the pound of defrosting hamburger, turn to my mother and say, "Well, what miracle are we going to work today?"

Meat loaf is like spaghetti. Everyone makes it differently, and everyone makes it good. Nevertheless, our meat loaf was probably like yours. It was more a bread loaf. I'm not complaining. I like it with lots of bread. I prefer it with lots of bread. And eggs. And onions. And whatever.

But it doesn't have to have lots of bread to be meat loaf. Read the chapter on meat loaf in Robert Fulghum's book *Uh-Oh.* Anything goes when it comes to meat loaf. I have never met a meat loaf at a Brethren potluck that I didn't like.

Just because I grew up eating a dish a particular way doesn't mean it has to be made that way forever. But you wouldn't know that, talking to some people. The way a dish was cooked in their childhood is the only way to prepare it.

Now I started talking about food because I am Brethren and I know we Brethren think with our stomachs first. And I want to tell you that the way we sometimes approach evangelism is the way we approach meat loaf. We only want it the way we grew up with it.

One of the primary ways we Brethren used to accomplish church growth was to have lots of kids. The advantage to this method was it meant we didn't have to knock on any doors, and it guaranteed we were all related to each other.

Like meat loaf, evangelism doesn't always have to be done the same ol' way.

Moreover, we didn't move around much. Since families stayed put, their children ended up going to the same church they grew up in.

In addition, we were located where all the people were—in the countryside.

But we don't have lots of kids anymore. Folks move around a lot more than they used to, and families get spread across several states. And all the people have moved to the cities.

Nevertheless, we expect our churches to maintain themselves with little effort over the course of time.

In the movie "Field of Dreams," the hero, an Iowa corn farmer, is told by a voice, "If you build it, they will come." Even though there seems no use for it at the time, he clears a portion of his fields and builds a baseball diamond, complete with stands. His faithfulness is rewarded by the arrival of players, fans, and more.

A church that hopes to grow could do worse than use this "Field of Dreams" approach. Nurseries need to be made, maintained, and staffed even if there are no children in the church at the moment. Sunday school teachers and youth leaders need to be recruited and trained, ready to go. Teams of greeters must be prepared so that no visitor goes unnoticed.

One congregation not too far from my own built an elevator for handicapped people. The next Sunday, God sent wheelchaired souls to that church. That's how it works. As Ross Perot says, "It's as simple as that."

Many churches, however, follow a tail-swallowing train of logic. We never had to worry about handicap accessibility (or nursery, or a youth group) because "No one has ever attended that needed it." The flip side of that has to be "No one has ever attended because there isn't any handicap accessibility."

You see, God is faithful to us. He sends visitors to churches. The problem is, most churches send them right back.

A *growing* church makes no assumptions. The church I currently serve changes its time of worship in the summer. One day I lamented aloud that I had forgotten to include the time change in the bulletin. "No problem," said one long-time member. "Everyone knows the time always changes this time of year."

The problem is, *everyone* didn't already know. Some folks lose touch, newer members never hear of the time change, and even long-time worshipers forget. Assumptions are dangerous. Ask yourself: "What assumptions does my church make?"

The bulletin must be worded as if this were the first Sunday it had ever been produced. Take nothing for granted. Prayers, responses, choruses that "everyone" knows make newcomers feel like outsiders.

How user-friendly is your church? Do

you have the new *Hymnal* yet? Church growth expert Bill Eamons, at a recent Evangelism Leaders Academy, pointed out that music is the most important factor in the lives of those groups we want to reach with the gospel. Music is everywhere, on the radio, on television in the form of music videos and commercials, in elevators, at the workplace, and in restaurants. But when we go to church we take a time machine back to the 18th and 19th centuries.

When it comes to church music, whether you prefer the classical hymns, the 19th-century gospel hymns, the liturgical hymns, or the maudlin hymns, you are likely to hallow your preference with the phrase "the old hymns of the church." We need to sing our personal favorites a little less often, and explore new sounds and new rhythms. For the salvation of others, mind you.

Is your congregation still using the King James Version (KJV) of the Scriptures? If so, half the sermon time is spent by the preacher explaining Shakespearean English.

The King James, or Authorized Version, was assembled because a *modern* English translation was needed for the people of the early 17th century. It was one translation among many, a veritable flurry of scriptures published in that era. It was not the most popular version of its era.

Nor is it the best translation. The translation did not have the benefit of nearly 400 years of archaeological discoveries and advances in linguistics that have allowed modern translators to present God's Word as it was delivered. Remember, in order to be authentic, scripture must be in *modern* English. (King James' English was modern in his time.)

The message of the New Testament was so important, and the need to spread it so urgent, that it was revealed in the Koine Greek, which is the equivalent of business English, the sort spoken in the marketplace by those for whom it is often a second language. It was the world language of its day, an unadorned tongue designed above all to communicate.

Use a modern translation in your church, preferably the New International Version (NIV) or the New Revised Standard Version (NRSV). After all, would you rather hear "The noise thereof sheweth concerning it, the cattle also concerning the vapour" (Job 36:33 KJV), or "His thunder announces the coming storm; even the cattle make known its approach" (same verse, NIV)?

The hardest thing for a growing church to build is an open heart. God sends broken people. He sends divorced people, emotionally or developmentally disabled people, single parents, dysfunctional families, wild kids, noisy babies, disrupters, and dreamers. A growing church recognizes that God is the judge, not us, that some of us wear our sins on the outside, and others hide them behind whitewashed walls. A growing church confesses that not one of us is worthy of the free gift of salvation on our own merits anyway.

Yet some people dare to ask, "Can you imagine the nerve of So-and-So coming to church in *her* condition?"

The most profound church growth saying I have read came not from a Christian book but from a "Dear Abby" column. Abby once wrote, "A church is a hospital for sinners, not a museum for saints." We are all sinners, no matter how you look at it. We don't look down our noses at someone else.

Can we reach people where they are? Growing churches can. When Paul, in the book of Acts, preaches in Athens, he proclaims the resurrection to a body of sophisticated Greeks who knew nothing of the Old Testament scriptures. He couldn't count on them to know Moses from Adam. What did Paul do? He quoted from a local poet, praised the Athenians' worship of the unknown god, and made converts without mentioning the name of Jesus! But rest assured, as time went by, those converts came to know Jesus personally.

Explain things. To my mind, feetwashing is the essential Brethren rite. It is also frightening to our young people and to newcomers. As spring approaches I preach on feetwashing at least four times. I explain and describe it. I make personal phone contacts to encourage attendance.

Do that, then stand back and watch the change. Don't be surprised if your love feast and feetwashing becomes the Spirit-filled, talky, singy praise-fest it ought to be.

We are living in an age in which people do not know Jesus, do not know the church, and have nothing in common with those raised in the church. But they are hurting, and they need God, and us, badly, whether they know it or not, whether we want them or not.

In the end we should admit we are, after all, not gathered to please ourselves but to praise God, and confess Jesus Christ as the Risen Lord. We are not coming to a smorgasbord of our favorite dainties. This is not a cafeteria. We're here to serve others, not ourselves. Newcomers always come first.

How do we learn to act like a growing church? There are several programs sponsored by the Church of the Brethren to help us make meat loaf differently, taking the tastes of others into account. One of these is Passing on the Promise, and an integral part of the program is the Evangelism Leaders Academy. There are now six academies each summer, scattered across the United States, and people attend from all over, including some from other denominations.

There is no need to be a user-friendly church. Use obscure translations. Speak in code. Avoid greeting newcomers. Do things the same way. Don't cater to others.

And you can still grow, provided you follow this bit of advice: Have lots of kids.

And don't forget to keep them on a leash, because they'll start attending their friends' church as soon as they get their driver's license.

So what's it going to be? Meat loaf the way you've always eaten it, or made a different way at the next big carry-in? Church the way you've always known it, or God's church? M.

Frank Ramirez is pastor of Elkhart Valley Church of the Brethren, Elkhart, Ind.

mixed REVIEWS

Religious addiction can be overcome

by Jay B. Warner

There are a couple of things that it seems like the world just doesn't need any more of. One is the identification of another form of addiction and abuse. The second is a 12-step recovery program for that addiction based on the Alcoholics Anonymous system. Yet, this is what you get when you read Leo Booth's book, *When God becomes a Drug: Breaking the Chains of Religious Addiction and Abuse* (St. Martin's Press, 1991; 288 pages; $18.95).

It is tempting to put some label on this Episcopalian priest who is a recovering alcoholic, and dismiss the entire work as irrelevant. It is tempting to say that religion cannot be abused. It is tempting to claim that this doesn't happen with Brethren. But we must not.

The disease of addiction is not a virus or a germ, it is "a physical, mental, and emotional reaction that occurs in response to alcohol, drugs, co-dependency, or other compulsive behavior." Food is essential for life; it is good. Yet many people suffer from anorexia, purging, or some other eating disorder. Regardless of whether their problem is one of eating too much or too little, they suffer from a food addiction.

Likewise, spirituality (God) is essential for a healthy life; it is good. Yet many people use the accessory items of religion—rituals, dogma, and scriptural texts—to reinforce a dysfunctional message. They suffer from a religious addiction. And, just as an anorexic suffers from a food addiction, so too an atheist may suffer from a religious addiction.

I do not know if Leo Booth ever heard of the Church of the Brethren. I doubt that he is familiar with Schwarzenau, Germany, in 1708. And yet his themes sound amazingly similar to those expressed by the Brethren founders. In his book *European Origins of the Brethren*, Donald Durnbaugh notes that the organized religions of that day maintained the dogmatic crust of the faith, but had lost all the "dynamic Christianity" (spirituality).

When God Becomes a Drug identifies what abusive religious addiction looks like as opposed to healthy spirituality. A few symptoms of religious addiction might include, but are not limited to: "inability to think, doubt, or question information and authority," "magical thinking that God will fix you," "scrupulosity—rigid obsessive adherence to rules, codes of ethics, or guidelines," and "uncompromising, judgmental attitudes."

Religious abuse often may be accompanied by other addictions that are more commonly identified. It may include the physical abuse of family members while quoting scripture; sexual abuse; emotional abuse; or transferring rage about one's self onto another person. It may include many eating disorders. Often, the other problems are treated with little or no regard given to the religious addiction. If the other abuse is really a symptom of the religious addiction, people may tend to relapse into their old behaviors or simply transfer their abusive behaviors into a new addiction.

There is a lot of biblical support for the ideas of spirituality and religiosity as defined in this book. Most biblical scholars could easily cite scriptures in defense of the author. However, since religious addicts often quote or proof-text scriptural passages for justification or denial of their problems, there are no references to specific Bible verses given.

I agree with the vast majority of the concepts and ideas presented in this book. I do have a few theological differences with Leo Booth.

I am not a religious addict, yet this book often hit close to my heart. It is well written, insightful, and challenging. *When God Becomes a Drug: Breaking the Chains of Religious Addiction and Abuse* may be useful to everyone who is concerned about spirituality, whether they are pastors, therapists, or laity.

Jay B. Warner is a member of Monitor Church of the Brethren, near McPherson, Kan.

Mixed Reviews critiques books, films, and other products of the entertainment media that speak to Brethren living out their faith. The reviews are not to be taken as MESSENGER*'s endorsement, necessarily. Rather, we present them as helpful information for readers who encounter the subjects they treat.*

Healing faith

'Healing faith still moves in our hearts and lives in this alienated and fractured world for our own wholeness and the healing of all creation.

by Richard J. Landrum

The woman who was healed only touched the fringe of Jesus' cloak (Matt. 9:20-26). She had been suffering from hemorrhages for 12 years. How many times she'd consulted with physicians and priests, we can only guess. You think she'd have given up by now, but she said to herself, "If only I touch his cloak, I will be made well." And she was healed. It was nothing Jesus did. He was on his way somewhere else. Jesus hadn't even noticed her until she reached out and touched his cloak. Turning and seeing her, Jesus said, "Take heart, daughter; your faith has made you well." So it was not what Jesus did, but what *she* did that made the difference.

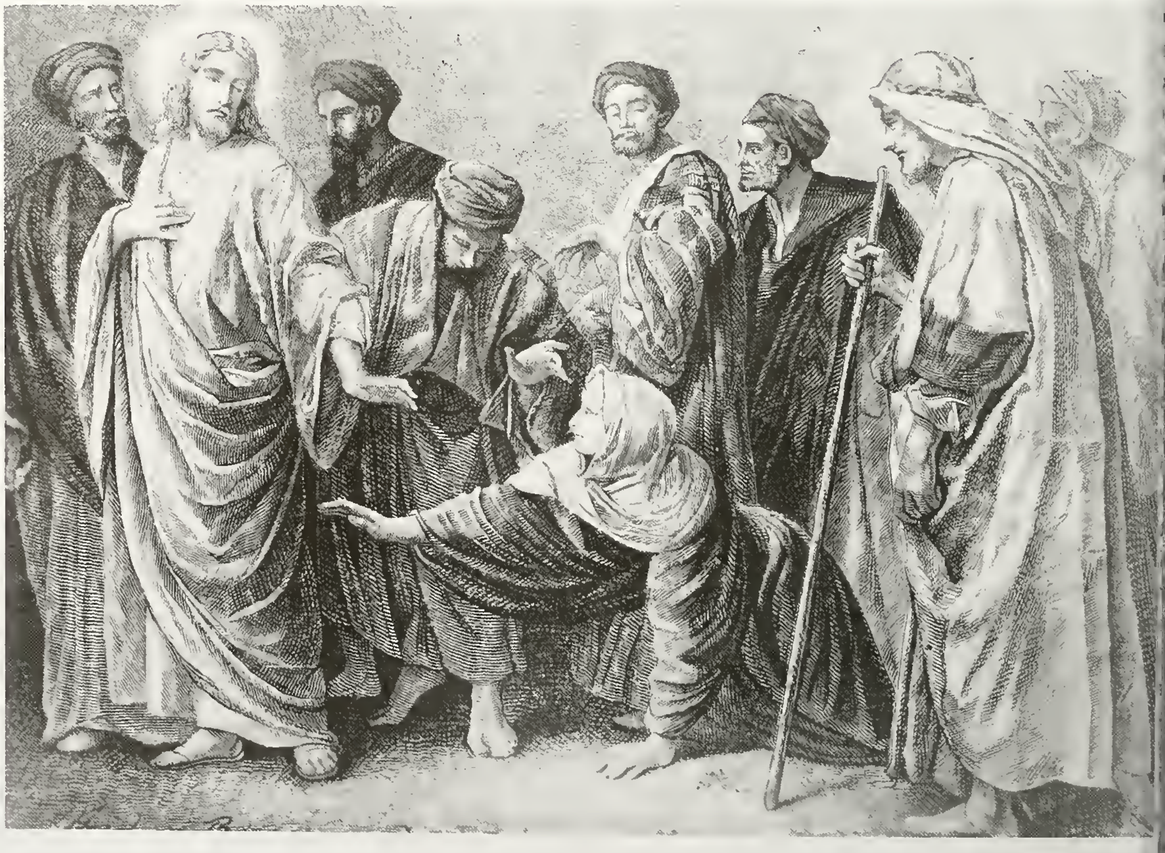
Julie did the same thing. She believed she could be healed. She refused to give up. She was referred to me by a clinical psychologist. Her therapist believed she needed pastoral care and that she could benefit by working with both a man and woman. Her therapist was female.

In the first session, Julie said, "I am a spiritually bruised person who needs a spiritual guide." I soon discovered just how bruised she was. She was abused as a child. She married, divorced, and remarried an abusive man. She was struggling with depression. She was a survivor of cancer. And now she was in an experimental program for an incurable disease—advanced progressive scleroderma. The skin gets hard. The joints and muscles stiffen. Eventually the loss of body movement and function makes the person bedfast, waiting for a slow death.

She had been under treatment for one year in a three-year program when she started seeing me. She was very sick and depressed. We sorted through many issues having to do with her story of abuse, illness and recovery, and depression. What gave her strength to keep fighting was her faith. She believed that God had something for her to do other than suffering and dying. So we talked a lot about the possible meanings of her struggle. This was a real live theological conversation coming out of the pain and joy of a life reaching out for hope and healing. It was no sterile creed in a book.

After two years, Julie's chronic disease went into remission. The symptoms abated. She thanked me for two years of support, but it was her faith in God that kept her fighting, reaching, enduring, believing in her own healing. It wasn't even her chemotherapy. A few weeks

Then suddenly a woman who had been suffering from hemorrhages for 12 years came up behind him and touched the fringe of his cloak, for she said to herself, "If I only touch his cloak, I will be made well," Jesus turned, and seeing her he said, "Take heart, daughter; your faith has made you well." And instantly the woman was made well (Matt. 9:20-22).



From the General Secretary

A Brethren business network

Are business people welcome in the Church of the Brethren? As I travel around the denomination, I find that business people at times do not feel welcome. Our teaching about simplicity and against the idolatry of money can make business people feel out of place. Yet when money is needed for a favorite cause, the church turns to the very people who have been made to feel uncomfortable. Furthermore, the worship and the fellowship seldom give counsel or support for the difficult ethical decisions a business person faces day by day. How can we be true to the gospel without systematically driving a wedge between what happens on Sunday and what happens on other days of the week?

A significant meeting was held at Bethany Seminary in 1992 to address this very question. Attended by Brethren business people, college business teachers, and seminary staff, the consultation asked about the relationship between the Brethren understanding of the gospel and the practice of business.

Without question, faith radically affects the practice of business. Many historians credit the birth of modern business to the rise of Protestantism in 16th-century Europe. Historically, Brethren have been known as innovative and trustworthy business people. A Dunker's word was as good as his bond. A Dunker never cheated in business. How are Brethren convictions put into practice today?

The Bethany meeting concluded that business people ought to be encouraged to meet together to form a Brethren business network. Such a network might have four functions—local fellowship and discussion, churchwide support, special projects, and leadership training.

A local fellowship not only allows Brethren business people to know one another, but also offers an opportunity for discussion of ethical issues faced in the practice of business today. Such a group is beginning to meet in the Harrisonburg/Bridgewater, Va., area. At least three other groups are in the formative stage in other regions.

Churchwide support can come through national meetings. Brethren business people plan to meet at an Annual Conference insight session this summer. They also hope to gather at the annual meeting of the Mennonite Economic Development Association (MEDA).

Brethren business people might become interested in special projects. In the 1940s, Brethren farmers helped to create Heifer Project, Christian Rural Overseas Program (CROP), and Church World Service (CWS). Today rural, urban, and third-world problems cry out for Brethren business imagination.

Bethany Seminary's interest is primarily in leadership training. Some Brethren are active in the Institute for Servant Leadership headquartered in Indianapolis. They promote a concept of leadership as servant, coupled with shared authority rather than hierarchy and domination. Servant leadership sounds familiar to Brethren ears.

A Brethren business network can have a powerful influence in the church. We have many worthy examples to follow in our history. Not only might business people feel more welcome, but they may lead us in bringing the gospel to our age.—Donald E. Miller

Donald E. Miller is general secretary of the Church of the Brethren.

ter closing our sessions, Julie was back my study confused and amazed by the iblished results of her chemotherapy. ie had been in the control group taking placebo. That is, she had no medicine, st glucose, and yet she went into mission.

What is even more astounding is that ie had signed a paper with each jection, saying that she understood the sks and side affects of treatment. And ich time she was injected she developed e symptoms—low energy, nausea, low hite-cell count, resulting in infections id frequent use of antibiotics. Julie eveloped the symptoms of a chemical at she was not taking but *believed* she as taking, which is called the "placebo" fect.

"Placebo" comes from Latin, meaning please. The patient is pleased by being ovided what she believes is medicaon. Even Julie's physician did not iow who of his patients were on the acebo and who were on the medication eing tested. As it turned out, neither the acebo nor the medication proved to be fective in the treatment of scleroderma.

But Julie's taking sugar made herself ck with the side effects because she *elieved* she would get sick. And she got ell because she believed she would. oth Julie and I believed God was the ealer through her faith to reach out to iany people and sources for healing. ilie is a miracle story. I get goose imps when I think of the power of her iith in God.

Surgeon Bernie Siegel creates quite a ir these days with his innovative eatment plan after surgery. "Patients ho get well when they're not supposed are not having accidents or miracles spontaneous remissions," he says. They're having self-induced healing."

Well, such belief seems miraculous to ie, depending on one's definition of iiracle. What one believes is what faith is all about. Comparable to the woman whose faith made her well in the story from Matthew's gospel, Julie's faith made her sick and made her well. All healing is from God. We only alter the conditions to make healing more or less probable.

So what are you and I doing to make

ourselves—sick, or well? William James raised this question in his book *Varieties of Religious Experience*. He observed that some people's faith is healthy minded as contrasted to the sick soul or divided self.

Some faith is a belief in despair, marked by hopelessness, preoccupation with evil, anguish, and failure. Some faith is harsh toward the self, which may be projected on others, too. Such faith often believes in a fierce and vengeful God. It is a sick-making faith in which one believes the self and all that surrounds the self into alienation and sickness, so that what one believes tends to come true. One refuses to take responsibility for one's own life, casting everything on God, either in a kind of fatalism that God made me this way, or in a kind of fantasy that God will fix it. So the person does not do anything for one's own healing, or may even resist treatment, or do things that make one sicker.

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Middlebury, IN.

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Sick-making faith is often seen in the person who prays and may even go to th doctor for medication, but refuses to exercise or change habits that make one unhealthy. So it's not a matter of being religious or not religious. Some very religious people hold poisonous attitudes Theirs is toxic faith.

Healthy-minded faith is not toxic. It invests in love, mercy, and a good God whose creation is good in spite of the pain and evil in life. The prayers and behaviors of people with this faith link with hope. And hope propels them to cooperate with whatever and whoever makes for wholeness in life. What we believe is a force for being sick or well.

Bernie Siegel's work with cancer patients confirms that the best medical treatment is only as effective as the patient's unconscious mind allows. So h uses methods to reinforce positive feelings such as hope and love to believe in one's own healing. We know that many physical illnesses have emotional and spiritual dimensions. We also know that during periods of great stress we ar more susceptible to illness.

Prayer is a way to bring into consciousness the power of faith, a way of releasing the forces of healing within and between us, and cooperating fully with medical and holistic ways that foster the conditions for God's healing. Like Julie's determined faith that God has something better for her than scleroderma, abuse, and depression, and like the woman who reached out to touc the fringe of Jesus' cloak, our faith may move us to reach toward wholeness. Without such faith, we slowly destroy ourselves.

So James, the brother of our Lord Jesus, knowing the stories of those who reached out to Jesus, wrote to the early church (Jas. 5:13-16): "Are any among you suffering? They should pray." That means pray for yourself, but then James adds, "Are any of you sick? They shoul call for the elders . . . and pray over them . . The prayer of faith will save the sick." Prayer is not limited to a person in solation, but recommended as a way to ome together with others. James elieves that such corporate prayer "is owerful and effective" (see also Matt. 8:20).

When they come together to pray they o it in a hands-on way. They anoint the sick person with oil. People were also nointed for special ministries and pecial needs. To be anointed reminded he early church of the very presence of he Anointed-One, the Christ, Jesus imself, present with them and through hem as they touched one another with entle hands of love and faith.

In the service of anointing today, a few rops of oil are applied on the forehead. Hands of faithful friends are placed on he suffering friend. The person to be nointed has been offered a chance to nburden anything that might be luttering life or blocking healing.

"Confess your sins to one another," ames wrote (Jas. 5:16). Let go and let God! And then we pray for forgiveness nd strengthening of faith for healing, ecause, James wrote, "The prayer of aith will save the sick, and the Lord will aise them up" (Jas. 5:15). Of course, alvation is promised by the cross of esus, and the raising up ultimately must ecome the resurrection after death. Anointing does not guarantee complete ecovery or even *any* recovery. But ealing does come in the opening up of he channels of power through prayer hat clears up guilt and strengthens faith or healing.

It is helpful to distinguish between ealing faith and faith healing. Healing aith is a healthy-minded, holistic eaching out and opening up of one's self o the power of faith for healing. Faith-ealing is the practice and/or methods to se faith for healing. Sometimes those who practice are not healthy-minded and heir methods are questionable. Sometimes they are sick-minded, operating out of a divided soul and even sick-making faith. Sometimes faith-healers are no more than con artists.

In the film "Leap of Faith," Steve Martin plays the role of the con artist

Pontius' Puddle

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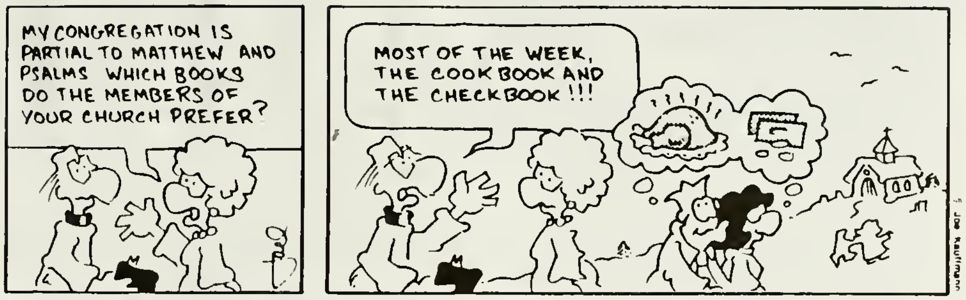
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who himself comes from an abusive childhood story, and now is a faith-healer playing out in his own negative, hurtful story by exploiting others. Yet there is in his story a trace of hope, a search for the wholeness he promises others. Deep in the faith-healer's heart is a hope for healing faith for himself and for the suckers he cons as he rakes in their money in the revival tent in a little Kansas town caught in a drought.

Poor farmers and their families cannot afford to be conned in hard times. The sheriff exposes the faith healer's abusive and criminal background. All the lies he preaches do not turn the crowds away. The preacher admits to everything, and wins the crowd again to him as a repentant sinner. So great is the farmers' need for healing faith that they believe the word of the phony preacher, even though he has conned every dollar he can out of them in the big show tent.

What no one counted on was a teenage boy's faith in God and a place in the con artist's heart. Steve Martin's shady character feels compassion for this boy. The phony evangelist tries to keep the boy from coming forward in the tent and being disillusioned. (Or is part of his motive to keep from being exposed as a phony?) But the boy will not be dissuaded. His faith is strong. He risks loosing his grip on the crutches, first one crutch, but he seizes the railing to keep from falling as he lets go of the other crutch. Slowly, he discovers that he can walk. He trades his crutch for a new freedom discovered only by faith. The faith-healer is astonished and is himself healed of soul with the healing of the boy.

Faith-healing is only a method. It may be a magic act, a good show, built on cynical and disappointing faith that exploits people and offers false hope, but not necessarily. Faith-healing also may be people genuinely, but with question and struggle, reaching out on the mysterious edge between despair and hope, brokenness and wholeness, illness and wellness, death and life, reaching out for the fringe of Jesus' cloak, trying to touch one another with love, even touching the healing hand of God, who is the power and source of all healing and wholeness.

So even the faith-healer, who both cons and hopes for the sick, who doubts while believing, may discover the wondrous power of God. Healing faith still moves in our hearts and lives in this alienated and fractured world for our own wholeness and the healing of all creation.

Do not our hearts long, and our bodies ache? Does not the whole creation groan for healing faith? Believe it. Reach for it. And test faith to see if there is any health in it. Test it by a careful inventory of our whole life purpose and practice, by our souls' sincere desire, by our basic attitude, and our lifestyle to examine if there is any health in us. Toxic faith splinters, breaks, fractures, divides, and makes us sick. Healing faith asks, "What are we doing to encourage and enhance our own wellness?"

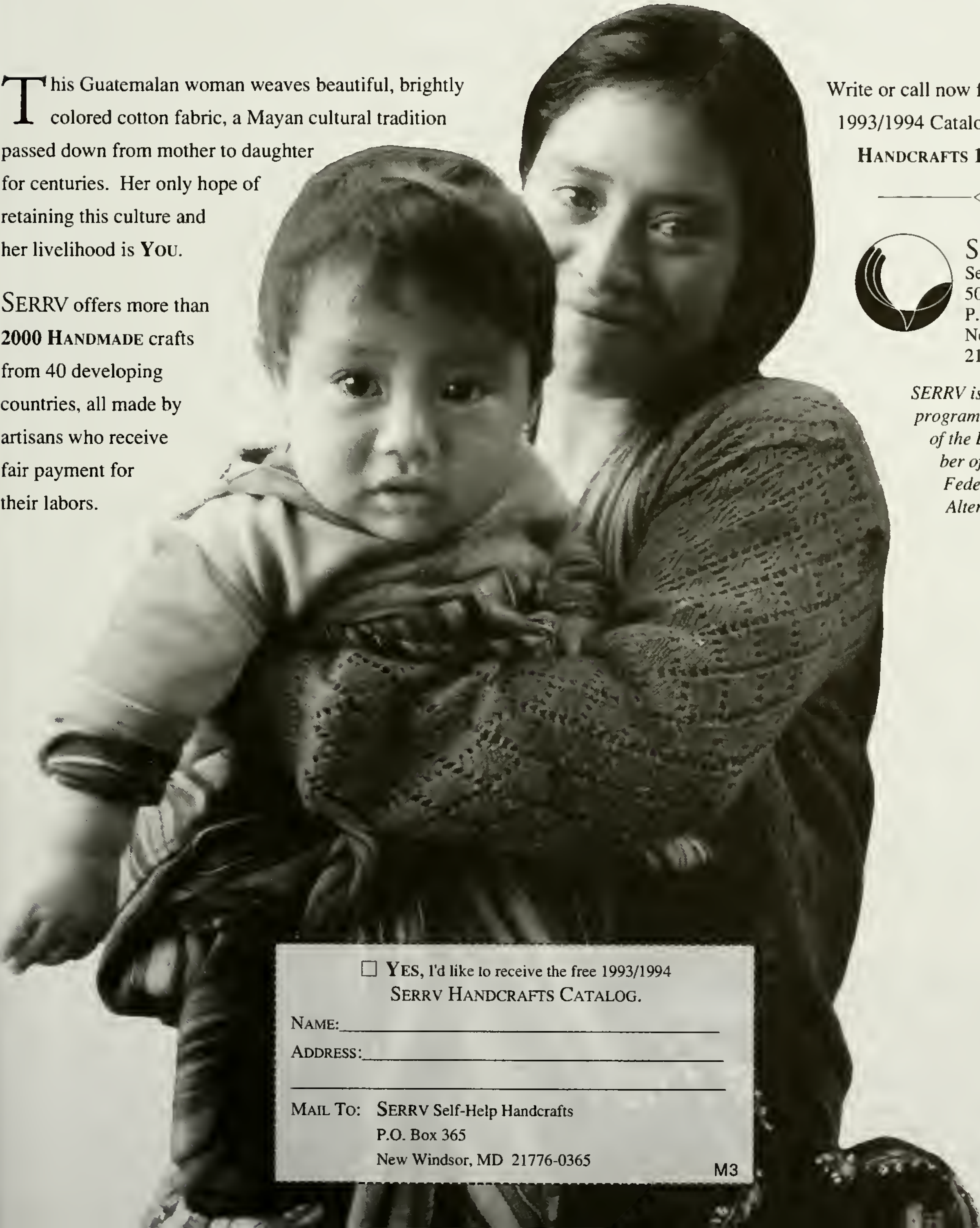
Richard J. Landrum is pastor of Wenatchee (Wash.) Brethren-Baptist Church United.

Word from the moderator

Simultaneous with the "Prayer on the Plains" Gathering the last weekend of February at McPherson College (see December, pages 8, 26), a Brethren "Day of Prayer" will be observed on Sunday, February 27, when each church will be challenged to undergird our denominational leaders and global ministries in prayer.

Water has always been primary in our immersion baptisms and our feetwashing. The Conference theme, "Come! Drink the Living Water!" focuses on the continuing invitation to the source of life in Jesus Christ. To capture the theme, a waterfall/stream will be created at Annual Conference. Conferencegoers are invited to bring a quart of water from home, preferably from the baptistry or stream where baptisms occur. Water also will be brought from the Jordan River, the Sea of Galilee, the Eder River, and Wissahickon Creek.

Earl K. Ziegler
1994 Annual Conference moderator



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POWERFUL WITNESSING

One of the things about Pentecost was the power associated with that occasion. Jesus told His followers they would receive power after the Spirit came upon them (Acts 1:8). There would be power to witness effectively.

Sometimes well-meaning Christians drive people away instead of drawing them to the Christ. They become preachy, self-elevating, condemnatory, proof-texting individuals who "turn off" more prospects than they "turn on." Being empowered by the Holy Spirit to witness effectively may require only a few well-directed sentences to arouse the interest of a non-believer. Those few words, coupled with a kindly approach will go a long way in conveying the message of Christ's love and redemption.

--by Paul W. Brubaker (excerpted from the Bread Basket page of the BRF Witness, Vol 19 No 5). To be included on our mailing list for free materials, write to: Brethren Revival Fellowship, Route 10, Box 201-N, York, PA 17404.

Stop by the BRF Display at Annual Conference for tickets to the Friday evening dinner meeting and/or the Saturday noon luncheon. There will be a BRF Insight Session Wednesday of Conference week at 9 P.M.

A call for poets

I was inspired by Eugene Roop's call for poets "who free us to cry—to cry about pernicious sin and persistent pain" and "who help us not only to cry but to hope by reaching through the scheming and violence of the present, to imagine God's future" (see "Bible Helps for Pastoral Search Committees," November, page 22).

I see the present church in great need of confession and repentance, turning back to God to receive his love and forgiveness, and passing his love and forgiveness on to others, especially those who have offended us.

God, through Jesus Christ, is the only one who can mend our brokenness and bring us together in unity with all our brothers and sisters.

Beth Nonemaker
Harrisburg, Pa.

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Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

CLASSIFIED ADS

ANNOUNCING—1994 Sebring (Fla.) Bible Conference. Jan. 23, Sunday evening to Jan. 30 Sunday morning. Speaker Fred Swartz to feature New Testament through studies and sermons. Bible study to be held 10 a.m., Monday-Friday. Youth and family night on Wednesday. Bethany Seminary luncheon at noon, Thursday. If you're planning to come to Florida, come at this time for an experience of enrichment and reunion.

MEDICAL—Busy family practice available in beautiful Shenandoah Valley, Va. Strong Brethren/Mennonite community. Tel. John T. Glick MD (703) 896-1361, or William J. Hotchkiss MD (703) 896-1351 evenings and weekends. Write Glick-Hotchkiss Clinic, P.O. Box 397, Broadway, VA 22815.

TRAVEL—Tour to Annual Conference includes Shenandoah Valley; Gatlinburg, Smoky Mountains, Nashville, Grand Ole Opry Park, Heifer Project Farm, and Blue Grass country of Kentucky. For info. write to: J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

TRAVEL—Israel/Egypt Holiday. Wendell & Joan Bohrer, Fred & Nancy Swartz host a tour to Israel and Egypt. Aug. 8-18, 1994. 11 day tour includes travel to Jerusalem, the old city, Dead Sea, Megiddo, Galilee, Cana, Mt. Carmel, Mt. Nebo, Cairo, Luxor, Valley of the Kings, Tomb of King Tut. For information write: Wendell & Joan Bohrer, 8520 Royal Meadow Dr., Indianapolis, IN 46217. Tel. (317) 882-5067, or Fred & Nancy Swartz, 10047 Nokesville Rd., Manassas, VA 22110. Tel. (703) 369-3947.

TRAVEL—Photo safari to world-renowned big game parks of Kenya and Tanzania, July 22-Aug. 7, 1994. Tour Nairobi, Mombasa, Tree Lodge, Mari Mara, Serengeti, and Africa's "Garden of Eden." For info. write to J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

TRAVEL—Russia Health Care Tour rescheduled April 25-May 11. Some openings available. Clyde & Kathy Weaver; Jay & June Gibble will host this Association of Brethren Caregivers tour of 6 Russian cities. Visit hospitals, clinics, alternative medicine centers, and individual homes; tour museums, cultural centers, art galleries, Kremlin; celebrate Russian Orthodox Easter. For info. call Jay Gibble (800) 323-8039.

TRAVEL—Greece and Turkey. April 26-May 7, 1994. Fly to Athens; follow steps of Paul; see Acropolis, Parthenon, Mars Hill, Corinth. Optional tour to Delphi. 7-day cruise to spectacular Greek Islands and exotic Turkey. Visit Santorini, Crete, Rhodes (island of roses), Patmos where John was inspired, Ephesus renowned for architectural beauty, and where Paul lived and preached, and Istanbul, where East meets West. Contact: Dale & Gladys Hylton, 115 Greenawal Road, Lenhartsville, PA 19534, tel. (215) 756-6109.

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aple Grove, N. Ind.: Dale & Phyllis Newcomer

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Mechanic Grove, Atl. N.E.: Lisa Holzhauer

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Mount Joy, W. Pa.: Jonnee, Randy & Susan Averly, Robert & Sandy Brown, Flora Bungard, Ryan Craig, Kelly Harbarger, David & Melissa Logan, Clara & Tom McCabe, Christopher & Jennifer Miller, Kathy Miner, Jason & John Myers, Lee Nicholson, Amy Prinkey, Erin & Heather Pritts, Alisa & Andrew Scott, Robert Seder, Stephanie Sheele, Molly & Nicole Swartz, Laurie Underwood

Mount Bethel, Shen.: Juanita & Riley Smith

Nappanee, N. Ind.: Darlene Childers, Cassie Hart, Jana, Sam & Marsha Johnson, Hazel Shepherd

Wedding Anniversaries

Ankerbrandt, Donald and Janet, Waynesboro, Pa., 50

Atkins, Charles and Lena, Johnstown, Pa., 50

Barkdoll, Edwin and Helen, Waynesboro, Pa., 60

Base, Lester and Alene, Akron, Ohio, 50

Bouder, David and Edna, Lancaster, Pa., 60

Brandt, Fred and Jeanne, Palmyra, Pa., 50

Dunkle, Edward and Erma, Johnstown, Pa., 71

Ekroth, Richard and Helen, Palmyra, Pa., 50

Evans, Tom and Rose, Wyomissing, Pa., 50

Hagaman, Pauline and Perry, Troy, Ohio, 60

Hanawalt, Dwight and Imogene, La Verne, Calif., 50

Hartman, Galen and Dorothy, Annville, Pa., 60

Kelly, James and Mary, Johnstown, Pa., 60

McIntyre, Everett and Mable, East Freedom, Pa., 50

Ober, Jay and Margaret, Manheim, Pa., 50

Over, Ralph and Mary, Lancaster, Pa., 60

Pedigo, Herman and Mary, Akron, Ohio, 65

Rieley, John and Lois, Tharton, Va., 60

Rousselow, Virgil and Mary Helen, Waterloo, Iowa, 50

Saylor, Eli and Rhoda, Elizabethtown, Pa., 60

Shank, George and Lillian, Johnstown, Pa., 73

Snider, Dan and Treva, Nappanee, Ind., 65

Walter, Clair and Catherine, Claysburg, Pa., 65

Weaver, Lee and Hazel, Johnstown, Pa., 50

Deaths

Anderson, Merle, 91, Fullerton, Calif., Oct. 14, 1993

Babcock, Madaline, 90, Long Beach, Calif., Sept. 25, 1993

Ballard, Maude, 92, Mount Morris, Ill., March 11, 1993

Ballard, Myrtle, 91, Dixon, Ill., Nov. 24, 1993

Barnhart, Janet, 73, Waynesboro, Pa., Sept. 15, 1993

Baugher, Milton, 97, New Oxford, Pa., Oct. 13, 1993

Beckman, Gerald, 78, Morgantown, W.Va., Feb. 5, 1993

Bennett, Webster, 73, Clearville, Pa., Aug. 15, 1993

Bittinger, Ida, 82, Cross Keys, Pa., Sept. 2, 1993

Bittinger, Cecil, 80, Cuyahoga Falls, Ohio, Sept. 21, 1993

Blough, Telford, 88, Hollsopple, Pa., July 17, 1993

Bollen, Rolland, 86, Byron, Ill., March 27, 1993

Boots, Marion, La Verne, Calif., Oct. 16, 1993

Borneman, Augusta, 94, Leaf River, Ill., Jan. 4, 1993

Bosserman, Quinter, 75, Peace Valley, Mo., Oct. 12, 1993

Boyd, Henry, 91, Sebring, Fla., Sept. 19, 1993

Boyer, Melvin, 79, New Freedom, Pa., Oct. 26, 1993

Caracofe, Zola, 85, Bridgewater, Va., April 26, 1993

Chapman, Floyd, 79, Flora, Ind., Sept. 23, 1993

Claycomb, Kathryn, 72, Claysburg, Pa., May, 15, 1993

Cline, Paul, 83, Dayton, Va., April 7, 1993

Cline, Wilda, 96, Dayton, Va., Aug. 6, 1993

Conner, Charles, 66, Martinsburg, W.Va., July 20, 1993

Curtis, Minnie, 80, Sinking Spring, Pa., Sept. 21, 1993

Davis, Rozella, 81, Troy, Ohio, Jan. 26, 1993

Deaver, Mildred, 80, Cicero, Ind., Sept. 9, 1993

Dierdorff, Richard, 75, Huntington, W.Va., Dec. 18, 1993

Domer, Harold, 77, Sugarcreek, Ohio, June 11, 1993

Dunham, Benny, 58, Inwood, W.Va., Oct. 31, 1993

Eggleston, Tate, 101, Buena Vista, Va., Oct. 21, 1993

Eiler, Ernest, 84, Noblesville, Ind., Nov. 2, 1993

Elwell, Ancel, 86, Bristol, Ind., Aug. 16, 1993

Feathers, Orpha, 76, Claysburg, Pa., Aug. 16, 1993

Forney, Ruth, 90, La Verne, Calif., Sept. 21, 1993

Foster, Harry, 77, Rocky Mount, Va., June 1, 1993

Foulke, Grace, 69, Quakertown, Pa., July 29, 1993

Gainer, Norma, 79, Lebanon, Pa., Oct. 14, 1993

Garber, Jacob, 91, Bridgewater, Va., Feb. 10, 1993

Garber, Daniel, 85, Polo, Ill., Sept. 2, 1993

Geiman, Robert, 76, Chambersburg, Pa., April 17, 1993

Getty, John, 77, Covina, Calif., Oct. 8, 1993

Gibble, Harry, 79, Denver, Pa., Oct. 26, 1993

Harman, Leona, 78, Harman, W.Va., Oct. 10, 1993

Hensley, Sylvia, 75, Dayton, Va., March 3, 1993

Hess, Pauline, 92, Waynesboro, Pa., Sept. 14, 1993

Hoffman, May, 90, Windber, Pa., Oct. 5, 1993

Hoover, Lowell, 64, Wakarusa, Ind., Sept. 7, 1993

Huffman, Emery, 83, McVeytown, Pa., Oct. 6, 1993

Kauffman, Hilda, 83, Clarksville, Mich., Oct. 12, 1993

Keith, John, 59, Curryville, Pa., Sept. 17, 1993

Kenney, Speed, 81, Spring Grove, Pa., Oct. 19, 1993

King, Violet, 88, Goshen, Ind., Oct. 30, 1993

Kipp, Ruth, 78, Neffsville, Pa., Dec. 22, 1993

Kline, Lester, 71, Chambersburg, Pa., May 22, 1993

Kramer, Alda, 83, Chambersburg, Pa., Jan. 31, 1993

Leasel, Lucille, 84, Sturgis, Mich., Oct. 5, 1993

Lehman, Milton, 92, York County, Pa., Oct. 15, 1993

Lehman, Pauline, 92, Defiance, Ohio, Sept. 27, 1993

Long, Genevieve, 85, Mount Morris, Ill., Nov. 24, 1993

Longnecker, Samuel, 77, Bridgewater, Va., June 18, 1993

Maggart, Elizabeth, 78, Syracuse, Ind., June 3, 1993

Mattix, Maxine, 76, Pasadena, Calif., Sept. 4, 1993

McClintock, Clarence, 92, Arcadia, Ind., Aug. 5, 1993

McCullen, William, 66, Boswell, Pa., Feb. 3, 1993

McGill, Eva Marie, 84, Noblesville, Ind., Aug. 6, 1993

McKinney, Theodore, 68, Union Bridge, Md., Oct. 21, 1993

McNett, Alice, 85, Mount Morris, Ill., April 7, 1993

Mendorff, Mary, 67, Upper Marlboro, Md., Oct. 28, 1993

Millhouse, Don, 60, Troy, Ohio, May, 11, 1993

Moler, Jane, 79, Martinsburg, W.Va., Sept. 18, 1993

Moomaw, Edison, 81, Sugarcreek, Ohio, Aug. 19, 1993

Morgan, Brent, Silver Spring, Md., Aug. 11, 1993

Mullins, Tex, 84, Phoenix, Ariz., Aug. 3, 1993

Myers, Geraldine, 86, Troy, Ohio, Oct. 16, 1993

Nagle, Mary, 73, Dover, Pa., Oct. 11, 1993

Neff, Iva, 87, Milford, Ind., Aug. 30, 1993

Neideigh, Glenn, 74, Prairie City, Iowa, Aug. 2, 1993

Newcomer, Bernedette, 73, Udell, Iowa, July 22, 1993

Ogden, Agnes, 80, Unionville, Iowa, Nov. 1, 1993

Ogden, Richard, 69, Unionville, Iowa, July 6, 1993

Peterson, Alfred, 65, Hollsopple, Pa., Aug. 1, 1993

Plum, Helen, 87, Mount Morris, Ill., March 10, 1993

Powell, Ralph, 81, Troy, Ohio, Jan. 14, 1993

Pryor, Devoda, 81, Mont Alto, Pa., Sept. 12, 1993

Reber, Christine, 76, Palmyra, Pa., Aug. 29, 1993

Reynolds, Guy, 88, Des Moines, Iowa, Oct. 25, 1993

Rife, Alice, 84, Greenville, Ohio, July 18, 1993

Rimmer, Marge, 74, Mount Morris, Ill., April 4, 1993

Ritchey, Delmer, 86, New Enterprise, Pa., July 6, 1993

Royer, Lester, 63, Virden, Ill., Oct. 8, 1993

Royer, Elsie May, 86, Virden, Ill., Sept. 10, 1993

Rush, Cloyd, 78, Ashland, Ohio, Sept. 24, 1993

Samsel, Ethel, 90, Oregon, Ill., Sept. 18, 1993

Schildt, Madeline, 85, York, Pa., Sept. 26, 1993

Shenk, Sylva, 89, New Oxford, Pa., Aug. 21, 1993

Simmons, Dora, 101, Bridgewater, Va., April 25, 1993

Smeltzer, Clyde, 79, Middlebury, Ind., April 25, 1993

Smith, Iva, 93, Holland, Ohio, Sept. 9, 1993

Smith, Richard, 66, Milford, Ind., Oct. 10, 1993

Snowberger, Rosalie, 79, Waynesboro, Pa., Aug. 21, 1993

Stahl, Anna, 83, Hollsopple, Pa., July 6, 1993

Stambaugh, Sterling, 86, Spring Grove, Pa., Oct. 13, 1993

Stone, Opal, 81, Altoona, Pa., Oct. 8, 1993

Straka, Frank, 93, McPherson, Kan., Nov. 3, 1993

Stutzman, Eliza, 86, Hollsopple, Pa., Feb. 2, 1993

Swank, Letha, Greenville, Ohio, Sept. 26, 1993

Thompson, Charles, 64, Martinsburg, W.Va., Aug. 14, 1993

Trent, Lloyd, 76, Flora, Ind., Sept. 21, 1993

Tune, Ruth, 96, Harrisburg, Pa., Aug. 23, 1993

Wampler, Cecil, 56, Mount Crawford, Va., Sept. 17, 1993

Wampler, Alvin, 68, Dania, Fla., July 29, 1993

Warden, Earl, 88, Bloomery, Tenn., Oct. 12, 1993

Weaver, Emmert, 76, Windber, Pa., Sept. 10, 1993

Whitmer, Rose, 93, Churchville, Va., Oct. 23, 1993

Wilfong, Clinton, 52, Weyers Cave, Va., Oct. 23, 1993

Ziegler, Rhoda, 87, Manheim, Pa., Oct. 1, 1993

Zimmerman, Carl, 83, Blue Ridge, Va., July 21, 1993

Running away from history

In late November a candidate for president of Germany discovered how costly it is to forget history. Steffen Heitmann was forced to withdraw from the presidential race after he made speeches implying that Germany had paid enough penance for World War II. He urged Germans to stop brooding about the Nazi era and instead to view the Holocaust and the murder of six million Jews as just one of numerous horrible events in history.

Here in this country we also have our problems with forgetting history (assuming that we ever knew it). In the matter of the struggle of African Americans for their rights and for acceptance, for example, "European Americans" often raise objections to the actions and attitudes of African Americans as if a history of wrongs perpetrated upon that community had never occurred.

Nothing gets my dander up faster than to hear whites speak of "reverse racism" when they are grumbling about acts of hostility by blacks against whites, or are disparaging blacks for claiming special privileges for themselves. "Isn't what they are doing now as bad as what we used to do to them?" the grumblers ask?

Such excuse-makers remind me of the boy who had been in a fight with another boy and was asked how the fight began. "It all started," he explained, "when that bad boy hit me back."

The answer to the grumblers' question is "No." The "bad" that whites have done to blacks, going back hundreds of years, was done to the blacks not for any wrong they had done, but from a desire of whites to enslave them (with all the wrong that entails) and more recently to protect the ability of whites to deprive black citizens of their voting rights, their access to educational institutions, and their entry into the economy except at the lowest and most menial levels. The "bad" that blacks do to whites is the result of those centuries of oppression and more recent decades of discrimination. The fight didn't start "when that boy hit me back."

One has to make a distinction between the ideological hostility of the oppressors and the experience-based hostility of the oppressed. Not to make that distinction is to twist history and to conveniently forget the wrongs done to African Americans on this continent for almost 400 years. To equate the crusade to right the wrongs of those four centuries with the actions that produced the wrongs is to twist history even further.

There may be those reading my words who will counter with "But two wrongs don't make a right; if it was wrong to treat blacks unfairly, it is wrong to give blacks preference and thereby treat whites unfairly." That's another way of forgetting and rewriting history. The catch word here is the word "unfairly." It wrongly suggests two more or less equal parties to the quarrel. When the deck has been stacked against the one party for centuries, it doesn't equalize things for that party to be told that now he is free to enter the game and take his chances.

Suppose one does enter the game, take one's chances, and succeed to the extent that one is prosperous and isn't adding to the welfare burden of one's fellow tax-payers? Has equality been achieved? Can race be a serious disadvantage to those who are otherwise well positioned in the society? A 1991 broadcast of the ABC-TV program "PrimeTime Live" demonstrated that it can be and is. A camera crew followed two young men of equal education, cultural sophistication, and level of apparent affluence around a city in which neither man was known. One man was white, the other black; that was all the difference between them.

But that small difference meant everything. In every encounter in the city, the black man was treated with suspicion, irritation, disrespect, and contempt . . . by salesmen, store employees, rental agents, landlords, employment agencies, cabbies and ordinary citizens. In every way possible, he was made to feel inferior and unwanted.

The young black man concluded from his ordeal that it didn't matter if he walked down the street well dressed in suit and tie, "someone will make determinations about you, determinations that affect the quality of your life."

Racism is a cultural fact, and although its effects may to some extent be diminished by socio-economic variables, those effects still will be great enough to warrant this nation's attention and thus the continuation of policies that tilt the field in favor of African Americans, unfairly as that may sound to those who run away from history.

For Christians, and specifically for those in the Church of the Brethren who are white, there is a further responsibility beyond that carried by the secular world. The 1991 report of the Committee on Brethren and Black Americans described Brethren shortcomings by painting what it called "a picture that is bleak indeed." It is a picture that we as individuals, as congregations, and as districts can brighten . . . if we have the concern, the conscience, the will . . . and a good memory of our history lessons.—K.T.

Youth can come to the edge this summer with your help!

Youth groups are selling MESSENGER subscriptions to raise money for the 1994 National Youth Conference. For details contact your youth advisor or MESSENGER representative, or call the MESSENGER subscription office.

Messenger

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A
MANCHESTER COLLEGE TRADITION

Jennifer Terry is another rare and remarkable Manchester student. She, too, is a natural leader, a woman of compassion with a desire to serve others. Jennifer, who is a senior biology/chemistry major, also has strong convictions and the courage to live them out. In 1992, Jennifer worked six weeks at a medical clinic compound on the coast of Haiti where she reached out to people in nutrition centers, worked with youth in the church, and helped the medical team in surgery. Sometime, Jennifer hopes to head back to Haiti, knowing that when she's serving others, she is the one who is blessed.

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Church of the Brethren February 1994

Messenger

Moderator Earl Ziegler:

Watching things grow

From the Editor

Since we began having Brethren Volunteer Service journalists on the MESSENGER staff in 1974, we have had men and women, youth and senior citizens, married persons and singles. We have had not only Brethren journalists, but also Methodists and Presbyterians. With our most recent recruit, we have still more variety. Margaret Woolgrove, who began work with us in October, is a Quaker from Scotland.

She comes from a rural home in an area of southern Scotland known as the Borders. After graduating from St. Andrews University, she was awarded a fellowship to spend a "theological reflection year" at Earlham School of Religion, in Richmond, Ind.

Three years ago, while attending a Church and Peace conference in Paris, Margaret met a conference participant from Germany who suggested she check out Brethren Volunteer Service. That came to mind again in 1993, after she went to Earlham, met several Church of the Brethren students, and came across a BVS promotion packet. Interested in journalism, she noted the MESSENGER position in the project booklet, and . . . well . . . you can guess the rest of the story.

Margaret says, "Don't hold me to it," but after her year with us, she may go back to school, in England, for her Ph.D., leading to a teaching career in the area of history and theology.

Speaking of theology, Margaret, as a Quaker, finds listening to sermons a novel experience as she gets acquainted with the Brethren. Facing the Highland Avenue Church of the Brethren congregation from her position in the choir, she is learning to effect an appearance of rapt attention to the pastor's theological discourses.

What she *really* likes about the Brethren is the feetwashing tradition. "That has a lot of power," she says.

Read Margaret's articles this month on pages 4, 10, 16, and 18 to see for yourself how rapidly she has become immersed in the Brethren world.

Kermon Thomasson

COMING NEXT MONTH: A cluster of articles describes development ministries of the Church of the Brethren around the world.

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Messenge

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Messenger is the official publication of Church of the Brethren. Entered as sec class matter Aug. 20, 1918, under Act Congress of Oct. 17, 1917. Filing date, 1, 1984. Messenger is a m of the Associated Church and a subscriber to Religio News Service and Ecumen Press Service. Biblical quotations, unless otherwi indicated, are from the New Revised Standard Version.

Subscription rates: $12.50 individu rate, $10.50 church group plan, $10.50 subscriptions. Student rate 75¢ an issu you move, clip address label and send new address to Messenger Subscriptio 1451 Dundee Ave., Elgin, IL 60120. A at least five weeks for address change.

Messenger is owned and published times a year by the General Services C mission, Church of the Brethren Gener Board. Second-class postage paid at El Ill., and at additional mailing office, February 1994. Copyright 1994, Churc the Brethren General Board. ISSN 0026

POSTMASTER: Send address chan Messenger, 1451 Dundee Ave., Elgin, 60120.

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Cover story: *A man who plants a third of an acre of his garden in cauliflower is serious about growth. Don Fitzkee ably shows that Earl Ziegler is as serious about growth in the Church of the Brethren as he is about his garden produce. Turn to page 12 for the story.*

ts:
, 1, 12-14: Tim Frye
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Brethren Historical Library
nd Archives
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Carol Stark
t: Art by Kermon Thomasson
Kay Jones
by Rosanna McFadden
Bishop
: Margaret Woolgrove
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In Touch

Reviving a tradition

Linda Timmons had no idea a year ago that she would be running a gift shop before the year was out. But last fall there she was, pairing with general secretary Don Miller to cut the ribbon and open a gift shop off the lobby of the Church of the Brethren General Offices in Elgin, Ill.

Linda Timmons and Don Miller cut the ribbon to reopen the Elgin gift shop.

When the building opened in 1959, there was a book and gift shop in this spot, but it fell on hard times several years ago. It ambitiously moved up Dundee Avenue to a building all to itself, but didn't make a go of it. After that, it sporadically operated in a far corner of the warehouse section of the General Offices.

A feeling persisted that a gift shop still belonged where it had started out—in the glass-walled room off the lobby. Loyal customers from better times asked for it. Returning visitors to the headquarters missed it. Along came Linda.

Her husband, Glenn, had taken a staff position in Elgin, and Linda, having left her work in Dayton, Ohio, as a reading specialist, had found herself, on short notice, in a new location with no job outside the home. Directors of program volunteers Carol and Jon Hoke recruited her for the gift shop, and there she was on October 27, cutting the ribbon.

"It's a dream in process," says Linda. "I want to make it a warm and inviting place for visitors to the building. The Brethren Press books and materials and the SERRV craft items from around the world give visitors a quick impression of what Church of the Brethren ministry is about."

As she turned from her interview to engage shoppers in conversation, it seemed clear that the dream is on its way to reality.

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," Messenger, 1451 Dundee Ave., Elgin, IL 60120.

"Mr. Excitement"

His Uncle Jim calls him "Mr. Excitement." As soon as he gets out of the car on Sunday morning at English Prairie Church of the Brethren (near Brighton, Ind.), **Tim Yoder** runs inside to greet whoever is there.

"I really like church," says this 31-year-old church enthusiast. "And the people here make me feel good when I come in. I enjoy the Bible lessons and Sunday school, too."

Tim lives at a halfway house in LaGrange, Ind., and works nearby at the School of Opportunity. There he puts wires in sleeves for industries outside the school. Just as he does at church, Tim makes many friends at work. Three evenings a week, he studies goals-setting at the halfway house.

Then there are the many sports activities—basketball, horseshoes, golf, bowling, and snowmobiling. And, back at church, Tim sings and plays the guitar.

Tim is a very busy person, which is understandable, being "Mr. Excitement."

This story is adapted from information supplied by Tim Yoder's uncle, James E. Tomlonson, Southern Ohio District Executive.

A tardy "ordination"

It was worth coming back for . . . maybe. **Sarah Major** (1808-1884) showed up at last fall's Atlantic Northeast District meeting, and in the elation that her appearance stirred, the district conferred on her the ordination that was denied her, as a woman, in her lifetime.

For the district board report, Jean Moyer, of Elizabethtown, Pa., played the role of the famous 19th-century preacher, coming back to ask questions about the state of the church today.

In a burst of inspiration afterward, Stanley Earhart, chairman of the district ministry commission, "asked for the privilege," called "Sarah" back, and conferred "posthumous ordination" on her. The real Sarah, born near Philadelphia, began her preaching ministry in the area of what is now Atlantic Northeast District.

In her day, Sarah, while becoming a preacher so famous that she addressed a "standing room only" crowd at the 1878 Annual Meeting, was denied ordination by that body. The rationale? The 1834 Annual Meeting decreed, "Concerning a sister's preaching: Not approved of, (considering) such sister being in danger, not only (of) exposing her own state of grace to temptation, but also causing temptations, discord, and disputes among other members."

James Quinter, editor of *The Gospel Messenger* in the 1880s, remembered of Sarah that "though she had considerable prejudice to contend with . . . such was her modesty, her humility, her discretion, and her exemplary life, that as she was known, she was loved. Generally . . . wherever she went once to preach, she was invited to repeat her visit."

The question remains whether Sarah Major would have been impressed by her posthumous honoring. In 1835, she defended her right to preach, ordained or not, by stating, "God always gave his gifts freely where they were willing to use them, and I believe in Christ Jesus male and female are one. . . . Everyone should do as much as they can to glorify God with the different gifts of the Spirit of God."

Opined Stanley Earhart, "Our 'ordination' at the district meeting probably would have been more effective if it had had the benefit of some forethought." Some forethought might have been of benefit back at the 1834 meeting, as well.

Harry Brubaker created this miniature of the Mock meetinghouse, the oldest log church in the denomination.

History in miniature

Although the Mock meetinghouse stands near New Paris, Pa., it also sits in **Harry Brubaker**'s basement. Harry built a miniature version of the meetinghouse to commemorate the oldest known log Church of the Brethren meetinghouse still standing. He displayed the replica at the Middle Pennsylvania District Brethren Heritage Fair last September.

Harry, a member and retired minister of Roaring Spring (Pa.) First Church of the Brethren, recreated the Mock meetinghouse for a couple of reasons. He enjoys building log cabin miniatures.

Also, Harry's wife, Velma, is a descendent of Christian and Mary Mock, the donors of the land on which the Mock meetinghouse is built. Many of Harry's creations can be seen in his home—furniture, toys, and other log buildings. He has found a good way to bring talent and heritage together.—Paula Sokody

Names in the news

LeRoy Weddle, member of McPherson (Kan.) Church of the Brethren, and CEO for The Cedars, in McPherson, has been elected to the House of Delegates of the American Association of Homes for the Aging.

- **Kay Sponseller**, a member of North Winona Church of the Brethren, near Warsaw, Ind., and a teacher at Manchester High School, in North Manchester, Ind., was named the 1993 Warren K. and Helen Yeager Garner Teacher of the Year at Manchester College.

Close to Home

Sweet harmony

Give the Ku Klux Klan credit for one thing: It motivated a move toward Christian unity in one Pennsylvania town.

Ephrata, Pa., in 1988 instituted a Unity Week in response to a need to demonstrate that the town stood for more than the Ku Klux Klan, for which it had gained some notoriety. "We were very disappointed that our community would have to be represented in such a way," says Darvin Boyd, moderator of **Ephrata** Church of the Brethren. "We wanted to show in a positive way that this wasn't how we felt. We wanted to show caring and sharing, not condemning and criticism."

So, for six years, Ephrata Church of the Brethren and Bright Side Baptist church have participated in annual pulpit and choir exchanges.

Bright Side is predominantly African American and urban, whilst Ephrata is still mainly white and rural. But despite the differences, the two groups have enjoyed their exchange experiences.

Says Darvin, "It has served a very important role in helping us appreciate that we are all brothers and sisters in Christ, and that the color of one's skin has nothing to do with the mind and the heart."—MARGARET WOOLGROVE

Dawn Harmon, choir director for Bright Side Baptist church directs the combined Ephrata and Bright Side choir on Unity Sunday.

What a deal!

Now here's a car dealer you can trust! Jacob B. Hershey, a member of **York** (Pa.) **First** Church of the Brethren, and president of Pennsylvania Auto Dealer's Exchange (PADE), found a good way to help flood victims in the Midwest.

Jacob established his auctions in 1957, and now has a business that attracts dealers and fleet owners from 45 states and 10 countries.

PADE donated $5 for every vehicle registered and another $5 for very vehicle sold on one of the regular "dealer only" auctions it holds. From the fund drive, $12,305 was raised, which was donated, through **Southern Pennsylvania District**, to the denomination's Emergency Disaster Fund.

History at Happy Corner

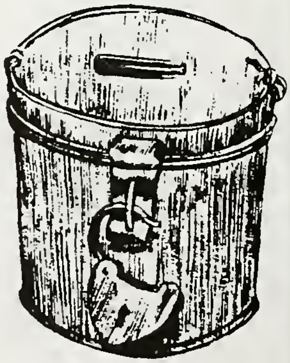
Grades 3-6 of the Sunday school at **Happy Corner** Church of the Brethren, Clayton, Ohio, took to heart the question, "Whatza Wissahickon?" (That's the title of the new Brethren Press curriculum materials.)

The children visited the Brethren Historical Center in the old Happy Corner Meetinghouse as part of their history series. They learned about old traditions by filing in silently and boys sitting on one side of the room and girls on the other.

After a lesson on Brethren service ideals, the children put their offering in a traditional "poor box," money that would go toward a service project of their choosing.

Other reminders of Brethren heritage were the old pews, turn-of-the-century photos of Annual Meeting, black bonnets, feetwashing basins, love feast bowls and pitchers, and old Bibles.

And whatza Wissahickon? Whether you know the answer or not, you're up a creek.



The "poor box" was a fixture in early Church of the Brethren meetinghouses.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

"Caring Friends" are: seated: ***Emily Kaltenstein, May McAfee, Ruth Aldrich, Hiram Bower.*** *Standing:* ***Robert Duncan (chairman), Betty Malenke (associate pastor), Carl Elliott, Nettie Elliott, Rhea Griffinger, Jane Dotterer, Virginia Moye, Thelma Strickler, Eleanor Bower.***

What friends are for

The Faith Community of the Brethren Home, a new congregation established in The Brethren Home and Cross Keys Village, New Oxford, Pa., sponsors a ministry called "Caring Friends." These volunteers sit with nursing residents who are dying.

The volunteers are trained to provide care that is meaningful and comforting. Associate pastor Betty Malenke, coordinator of "Caring Friends," says that the ministry has been well received by the home.

This and that

Reversing a tradition, the Kid's Club of **Stone** Church of the Brethren, Buena Vista, Va., treated instead of tricked last Hallowe'en. They raked leaves for homebound members of the congregation. On a later visit, they brought gifts of fruit and sang hymns. Kid's Club focuses on Bible study, service projects, choral music, and drama.

- The youth of **Osage** Church of the Brethren, near McCune, Kan., held a benefit auction last November to help a family that had numerous medical bills not covered by insurance.
- **Meetinghouse**, a Mennonite life center, museum, library, and archives, in Harleysville, Pa., is carrying an exhibit on the Church of the Brethren, titled "Those of Like Precious Faith." The exhibit runs through April 30. Meetinghouse is located at 565 Yoder Road, in Harleysville. Hours are 10-5, Tuesday-Saturday; and 2-5, Sunday. For information, call (215) 256-3020.

A satellite out there

It's not a new NASA spacecraft orbiting the earth, even though the news was of a satellite launching. **Bethany Seminary** inaugurated a new model of theological education October 3, with the "launching" of its Susquehanna Valley satellite on the campus of Elizabethtown College, in Pennsylvania.

Pastor Jimmy Ross of Lititz (Pa.) Church of the Brethren gave an address titled "A Treasure and an Earthen Vessel." Bethany's president, Gene Roop, and its dean, Rick Gardner, also participated. Director of studies John David Bowman was installed.

The initial session, with 22 students, was held October 4, with Dale Brown teaching a course called "Brethren in Historical and Theological Perspectives." Other courses are offered in the winter and spring quarters.

Front: ***Kyle Helfrich, Mark Hyndman, Ryan Kreider, Natalie Bowie, Lindsay Burkett,*** *Middle:* ***Christopher Burkett, Luke Sherman, Kelly Campbell.*** *Back:* ***Zack VanEmon, Andrew Helfrich, Shiloh Sherman, Melissa Hyndman, Jane Zumbrun (teacher).***

Gifts of the heart

Jane Zumbrun, youth teacher at **Columbia City** (Ind.) Church of the Brethren, got an idea from reading stewardship material from denominational headquarters and introduced her students to the gift of giving.

During last summer's Midwest floods disaster, the youth practiced that gift. Each chose a card that displayed a need on it for flood victims. The youth group sent health kits, bedding kits, food staples, kitchen utensils, and clean-up kits to Church World Service for its "Gifts of the Heart" program.

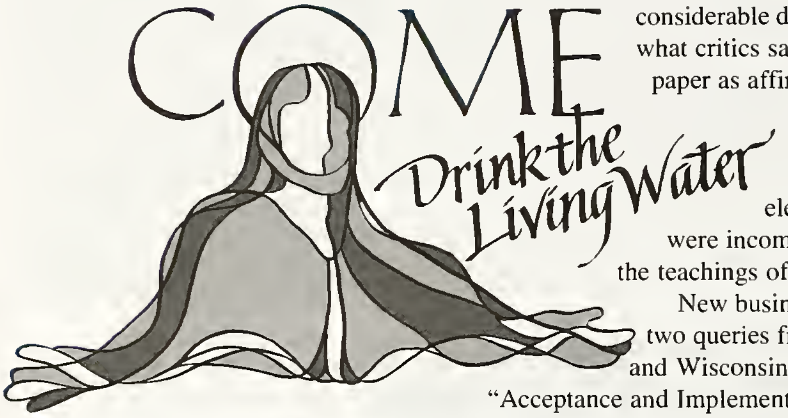
Let's celebrate

Osage Church of the Brethren, near McCune, Kan., celebrated its 115th anniversary November 21.

- **Three Springs** Church of the Brethren, near Blain, Pa., began celebrating its 150th anniversary January 16 with a slide presentation and ice cream party. On February 27 the celebration continues with a "talent night."

Native American paper heads Annual Conference business

Among key items on the agenda for the 1994 Annual Conference in Wichita, Kan., is the unfinished business of the paper on Native Americans, "Community: A Tribe of Many Feathers."



The logo for the 1994 Annual Conference in Witchita, Kan., was developed by Rosanna McFadden of Indianapolis, Ind.

When presented as a study paper in 1993, this item sparked considerable debate over what critics saw in the paper as affirmation of Native American religious elements that were incompatible with the teachings of Christ.

New business includes two queries from Illinois and Wisconsin District, on "Acceptance and Implementation of the Americans with Disabilities Act" and the "Simple Life."

Earl Ziegler

David M. Bibbee

In pre-Conference meetings, Standing Committee will hear reports from its subcommittee on Sexuality and Leadership in the Church, and its committee that is reviewing the 1992 Ethics in Ministry Relations paper.

The theme of this year's Conference i "Come! Drink the Living Water," taken from John 7:37-38. The logo was desig ed by Rosanna McFadden of Indianapolis, Ind. She also has done logos for Annual Conference in 1987, 1991, and 1992.

Earl Ziegler, Annual Conference moderator, will preside over the busines sessions and preach at Tuesday evening's service.

Other Conference speakers are David M. Bibbee, pastor of Elkhart (Ind.) City Church of the Brethren, on Wednesday; Rebecca Baile Crouse, co-pastor of Antioch Church of the Brethren near

El decreto sobre los Indígenas Norte Americanos encabeza los tópicos de la Conferencia

Entre los puntos importantes en la agenda de la Conferencia Anual de 1994 que se llevara a cabo en Wichita, Kan., está el decreto sobre los Indígenas Norte Americanos: "Comunidad: Una Tribu de Muchas Plumas" que aún no ha sido terminado. Cuando este se presentó como un simple papel de estudio en 1993, se inició un gran debate sobre lo que los críticos consideraban una afirmación de los elementos religiosos de los Indígenas Norte Americanos que no estaban de acuerdo con las enseñanzas de Cristo.

Los asuntos nuevos incluyen dos querellas del Distrito Illinois/Wisconsin sobre "La Aceptación e Implementación del Acto de Americanos Incapacitados" y "La Vida Simple."

En reuniones preparatorias a la Conferencia el comité oirá reportes del subcomité sobre la Sexualidad y Liderazgo en la Iglesia, y del comité qu esta revisando el documento de 1992 sobre Etica en Relaciones Ministeriales.

El tema de la Conferencia de este año es "Ven y Bebe del Agua Viva" que viene de Juan 7:37-38. El logo fue diseñado por Rosanna McFadden de Indianapolis, Ind. quien también diseño el logo para las Conferencias Anuales d 1987, 1991 y 1992.

El Moderador de la Conferencia Anual, Earl Ziegler, presidirá las sesiones y predicará en el culto del martes por la noche.

Otros invitados para hablar son Davi M. Bibee, pastor de la Iglesia de los Hermanos Elkhart City, Ind., el miércoles; Rebecca Baile Crouse, copastora de la Iglesia de los Hermanos Antioch cerca de Rocky Mount, Va., el

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

ecca Baile Crouse

Tyrone Pitts

S. Joan Hershey

cky Mount, Va., on Thursday; Tyrone
s, general secretary of the Progres-
e National Baptist Convention in
shington, D.C., on Saturday; and S.
n Hershey, a former General Board
irwoman from Florin Church of the
thren in Mount Joy, Pa., on Sunday.
The Gathering," a drama, will be pre-
ted on Friday. The Saturday evening
gram will feature "Acappella," a na-
ally known male quartet. Youth/
ung Adult Ministries and Annual
nference are sponsoring the concert.
aul Roth, pastor of Highland Avenue
urch of the Brethren, Elgin, Ill., is
sic coordinator for Conference. Wor-
leaders are Judy Mills Reimer, 1994
derator-elect, on Tuesday; Laura Sew-
a retired India missionary, from
ce Church of the Brethren, Portland,
., on Wednesday; Milton Garcia,
tor of Castañer (P.R.) Church of the
Brethren, on Thursday; Gail Erisman Valeta, pastor of Buckeye Church of the Brethren near Abilene, Kan., on Friday; and Phyllis Kingery Ruff, Peace Church of the Brethren, Council Bluffs, Iowa, on Saturday. Worship leader for Sunday is Stafford Frederick, pastor of Olathe (Kan.) Church of the Brethren.

Business sessions, worship services, exhibits, and age-group activities will be held at the Century II Convention Center. Some meetings will be held across the street from the convention center at the Ramada Inn.

Packets of information about registration, accommodations, transportation, and special events will be mailed to all churches and registered delegates in March. Conference booklets will be available in May. For these items and other information, contact the Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120.

ves; Tyrone Pitts, secretario general
la Convención Nacional Bautista
gresiva en Washington D.C., el
ado; y S. Joan Hershey, pasada
sidenta de la Junta General de la
esia de los Hermanos Florin en Mount
, Pa., el domingo.
l viernes se presentará el drama "The
hering." El programa del sábado por
oche presentará "Acapella" un
rteto de varones conocidos nacional-
nte. Este concierto es patrocinado por
oficinas de Ministerios Juveniles y la
nferencia Anual.
aul Roth, pastor de la Iglesia de los
rmanos Highland Avenue en Elgin,
, será el coordinador de música. Otros
eres de culto son Judy Mills Reimer,
deradora electa para 1994 el martes.
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tland, Ore., el miércoles. Milton Gar-
, pastor de la Iglesia de los Hermanos
Castañer, P.R., el jueves. Gail
Erisman Valeta pastora de la Iglesia de los Hermanos Buckeye cerca de Abilene, Kan., el viernes. Phyllis Kingery Ruff de la Iglesia de los Hermanos Peace en Council Bluffs, Iowa, el sábado. Stafford Frederick, pastor de la Iglesia de los Hermanos Olathe en Kansas, presidirá el culto del domingo.

Sesiones, cultos, exhibiciones y actividades para grupos de diferentes edades se llevarán a cabo en el Centro de Convención Century II. Algunas reuniones tendrán lugar al frente del centro de convención, en el Ramada Inn.

Paquetes de Información sobre la registración, alojamiento, transportación y eventos especiales serán enviados en Marzo a todas las iglesias y delegados registrados. Folletos sobre la Conferencia estarán disponibles en Mayo. Para mas información comuníquese con la Oficina de la Conferencia Anual, 1451 Dundee Ave., Elgin, IL 60120.

Emergency aid granted to Midwest states, Armenia

A grant of $25,000 has been allocated from the Emergency Disaster Fund to assist with the ongoing recovery efforts in Midwest states from earlier flooding.

The funds will be used for volunteer maintenance, expenses related to rebuilding projects, small grants to some of the Interfaith recovery groups, and a shipment of hay for farmers.

A grant of $20,000 has been given in response to an appeal from Church World Service to assist war refugees and other displaced persons in Armenia. As winter sets in, it will become increasingly difficult to reach the refugees, many of whom already are suffering from disease and frostbite. The grant will be used to help overcome shortages of food, clothing, medicines, and heating fuel.

Calendar

Environment, Development, and Peace: Exploring Connections in Undergraduate Education, Bethel College, Kan., February 18-20. [Contact Karen Klassen Harder, Bethel College, 300 East 27th, N. Newton, KS 67117, (316) 283-2500]

Cooperative Disaster Child Care Workshops: February 25-26, Rochester, N.Y. [Further details from CDCC, (410) 635-8734]; March 11-12, Lanark, Ill. [For more information call Marian Patterson, (815) 225-7279].

"Prayer on the Plains" gathering for lay people, McPherson College campus, February 25-27. [Contact Gary Flory, McPherson College, McPherson, KS 67460, (316) 241-0731].

Church of the Brethren Association of Christian Educators' conference, Camp Bethel, Fincastle, Va., April 15-17. [Contact Doris Quarles, P.O.Box 56, Daleville, VA 24083, (703) 992-2465].

Church Visit to Brazil: South and North Meet in a 'Tunker' Way, July 10-28, sponsored by Latin America/Carribean Office. [Further details from Latin America/Carribean Office, Chruch of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

Historic Peace Churches gather, discuss role of UN

Some 32 representatives from the three Historic Peace Churches, the Church of the Brethren, Mennonite Churches, and the Society of Friends (Quakers), and the Fellowship of Reconciliation met in a two-day consultation in December to reflect on the pacifist response to conflicts in which militaries are functioning as humanitarian agencies and UN peacekeeping forces are becoming more militarized.

Several questions served as foci for the group. Do they support United Nations peacekeeping forces, and if so by what criteria and methods do they carry out their goals? Are embargoes and sanctions to be endorsed? How can diplomacy be more effective? What has active nonviolence in Europe, South Africa, and elsewhere taught us about dealing with conflict and violence?

While no clear statement emerged from the consultation, the meeting represented an important beginning as pacifists face new and challenging situations in the world. There was discussion on the role of the UN as peacekeepers vs. peacemakers. It also included working at conflict resolution as prevention instead of as a reaction to crisis.

"The heritage of the peace churches is ready to launch into the mainstream of Christianity—and the nation depends on it," said Walter Wink, a professor at Auburn Theological Seminary.

Representatives from the Church of the Brethren were Lamar Gibble, Robert Johansen, Julie Garber, Cliff Kindy, Joan Deeter, Lauree Hersch Meyer, Tim McElwee, and Celia Cook Huffman.

Celia Cook Huffman and Robert Johansen were two of the representatives of the Church of the Brethren at the Historic Peace Churches conference in December.

Brethren volunteer joins peace team in Balkan region

Vic Ullom, a Brethren Volunteer Service worker, began training this month to participate on the Balkan Peace Team.

The team is an international project that aims to establish a permanent presence of international volunteers in crisis areas of the former Yugoslavia, to work for nonviolent conflict resolutio and the protection of human rights.

Ullom, a member of the Wiley (Colo.) Church of the Brethren, is one of four to begin the training. Following the initial training, the team will go to Zagreb for language training.

He has been working at Casa del Pueblo, an Hispanic adult education center i Washington, D.C. since completion of his BVS orientation in October.

The goals of the team, as stated in the Agreement for Service, are to "seek to identify possibilities for dialogue between the different groups; serve as a channel of independent and nonpartisa information from the regions, reflecting all points of view; contribute team-members' skills for the benefits of all citizer for instance by offering workshops in mediation and nonviolent conflict resolution, or by giving language classes; ar act as third-party observers at the scene of incidents or potential flashpoints."

Teams will be placed in "little pockets" where people are being pushed around because they are a minority.

Benefit Trust board discusses medical plans, investments

Brethren Benefit Trust (BBT) held its fall board meetings in November at Elizabethtown (Pa.) College, and made several investment-related actions.

The BBT board made two decisions concerning the Brethren Medical Plan. Premium medical rates were set for the agencies on the January to December premium year. On average, this is a 6 percent increase for the 11 Brethren Medical Plan groups on this plan. The groups on the July to June plan will receive adjusted premiums in July 1994.

The board received an update on the debate over an alternative medical plan. Constituents have urged the BBT to provide a plan in spite of the 1993 Annual Conference action to the contrary.

The board agreed to rescind its policy prohibiting investments in companies doing business in South Africa, and it affirmed taking a more proactive role pursuing investment options in community redevelopment, social justice, preservation, and reclamation of environment.

In other business, the board approve rebidding the Medical Plan Stop Loss and Life Insurance components of the current contract with Provident, and exploring legal possibility and financi feasibility of becoming self-insured for the life component; and hired a secon investment manager. Arnhold and S. Bleichroeder Capital was selected as a additional investment manager for BB equities, effective January 1, 1994.

PA announces peace gram for grandparents

dparents for Peace is the newest
ram from On Earth Peace Assembly
PA). It was founded for grandparents
courage their grandchildren to seek
st's message about peace.

EPA asks that grandparents make a
mitment of $30 a month for three
s to OEPA's Peace Academy. Along
the financial contribution, they are
asked to supply OEPA with the
dchildren's names, addresses, phone
bers, and ages.

return, OEPA and The Peace
lemy will provide a Peace Academy
kend for each grandchild free of
ge. They will also notify the grand-
lren with an invitation to a Peace Academy experience, give the sponsors a Grandparents for Peace sweatshirt, and place their names on a sponsors' Grandparents for Peace plaque in The Peace Place at the Brethren Service Center.

According to Tom Hurst, OEPA director, "OEPA is now providing grandparents in the Church of the Brethren an opportunity to pass along the gift of faith—the opportunity for grandchildren to explore, out of a faith context, the teaching of Jesus, who provides to all of us an example of how to live a peaceful life."

OEPA hopes to invite over 1,000 grandchildren through the grandparents' contributions within the three-year committment.

For more information, contact On Earth Peace Assembly, Brethren Service Center, P.O. Box 188, 500 Main Street, New Windsor, MD 21776-0188; tel. (410) 635-8704.

Atlantic Northeast executive announces resignation

Robert Kettering

Robert Kettering has announced his resignation as associate executive of Atlantic Northeast District, effective March 1. Kettering has served on the district staff since 1987. His future plans are not certain, but he and his family will continue to live in Manheim, Pa.

rldwide

ira Nazombe, a public policy advocate, began work
ary 1 as director of world community for the National Council of
ches. In her position, she will provide leadership for programs
olicies related to critical global concerns, such as human rights,
ational affairs, and other emerging international issues that the
cil would seek to address. The Office of World Community
ines the functions of the former International Affairs, Human
ts, and Intermedia offices.

eaders from six historic African American denomina-
representing 13 million people gathered in December at the
k Church Environmental Justice Summit." The leaders pressed
oint that "long before the ecological movement became a pop-
high-profile issue, environmental injustice was a reality for the US
an American community."

The church leaders challenged Vice President Al Gore, who
ded along with Shantilal Bhagat, Church of the Brethren staff for
Justice and Rural concerns, to stand with them "against the
s that are ripping the heavens and raping the earth . . . in the
e of progress, prosperity, and pride."

Co-convening the summit were six historic black denominations:
frican Methodist Episcopal Church, African Methodist Episcopal
Church, Christian Methodist Episcopal Church,National Baptist
vention, USA, Inc., National Baptist Convention of America, and
ressive National Baptist Convention.

Some of the summit goals were to explore the bridge issues that link the black church to environmental issues, e.g., health, poverty, racism, unemployment; to explore the links between economic and environmental justice; to establish and provide seed grants to support a Black Church Network on Environmental Justice that can work closely with the National Religious Partnership for the Environment; to sensitize the scientific and environmental communities to environmental justice issues; and to demonstrate the links between global warming, ozone depletion, deforestation, and justice issues.

Representatives of Guatemala's civil sector, guerrilla leaders, and diplomatic observers from five countries met late last year in a historic first encounter arranged by Lutheran World Federation (LWF).

Nobel Peace Prize Laureate Rigoberta Menchu attended as a special guest. She stated her conviction that Guatemala's internal conflict merits the same international attention as was given to the Israeli-Palestinian accords.

LWF, the National Council of Churches (NCC), Latin American Council of Churches, and World Council of Churches co-sponsored the meeting, with participation by the Evangelical Council of Churches in Guatemala and the Roman Catholic Church in Guatemala.

Civil sector representatives included churches, unions, the University of San Carlos (the rector), the Widows Association, the Journalism Association, Maya Indians, and human rights groups.

Diplomatic observers present were from Norway, Spain, Mexico, the US, and Venezuela.

Spending Thanksgiving building bridges

by Margaret Woolgrove

"In Brazil," said Onaldo Periera, "we think all Americans are a Madonna or a Michael Jackson. We see them with their great wealth, and assume that everybody has the same. It is only after meeting ordinary Americans that we realize this is not true."

The theme of the 1993 Young Adult Conference was "Building Bridges . . . Between People and Cultures," and the 112 young adults who met at Camp Mack (Milford, Ind.) over Thanksgiving were given ample opportunities to put this theme into practice. The group came from places as far apart as California and Pennsylvania, Illinois and Texas, El Salvador and Brazil, with an additional international flavor added by the presence of Brethren Volunteer Service workers from England and Scotland and a Japanese exchange student from Manchester College.

In introducing the first session, Deanna Brown (chaplain at Manchester College) spoke from the context of her own failures at bridge-building, personally and within the church, and challenged the group to look at their modes of expression and communication with one another. This was particularly relevant for a group that included 10 participants from El Salvador, Nicaragua, and Brazil, who spoke Spanish or Portuguese as their first language, and (for some) very little English. Reliance on a translator, or on an improvised form of sign language was often the only way of bridging the language gap between participants, and the laughter that was shared—despite the barriers of language and culture—was rich and life-giving.

Onaldo Periera spoke movingly of his sometimes painful transition into North American culture on his first extended visit here. He told of the different value that is given to personal relationships in the United States. In his first weeks in the US, when he needed to speak to a friend, the friend was too busy. Cultural barriers and their potential bridges were subjects with which many of the group identified, having traveled or lived overseas themselves.

Onaldo told a story about a member of the Church of the Brethren from the US who had gone to Brazil to learn more about the culture and the people there. "She brought with her lots of dollars, so we rented a car and set out for our destination. I had not traveled much within my country before, and soon we were lost. At first, she was in control; if we encountered trouble or hardship, there were always enough dollars to rescue us. One day we realized that all the dollars were gone, and my friend broke down and wept. 'What shall we do now that we have no more dollars? How can we survive?'

"But something happened that day tha changed her. She lost her control, and we became equals, struggling together alongside the people of Brazil. Americans like to take their comforts, their small bits of America with them when they travel, but if you go some place wit medicine and traveler's checks and the telephone number of the American Embassy, you are not traveling with the people; you are watching them from a position of power and superiority. The challenge we face is to go to another country and let go of all of our controls."

Deanna Brown spoke of the need for inner "grounding." She told of two friends of hers, Linny and Ron. "Linny i always giving things to people. For her 40th birthday she was given a brand-new, shiny red convertible. It was just what she'd always wanted. For two days she drove around town showing it off to all of her friends. Then one day she turned up at racquetball practice without her new car. When we asked what had happened to it, Linny told us that she

A ceremonial "water blessing" was part of the closing worship of the conference, an international gathering of 112 young adult Brethren who worked at "building bridges . . . between people and cultures."

d loaned the car to her 18-year-old ighbor to drive to the beach. We sped in disbelief, but for Linny, it didn't tter. She was the kind of person who, you told her you liked her sweater, uld take it off and give it to you.

“Ron, on the other hand, always emed to be trying to show how worthy was. When he won a game of racquet-ll, he wouldn't just shake the hands of opponents and wish them better luck xt time, but instead, he would start tiquing their game, telling them where y had gone wrong, and how to prove for next time.

“Now, if I were to show you a picture two people, one with arms tightly lded across the chest, and the other th arms outspread, you would probably sume that the one with the folded arms Ron, and the one with the outstretched ms, Linny, but in reality it is the other y around. Linny's strength comes m within, and is dependent on who e is and not on what she owns. She dn't mind loaning her shiny red car cause she knew that her self-worth sn't dependent on the car staying iny or new. Ron is the one with the en arms. He has no faith in himself or God's love for him, and so he seeks proval from outside himself.”

Onaldo used the analogy of coming rough a storm to speak of the need for ounding. “In Brazil one time we had a storm. The wind blew and the rain me down for days and days. It washed y house and everything we owned wn the hillside. It washed the plants d trees away. All except one. This one s the smallest, most spindly tree of em all, and yet it survived. I was so azed by this that I dug the tree up, d discovered that underneath the roots s a huge rock. The tree had not been ept away because it had grounded elf around the rock. We too should be e the tree, and be grounded not in hat we have, but in who we are.”

Workshops on areas such as the Church of the Brethren in Brazil, liberation theology, the political and economic situation of El Salvador/Nicaragua, and life transitions enabled participants to take an in-depth look at these subjects, in smaller groups. For the workshops on Brazil, Nicaragua, and El Salvador, it was the English speakers who wore the translation equipment, and not the international visitors. For many participants, this was a learning experience in itself, for they became dependent on the translation of others.

Worship was enhanced when participants from Central America provided songs and music: Jorge Gonzales, from El Salvador, and Nicaraguans Eddy Moncada, Mendelson Davila (with guitar), Karla Bonilla, and Guilermo Eugarrios.

During the traditional last-night “talent show,” the participants learned that jokes can be cross-cultural, that poetry is virtually impossible to translate, and that the most universal language of all is laughter. They laughed together almost as much as they sang together, singing in Spanish, Portuguese, Swahili, and English with enthusiasm and rich harmony.

The whole weekend was punctuated with worship—planned and unplanned. During one morning's worship, Juanita Guardado and Jorge Gonzalez expressed their grief over the death of their brother Alvaro Rivas in a drowning accident last June, during a workcamp in El Salvador (August/September, page 25). A candle was lit for Alvaro and passed from one to another in remembrance of his life, with the realization that his death had built a bridge between the two cultures, binding the group together in death, but also in life. Alvaro's candle will stay in North America, and a candle from the Young Adult Conference was sent back with Jorge and Juanita to demonstrate the ties of friendship they have with young adults here.

The candle symbolized the healing power of the light of God, and water was used to demonstrate the cleansing and renewing of the Holy Spirit, especially during the feetwashing on our last morning together. M.

Earl Ziegler likes t

By Don Fitzkee

Some years ago Earl Ziegler tended a third-of-an-acre patch of cauliflower in addition to tending his flock at the Mechanic Grove congregations from Sunday to Sunday. Both grew very well.

He has since scaled down his cauliflower patch, but still plants a big garden each year. His wife, Vivian, who does all the freezing and canning, says, “It’s still too big. Every year I plead with him to plant less, but I don’t get anywhere.”

“That’s the farmboy in me,” Earl responds. “I just like to watch things grow.”

Whether it’s gardens or churches, the 1994 Annual Conference moderator and pastor of Lampeter Church of the Brethren in southern Lancaster County, Pa., seems to have a knack for growing things.

“I’ve seen Earl as one of the most successful pastors in the denomination in terms of growing the church and calling forth leadership,” says Bob Kettering, who served for three years with Earl as associate executive of Atlantic Northeast District. It must be the farmboy in him.

Earl Ziegler grew up on a farm in Lebanon County, Pa., with his six brothers and sisters. His parents were deacons in the Richland congregation, before moving to the nearby Heidelberg church when Earl was 17.

“I call the Heidelberg church my home church because I was both licensed and ordained there,” says Earl, “but my formative, nurturing time was at Richland.”

At age 12, Earl went forward at a revival meeting to accept Christ as his Savior. “I still remember my baptism as a very meaningful moment,” says Earl. “The thing that I remember is that I really felt a sense of that forgiveness of sin.” Earl also remembers the snow-covered ground, the January cold, and his mother carefully stuffing his clothes with newspapers to insulate him against the frigid stream water.

Before long, members of the church began to notice Earl’s gifts. When Earl was about 16, Richland elder Michael Kurtz asked him to teach Sunday school, and a head chorister invited him to lead congregational singing one evening. “I dove right in, foolishly,” says Earl. “But somebody saw those gifts.”

The congregation also saw gifts for ministry, and encouraged Earl in that direction. He recalls, “I was oscillating between being a medical doctor and a minister. It was the influence of my home congregation that I think tipped the scale.”

The lesson on calling wasn’t lost on Earl. He took it with him and has challenged others ever since. Don Hollinger, who served as Earl’s associate pastor at Mechanic Grove, recalls. “He was constantly seeking out, calling, and challenging people. And he did that with me in ministry. He challenged me to enter areas I never had before.”

Sherry Eshelman, a member at the Lampeter church, also sees in Earl an ability to call forth gifts. “He has a real knack for getting people to do things,” she says, “even when they’re not sure they want to do them.” Earl challenged Sherry to tell a children’s story when she didn’t think she could, and she blossomed into a creative storyteller.

“There are many pastors in this district,” adds Bob Kettering, “who name Earl as a key person in their pursuing a call to ministry.” Don Hollinger, who now pastors the Indian Creek church, near Harleysville, Pa., remembers Earl as one who nurtured his call. “Earl has taught me more of the practicality of pastoral ministry,” says Don, “than any seminary ever could have taught me.”

Although it was more acceptable to wait for the congregation to call, Earl volunteered for the ministry at age 18, was licensed, and began studies in secondary education at Elizabethtown College. He met his wife-to-be, Vivian, there. In 1951, they graduated in the spring, married in August, and went directly to Bethany Seminary.

After Earl’s graduation in 1954, he and Vivian spent the next six years pastoring the Woodbury congregation, i Middle Pennsylvania. The congregation grew during Earl’s tenure, and in 1960 divided into three churches—Woodbury Curryville, and Holsinger. In the transition period, Earl preached three times a Sunday and looked after a

atch things grow

Whether it's cauliflower or congregations, Earl Ziegler has a knack for making them grow.

mbined membership of about 700.

By then the Black Rock church, in uthern Pennsylvania, was ready to hire first salaried pastor, and chose Earl, rtly because he grew up with the free inistry and understood the dynamics of congregation moving from a free to a laried ministry. After a 10-and-a-half ar stint at Black Rock, Earl in 1970 cepted the call to Mechanic Grove, here he pastored until 1983.

All the churches Earl led had two ings in common: "Every parish I've d has been terrific people," says Earl. nd every one grew numerically.

Worship attendance at Mechanic rove swelled from around 230 to 400 ring Earl's tenure. The story had been similar at Black Rock.

"I think the key to growth," says Earl, "was that people knew that I cared about them." He attributes much of the growth to building personal relationships with people.

"I talk with people about salvation and about their relationship with Christ," says Earl, "but not in the typical way that you would think. I've got to learn to know people first. I don't go into a house and ask 'Are you saved?' I want to know people first. Then if you know people, it seems to me you earn the right to do that. It's not saying the right words, or button-holing or approaching. No, it's that personal relationship that brings integrity."

Earl was reluctant to leave pastoral ministry, but he eventually accepted the call to become Atlantic Northeast District executive, a position he held from 1983 to 1989. Since then he has pastored Lampeter, an active congregation that was planted by the Mechanic Grove church during his time there. Lampeter has been very supportive of its pastor/moderator. Not only has the congregation freed him for half of the Sundays this year, but each week a family lifts the moderator up in prayer.

While the congregation is Earl's first love, he also has been active in district, denominational, and ecumenical ministries. He was district moderator in each of the three districts where he pastored, including twice in Middle Pennsylvania, and was a trustee at Elizabethtown College for 18 years.

Earl served two terms on Annual Conference Standing Committee, was a member of the 1964 study committee on Divorce and Remarriage and the 1991 Denominational Structure Committee. From 1976 to 1980, he was on the General Board, chairing the Parish Ministries Commission his final year. He was pastor-in-residence at Bethany Seminary in 1982. Most recently Earl helped denominational staff Paul Mundey envision the Passing on the Promise program and was a teacher in the "Friend to Friend" video series.

"I think you'd have to say he's very Brethren, but not lacking in ecumenical interests," says Stanley Earhart, who has worked with Earl in a number of capacities over the years and is presently moderator at Lampeter. Earl has chaired several local ministeriums, served on the governing board of the Pennsylvania Council of Churches, and fulfilled a three-year appointment to the National Council of Churches Commission on Marriage and Family. Currently he is on the Lancaster Board of the Samaritan Center, a nationwide Christian counseling organization.

Several of Earl's ecumenical involvements have grown out of his interest in family ministry. "Family has always been important in my background," he says. "I came from a large family, a strong family, with loads of cousins." Over the years, Earl picked up snatches of training in family ministry, and eventually earned his Doctor of Ministry degree from Lancaster Theological Seminary with a concentration in marriage enrichment. He and Vivian led many marriage enrichment weekends through the years. During his Woodbury pastorate, Earl wrote the first sex education curriculum for Northern Bedford High School and was later recognized by Elizabethtown College for this achievement in Christian education.

Earl's wife, Vivian, gives him a hundred or so sermon illustrations as a Christmas gift each year. The compilation is handily indexed for his convenience.

But family matters have never been merely an academic or professional pursuit for Earl and Vivian. In addition to congregations and cauliflower, Earl and Vivian have grown a lot of kids. They are parents of six grown children and have 10 grandchildren.

"We have four that we say are homemade," says Earl, and two adopted Asian daughters. In addition, the Zieglers have invited several other children into their homes over the years for periods as long as three years. All told, a dozen or so children of various ethnic backgrounds call Earl and Vivian "Mom" and "Dad."

"We've had a very colorful family and a family that changed through the years," says Earl. "And that, I think, has had a real impact on me."

One way his family shaped Earl was by sensitizing him to other ethnic groups. Jan Kensinger, who served six years as associate district executive with Earl, recalls, "He had a lot of excitement and enthusiasm for bringing persons of different ethnicities into the life of the district and denomination. He was really aggressive in pursuing those interests during his tenure."

On his office wall, Earl displays a plaque from the Dominican Brethren, expressing appreciation for his support. Earl became aware of the church-planting efforts of the Dominican Brethren during a 1989 trip to Puerto Rico. Excited about what he heard, Earl promised to raise $15,000 to build a church in Los Toros. He eventually facilitated the 1990 Annual Conference query from Atlantic Northeast District that led the church to support church-planting in the Dominican Republic. "That's why I got the plaque," he says. "I came at a time when they were discouraged, and I gave them a boost."

Accompanying his interest in ethnic ministry and overseas outreach is Earl's passion for travel. The Zieglers' family room shelves are stuffed with boxes of slides from the more than 40 countries Earl and Vivian have visited, many of them by organizing and hosting group trips. Jan Kensinger recalls that Earl loved to entertain his colleagues in his home. "Usually it was a set-up," she says with a smile, "so he could show us slides of his last trip!"

Earl's aggressiveness in supporting ministry in the Dominican Republic is indicative of his working style. "One of the things about Earl," says Don Hollinger, "and this could be looked on as a negative, but I look on it as a positive—when he got a vision in his mind he was riveted to that vision. He put his all into it. Some thought that looked pushy, but I always saw it as a strength."

Bob Kettering echoes those sentiments: "He's a tireless worker and an assertive leader. His assertive style is not always appreciated by everybody, but people with vision know where they're going and how to get there."

Earl says his life philosophy is borrowed from Africa explorer and missionary David Livingstone, who said "I will go anywhere, provided it be forward." Earl's pace corroborates his fidelity to that philosophy, says long-time friend Joan Hershey. "He has one gear, and that's forward and fast."

Jan Kensinger recalls that one of the hazards of working with Earl in a small district office was "having to hang onto your papers when he walked by your desk because he created a big gust of wind in his enthusiasm to get where he was going."

Earl says he comes by his frenetic p
honestly. "If you knew my dad and my
mother, my dad never walked anywhe
He always ran. And my mother was th
same way; she never quit."

Sherry Eshelman, who once tried unsuccessfully to follow Earl to a meeting, testifies that he doesn't slow
down when he gets behind the wheel
car either. "I used to say to him that I know God is his co-pilot," says Sherry
"because he flies when he drives!" Noting that six-time Conference mode
tor Otho Winger also had a reputation
for speed (See "Otho Winger: He Live
'With the Throttle Wide Open,'" Octo
1989), Stanley Earhart deadpans, "Ea
drives pretty fast. I don't know if that'
what it takes to be moderator or not."

Jan recalls that the first trick Earl taught new district executive Allen Hansell was how to save time by cutti
across the Wendy's parking lot to get
the district office.

Along with Earl's desire to save tim
is a keen interest in saving money. Bo
Kettering describes him as frugal. "Or
thing that stands out in my mind," say
Jan Kensinger, "is his living out of a simple life. For him it really was a lifestyle by choice and by practice."

Jan recalls that Earl didn't feel it necessary to go out for lunch on his birthday, according to the custom in th
district office. "He was very serious," says Jan. "He said he we didn't need t

e of Earl's special interests has been the growing church in the Dominican
public. He is shown here with Pedro Brull, Santos Mota, and Jorge Toledo.

out to lunch. We could carry lunch
' Earl persuaded his colleagues to
h bring his own lunch, and he
ught a baloney sandwich. "It was just
ypical of Earl," says Jan. "He was
y happy with a baloney sandwich for
birthday."

arl says one reason he moves so fast
nat there are so many things he enjoys
ng. "I've always enjoyed everything
done," says Earl. "I never had a day
I had to go to work that I felt I
n't want to go. That maybe sounds
it's not true, but it really is true."

n addition to gardening and travel, he
Vivian enjoy music together. In
rs past, they often sang together at
ldings. More recently they have
formed lighthearted musical pro-
ms for senior adults. While at Black
k, Earl directed an area Brethren
n's chorus, and during his Mechanic
ve pastorate he led an interdenomi-
onal men's group from churches in
thern Lancaster County.

n music, family, gardening, and
istry, Vivian has been Earl's quiet
ner. "She's not a noisy person," says
l, "but very supportive and creative in
own way. I often ask her, 'What do
think about this idea?' She's the
ing ground to help me not go too far
way or another."

ne way Vivian has quietly supported
l over the years is by compiling an
sual card catalog. Vivian, who served as a school librarian for over 20 years before retiring last year, has given Earl an annual Christmas present of four-by-six cards, covered with topically arranged quips and clippings that she gleans from her readings.

"He used to always come on a Sunday morning when he was ready to go out the door and say, 'Now what's a good illustration for this?'" Vivian recalls. "Well, I didn't have it off the top of my head." So she began collecting illustrations and gives Earl a hundred or so cards each year. He calls them "the best Christmas gift I've gotten for the last 25 years."

Earl has emphasized two related themes in his moderator's travels. The church needs to deal with its conflicts and center its life in Jesus Christ. "When our centering is in Jesus Christ and we really know what that means," says Earl, "I think you and I can discuss anything and not be angry with each other. We may not agree, but we can be brothers. That's basically been my theme."

Those themes grew out of Earl's experience at last year's Annual Conference. "We all went to Annual Conference a bit apprehensive, scared, confused, irritated, but we came away again experiencing the power of prayer and the Holy Spirit."

Earl hopes to continue an emphasis on prayer through the "Prayer on the Plains" gathering that he has called for the last Sunday in February. The day will be designated "Brethren Day of Prayer" so that those who can't be at McPherson College can still lift up the church.

Earl says he senses hope in the church as he travels around the Brotherhood. "I think many people feel that we're turning a corner as a denomination, moving more toward outreach, and more toward being concerned about other persons out there rather than simply keeping our own store in operation." The church, he says, is excited about new ministries in the Dominican Republic and South Korea.

But Earl believes the church has a long way to go in including ethnic Brethren. "There's a real frustration in the Hispanic and Korean communities in the Church of the Brethren that they're second-class citizens," he says, "that we like them as long as they do what we want them to do. I think that's true. We haven't empowered them, and I don't know why. I really want this year to lift up the opportunities for ministry to the multicultural groups, to invite them to impact us, because they have a lot to give us."

Earl believes mission work among Koreans and Hispanics in the US and abroad will not only help the church to grow but will "extend our ministries far beyond ourselves into other cultures."

Whenever you become ingrown, when you turn yourself inward, Earl believes, you are heading for disaster. "A living organism is out there reproducing itself. When you stop growing you begin to die, and I think that's what was happening in the denomination.

"The whole evangelism bit, the whole mission thing, is just part of me. We need to go into all the world."

Whether it be congregations, denominations, or cauliflower, Earl just likes to watch things grow.

Don Fitzkee, of Rheems, Pa., is a licensed minister in Chiques Church of the Brethren, Manheim, Pa., where he is being ordained on February 6. He served as an editorial assistant on the MESSENGER *staff, 1986-1988. Presently he is a member of the denomination's General Board.*

Join us for a journey

by Margaret Woolgrove

For many people in Sudan, the daily diet consists of one small cup of red beans cooked in a little oil. The beans are eaten slowly, picked out one by one and methodically chewed. It would take too much energy to eat them faster. Distended stomachs and emaciated bodies are the sure indications of the ravages of famine and starvation among these people.

In the civil war that has ravaged Sudan for 28 of the 38 years since independence was granted, the people of southern Sudan have lost virtually everything. In the past 10 years alone, at least 1.3 million Sudanese have died from war-induced violence or famine. That's the equivalent of over 350 people dying each day of the year for those 10 years. That is 15 people an hour, on the hour, every hour for those 10 years.

The figures are startling, but death is not the only toll that has been taken on the people of southern Sudan. As well as losing family and loved ones, the Sudanese have lost their homes, their cattle, and their livelihood. And the infrastructure of southern Sudan has only worsened in the years since independence. There are no real schools, very few hospitals, and roads so potholed that in the rainy seasons they turn into virtually impassable swamps of mud.

The civil war situation has worsened in the past two years with the outbreak of factional fighting among the rebel troops of the south (the Sudan People's Liberation Army, SPLA). Some of the differences between the main factions run very deep, and often have as much to do with ancient tribal animosity as with current issues of democracy and leadership. However, the factional fighting is being used to the full advantage of the (northern) government, which is sitting back and biding its time, aware that a house divided against itself cannot stand.

A tentative ceasefire was negotiated between the SPLA factions in October 1993, a ceasefire which, at the time of writing, was holding. If peace is to be achieved within Sudan, it is crucial that the southern Sudanese factions come to a stable solution for themselves, for until this happens, they remain vulnerable and weak.

Terrible atrocities and human rights violations have occurred on both sides of the conflict, with the result that the majority of the population live in daily fear for their lives and the lives of those around them.

At least 80 percent of the southern population has been displaced at least once over the past 10 years, with current estimates of at least five million Sudanese internally displaced, while 300,000 are refugees in neighboring countries.

Sudan is a bloodbath every bit as bad as that in Somalia or Bosnia-Herzegovina, and yet, according to Jim Kunder, head of the US Agency for International Development's office of foreign disaster assistance, Sudan is "the most silent of the major humanitarian crises around the world today."

"Psycho-sclerosis" is the term that was coined to describe the condition of a hardening of the mind and heart that afflicts each of us at some point after hearing about a disaster in our neighbor's backyard. Only in this instance the "neighbor" is Sudan, and the backyard happens to be a few thousand miles away.

"We are suffering here because we are Christians," Rebekah Lueth told a Brethren delegation in Sudan last January. "You have left us here to be killed during 37 years of fighting. Is it because we are black people?" (See "Sudan: We Will Remember," May 1993.)

John Jones, a member of the Church of the Brethren from Myrtle Point, Ore., still speaks of the empowerment he felt on returning from the January 1993 Brethren visit to Sudan. "Many people want to do something, but they just feel so helpless," he says. "My faith has been strengthened so much by being there, and just seeing how much faith and hope these people have in the mid of their suffering. They have a commi ment to Christ that involves truly livi out the gospel, truly living out the Christ. I have a great faith now, and a determination to continue to struggle these people. I refuse to let the over-whelming size of the country's proble make me powerless any longer. These people have a story that needs to be heard."

It is in part the faith of the people which has led John to his decision to take part in the Church of the Brethre "Accompaniment Program," jointly coodinated by David Radcliff, office o denominational peace witness, and M Keeney, Africa/Middle East office.

"Two images remain in my mind," said John. "Both images are of a moth and child. The first is of a mother sitti with her child on the steps of a Cathol cathedral. Three months previously, b had been on the verge of death, but no although the child's hair is still red fr malnutrition, they are alive and well. They smile at me.

"The second image is from Aswa, a a hospital with 60 beds that serves a catchment area for 700,000 people. Th day we visited, the one doctor and tea of support staff were caring for 380 patients. In addition, there were hundreds of outpatients who made the dai trek to the 'outpatient ward' in an adjacent dirt field to receive a moment care and treatment. In that hospital ar another mother and child, sitting on th floor. The conditions are terrible. In th next door room we hear the cries of a man who is being operated on without anaesthetic. The woman's child is ver emaciated, with a hugely distended be Neither mother nor child has the ener to do more than look up at us as we arrive.

"But this mother is the Madonna, a her child is the Christ child. The difference that has been made for the first mother by just a little bit of huma ın aid, is the difference between life death. For me, it was proof that what lo, no matter how small, does count. world has so much pain that it is l to see the changes when they oen. But they do happen, and relief ; get there. Without it, the first her and child would not be alive y."

isplaced Sudanese mother and dren, needing someone to ompany them in their plight.

Truly I tell you, just as you did it to least of these . . . you did it to me" tt. 25:40).

or John Jones, the decision to take in the accompaniment program was lling. "Their struggle is my struggle, r family is my family. I cannot turn back on my family when they are in d."

It is urgent that we stand by the southern Sudanese in a time when not only individual lives but the very existense of a people is at risk.

John is one of a group of Brethren who have taken up the challenge that has been laid out by the Accompaniment Program to go and walk alongside the Sudanese people in their journey toward peace.

This journey will be no picnic, a point that is stressed by David Radcliff and Merv Keeney. "We have been in accompaniment with the people of Sudan since 1980," says David. "But this is a different phase to that accompaniment. It is a very direct type of accompaniment, which places people in communities to stand by the people of Sudan who are at risk. There is a heaviness about asking people to take on this kind of a risk, and a sense that we are calling people to the edge.

"This takes more courage than going into battle fully armed. The only 'arms' we will take will be those of our Christian convictions."

Louise and Phil Rieman, Brethren workers in Sudan, survived a bombing raid last year. After the initial attack, Phil found one woman blown apart as another lay dying. He could do nothing for her but hold her hand and pray.

The program asks its participants to go to Sudan in Christian solidarity, and share the burden of these suffering people. In the case of the continuance of a ceasefire between the SPLA factions, participants in the program will have an important role to play as an international presence encouraging the maintenance of such agreements. The leaders of Sudan care a great deal about how they are perceived by the international community, so this presence could be crucial.

"We are very clear that an agreement will have to be made with the rebel forces before we send anyone into the South, to ensure that the role and the person will be respected," stated Merv Keeney. "We have no guarantees that these people will be safe, but we cannot send them unless we know that their position is respected by the various factions involved.

"What we do know," continues Merv, "is that the leaders of the factions have used international forums before and so we know that they are open to the idea of an international presence monitoring the peace process."

The first accompaniment team was made up entirely of Brethren applicants, who will be sent out, when the time is right, in pairs to monitor the current ceasefire.

"The work we will be doing is known as 'interpositioning,'" according to John Jones. "This means that internationals are put in positions between the two factions, to promote the peace. As well as monitoring the peace, and sending out reports on the keeping or violating of the peace agreements, we will be doing needed things like educating the children, and administering simple medical needs. It is a ministry that looks to all the needs of the people, and not just at a clinical monitoring of the peace."

Mary Mason, a nurse from Sebring (Fla.) Church of the Brethren, left in February for a two-year period in Sudan as part of a three-person health care team. This team is going to the back country of Sudan to look for the estimated thousands of Sudanese who have been wandering with nothing but leaves to eat for months or years, without being discovered by relief agencies.

"There is an inherent risk for participants in taking on this ministry of accompaniment," says David Radcliff, "and yet it seems like the logical next step for us as a peace church, to respond to the needs of our Christian brothers and sisters. There is a certain readiness in the denomination, and also in Sudan, for this type of work to begin. The people of southern Sudan have placed tremendous hope in the church, and they trust that together we can make a difference." M.

Treasure in an earthen vessel

by Margaret Woolgrove

"I find myself in the middle of January with one village that I hoped would be motivated to build a dam, not at all really serious," wrote Nigeria field-worker Dave Whitten. "We had scheduled an introductory meeting with them, (but) only the chief, the pastor of the church, and a handful of men showed up. A very small percentage of the total population of the community. I'm worried that it might be difficult to find that 'model' village and have something to show for it before it rains. I do have a couple more leads I'm following up on, so we shall see. As with all community development, the community needs to come to terms with its own needs and to address it in a cooperative way. Somehow the knowledge of our advisory skills needs to precede our actual coming. . . . I'm discouraged, but not defeated."

The Church of the Brethren self-help well-digging project began some 20 years ago to help villages in Nigeria find better water supplies. (see "Water From a Thousand Wells," October 1984.) Since 1978 more than 3,000 wells have been built, but there are still many communities in the area that suffer because of inadequate water supplies. The self-help well-digging project is designed to help the villages help themselves, according to Dave, who has been working in Nigeria at the invitation of *Ekklesiyar Yanuwa a Nigeria* (EYN—the Church of the Brethren in Nigeria) since January 1992. By providing ideas, organization, and sometimes tools, the program acts as a catalyst to get the people of the village working together to find better drinking water.

The depth of water tables can be a problem, as can the fact that water tables around the world are being depleted faster than they are being renewed. These two facts have added an interesting conundrum to the problem of providing renewable water resources to the people of northern Nigeria. So far the program has concentrated mainly on well-digging, but with the input provided by Dave Whitten, a new emphasis has been added—the dam.

Ganji is a village in this region that already had two hand-dug wells and a government bore hole, but which could not get enough water during the dry season to fill the needs of the village. In March 1993, the well-digging program received a request from the village to assist it in deepening one of its wells. After analyzing the situation of the village, Dave suggested that a better solution to the problem might be an earthen dam. "At first there was much skepticism, but after a series of discussions and small models made in the sand (the villagers) soon understood and became generally interested."

March 29 was the date set to begin construction. "We arrived with all our equipment only to discover (that) no one (had) shown up for work except the chief. The chief said for us to be patient, but after two hours, only a handful was present. At this it was obvious that people were not ready, and that we could not start work until the village was really supportive of the project. I tried to make them aware that this was their project, and only through their efforts could it be successful."

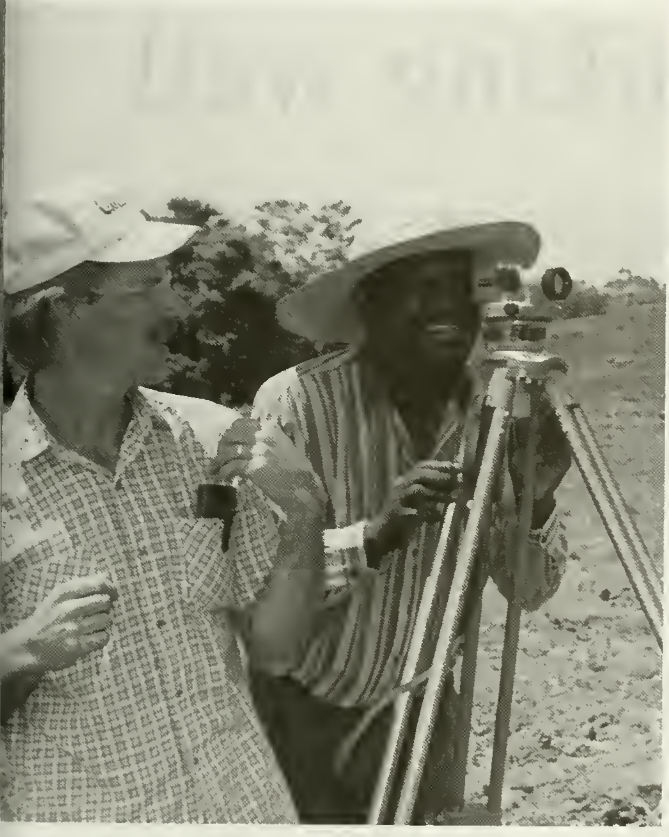
Later that week, Dave received a lette from the chief stating that the people were ready to begin work. "The following week we showed up and found 20 men ready for work. We began."

Three weeks later, the dam was near completion. "Since a dam is in place, I would say the project has been a success," wrote Dave. "In terms of community development it has been less successful. Average daily work attendance has been less than 30 percent of the male population (and) no women have showed up for work even when we have suggested it."

Throughout the work, the presence of Dave and his team was needed to keep the work going, even though the people in the village knew what to do, and had the tools to do it.

The dam at Ganji is now at full capacity, with excess water passing through the spillway. The water is being used by individual villagers. One of the advantages of a dam is that the filled reservoir serves to "charge up" the surrounding water table, thus enabling the building of a strategically placed shallow well nearby to collect clean water for drinking. This also helps to minimize the incidence of waterborne diseases that often are prevalent in surface collection water, especially when the source is shared with animals.

The dam-building project was a success also as a model to encourage other villages besides Ganji to try the dam idea. "We have had a lot of people coming to see the site and have had requests from villages also seeking similar projects." Dave and his team have plans to build further dams at the start of this year's dry season.



Left: David Whitten and Stephen Zoaka survey the dam site. The presense of the team was an important impetus for villagers' participation.

Lower left: At the initial meeting, Ganji villagers voiced much skepticism about the dam proposal.

Below: The project took three weeks. Now Ganji has a year-round reservoir of fresh water.

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anji's dam was a success not only in ensuring year-round water supply (including a shallow well earby for drinking water), but it also was a success providing a model to encourage other villages.

Ode to a working well

by Howard E. Royer

One of my earliest love/hate relationships was with an iron pump.

I loved what it could do—draw water from a 90-foot depth to refresh the living creatures and plants on our west-central Ohio farm. And to endow us with the best tasting thirst-quencher to be found anywhere. It was always cool, always free, always there.

Yet I loathed the old pump. Mainly, I guess, because the stock tank beside it always seemed empty, no matter how often it was filled. I have yet to figure out where in the Bible or clan tradition it is ordained that the youngest family member keep the trough full. What a waste of one's formative years, going hand to handle with a pump. Of course never in my wildest fancy did I foresee the day when grown-ups would pay big money to work machines eliciting essentially the same motion, and the same boredom, all in the interest of physical and mental well-being.

Upon reaching my teen years, I was given a reprieve. With the conniving of a doting grandmother and a supportive uncle who felt my time might better be applied elsewhere, a motor and jack were wired to the pump, and the handle disengaged.

Generally my father was not enamored with time-saving devices, but on this one he relented. I loved it. A flick of the switch, and I could be on to other things. The horses and cows loved it; never before had the water level in the tank been maintained so high. But what really turned the barnyard crowd on was the times I neglected to turn the switch off—overflowing the tank and drenching the terrain around it. Having soft, cool mud to stand in on a summer day, in the shade of two enormous maples, was about as close to cow heaven as four-legged critters could come on a farm landlocked without creek or pond.

These were the images my mind replayed as I traveled in southern Africa to cover drought conditions. In the highlands of eastern Zimbabwe, not far from the Mozambique border, I saw scores of pumps not unlike that one at my boyhood home. Sometimes the pumps were surrounded by long queues of containers, signaling situations in which the water table was perilously low and users would have to check back hours later. Other places, the water flowed freely and there were no queues at all.

Under the aegis of Christian Care, the service arm of the Zimbabwe churches and a partner agency of Church World Service, some 175 wells are being dug or bored across Zimbabwe's northeastern highlands, above Nyanga. Available with the wells, if the villagers are interested, are "laundromats"—a concrete bulwark with compartments for soaking and rubbing clothes at the well site—and community toilets that utilize the latest technology in public sanitation.

Most impressive was the "handing over" ceremony in the village of Nyamahumba, at which the Christian Care staff turned over the ownership an maintenance of the newly completed "Manda 2" well to the village water committee that it had mobilized and trained. Present for the event, besides th committee members, were the pump installation crew, the cementing and fencing crew, neighborhood children, and those most impacted by the well—the mothers of Nyamahumba.

The women were exuberant: No longe would they need dig into a dry river bed in search of a pool of muddy water. No longer would they need transport water up to three hours a day. No longer woul they need boil every drop of water their household consumed. Ecstasy over a well—their own well.

The singing and dancing at Nyamahumba prodded me to reassess th place of a pump in my own experience. At last it dawned on me how much our well had contributed to my personal wellness, and to that of our entire famil and farm. Would that every home or village on earth was so blessed.

A working well—an ode to health, to life, to joy!

Howard E. Royer is director of interpretation o the General Services Commission staff.

I watched the children of Nyamahumba celebrate eir new well, it dawned on me how much the well at boyhood home in Ohio had contributed to my rsonal wellness, and to that of our entire family.

When the door is closed

by Kenneth L. Gibble

We noticed the doors. In the Italian neighborhood of South Philadelphia, people live in row houses, many of them virtual look-alikes in size and exterior appearance. All except for the doors.

My wife and I were fascinated by these doors when we took a walk during a visit to Philadelphia. Some doors were painted in bright colors. Some boasted impressive-looking brass knockers. Other doors were made mostly of glass. Still others featured elaborate grillwork. Obviously an expensive door was a status symbol in this neighborhood.

Doors. Why do they exist? What is their purpose? To let people enter and leave a building. Or, to say it another way, doors exist to let people in and to keep people out.

Mostly, I think, to keep them out. Nowadays. Some of us can remember a time when doors were kept closed for other reasons. Living as we did in a rural area, my family usually didn't bother locking the doors to our house. There didn't seem to be a need for it. Only when we went away on an extended trip did we lock up.

Doors were meant to be kept closed for reasons of sanitation and heat conservation. Doors kept out summer flies and winter drafts. In fact, my mother had an expression she used when one of us children came into the house and left the back door open. "Were you born in a sawmill?" she would ask. I often wondered where that expression came from. Was it because sawmills have no doors? Anyway, we got the message: Go back and close the door.

I haven't heard anyone ask "Were you born in a sawmill?" for a long time. Probably because we don't let doors stand open anymore. Doors are closed and securely locked these days, not mostly to keep out the flies or the cold, but to keep out intruders, strangers who might come in and do us harm. Or at least to keep out our fear of such things happening.

Jesus talked about doors. Luke's gospel tells us that as Jesus was going to Jerusalem he stopped at the towns and villages along the way to teach the people. On one of those occasions, someone asked him, "Lord, will only a few be saved" (Luke 13:22)?

What an interesting question. What prompted it, I wonder. No doubt it was an inference the questioner made from what he had heard Jesus teaching. And, in fact, a review of what comes just before this passage in Luke reveals that Jesus had been making some rather harsh statements about greed and hypocrisy and injustice. He had especially lambasted the Pharisees, who were held in high regard for their knowledge and scupulous observance of the law.

Maybe the one who asked Jesus the question about only a few being saved was getting worried. If the Pharisees are in trouble, this person may have thought, what hope is there for someone like me? "Lord, will only a few be saved?"

Typically, Jesus gives an indirect answer to this question. "Strive to enter through the narrow door," he says, "for many, I tell you, will try to enter and will not be able." Why won't they be able to enter? Jesus doesn't say. Perhaps because their egos are so inflated they can't squeeze through or because they have overindulged their appetites for food, for wealth, for power.

Jesus asked his listeners how they would feel if they found themselves locked outside the house, pounding on the door, crying, "Lord, open to us," and the answer came through the closed door: "I don't know where you come from." But Lord, they say, "We ate an drank with you, and you taught in ou streets." And the answer comes back, "Go away from me, all you evildoers."

What will you feel like, asked Jesus when you see the door opened not onl the revered saints of old, but to people your own day, people from all over th world, people who speak strange languages and dress in odd-looking clothes, who don't live in nice neighb hoods, who don't keep themselves washed and combed according to middle-class standards? How will you feel, Jesus asked, when you see people like that welcomed in and you are thrown out?

> *There are some door that I cannot open for myself or for others. And I have learned that many times, when the door closed, it is firmly barred from my side*

Well, Jesus, we won't feel very goo about that, is what his listeners probab thought. We won't feel good at all. Bu why are you saying this to us, Jesus? They probably wondered. And you an also may wonder why Jesus talks abou the door being closed.

What closed doors have you known Can you remember a teacher locking t door because you were late to class? A door shut against you because of age, gender, appearance, sexual orientatio disability? A relationship that ended because someone locked the door of hi eart against you?

Closed doors often cause great pain. nd so naturally we may wonder why esus talked about the door being closed. houldn't the door to God, to the ingdom, to the church, always be open?

Ideally, yes. But there are times when he only thing that can bring us to our enses is a door closed against us.

In the movie "The Field," a murder as been committed in a small, ingrown rish community. In his desire to own a ield, a farmer has killed a man, an utsider, who threatened to take the field way from him. Sunday comes, and the eople all gather in the church for mass. he priest stands up and says to the eople:

"Three days ago in this parish a man vas murdered. The police have been sking questions, and everywhere they o, they are met with silence, silence of a rightening and evil kind, silence that rotects a murderer.

"Among you is a murderer, and hrough your silence you share in his uilt. You're all murderers. Do not defile his church with your shame. Today I vill lock the gates of this church. The ell will be silent. Confessions will not e heard. And so it will be till justice is one."

The priest pauses, then steps out from ehind the pulpit and raises his arms. You're all trespassing in the house of od. Get out," he shouts. "Get out!" ilently the people leave the church till ll are outside, and the priest locks the ate.

As I watched this dramatic scene I sked myself if the priest had done the ight thing. And I wondered if I would ave had the courage to do what he did n his place. One thing was clear to me. is action accomplished what just nother sermon about right and wrong ould never have done. There are times vhen the only thing that can bring us to our senses is a door closed against us.

But not closed forever. The priest said that the church would be closed until justice was done. When Jesus talked

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From the General Secretary

Always expecting a disaster

Last September I asked Donna Derr, our director of disaster response, if she could arrange for my wife and me to take part in the disaster response to the Midwest floods. She agreed and assigned us to a project in Ottumwa, Iowa.

Our weekend with the Ottumwa project made me keenly aware of the remarkable service that Brethren give in the disaster response program. The Ottumwa church had converted Sunday school rooms to provide bedrooms and bath facilities for volunteer workers. Dozens of volunteers came to this and other locations in the Midwest. Volunteers are invited by district disaster coordinators, who are assisted by regional and congregational coordinators.

As of this writing, we have given $80,000 to Midwest flood relief in addition to the work of the volunteers. When we have our own volunteers, the money supports their work. In Ottumwa, the Federal Emergency Management Agency (FEMA) provided grants, often sufficient to buy building materials. The volunteer labor thereby was able to give renewed housing at no cost to the owners.

The Cooperative Disaster Child Care program trains volunteers to be ready to care for children during the traumatic time of a disaster. Child care can be the greatest need of a family at such a time.

We Brethren are able to provide immediate service at the time of a disaster because we maintain a disaster fund with a floating balance of about $600,000. When the disaster strikes, we can appropriate the funds immediately, even as we appeal to the churches for contributions, thus avoiding a paralyzing lag time.

The fund is kept up by the response of individuals and churches to appeals at the time of disaster. Brethren are enormously generous. The major contribution to the disaster fund comes from a growing number of district disaster relief auctions, including those in Atlantic Northeast and Southern Pennsylvania, Mid-Atlantic, and Shenandoah. These auctions contributed a half-million dollars to the Emergency Disaster Fund in 1993. Almost everything is donated to the auction and then sold for the benefit of disaster victims. Sometimes the same item is sold a number of times, with each buyer returning it for resale. One heifer is reported to have been sold 20 times. A quilt can bring as much as $10,000. The organizers of these auctions are as important to our disaster response as are the volunteers, project directors, and district coordinators. The 8,000 or so people who attend the Atlantic Northeast/Southern Pennsylvania auction make it one of the largest events in the life of the church.

When we cannot send volunteers, we work through Church World Service to bring relief assistance to victims of disaster around the world. This work of Church World Service accounts for about 80 percent of the budget of the National Council of Churches. Brethren were prominent among the founders of CWS, and we currently furnish about 10 percent of denominational contribution, an amount well beyond our proportionate size. The worldwide work of Brethren disaster response could not be carried out without the assistance of Church World Service and the National Council of Churches.

The disaster response is a remarkable witness to the message of the Church of the Brethren. By always expecting a disaster, we are ready to assist the victims when it comes.—Donald E. Miller

Donald E. Miller is general secretary of the Church of the Brethren.

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about a closed door, there is no indication that the door would remain closed. On another occasion, he told his listeners: "Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you" (Matt. 7:7).

The door will be opened if it's up to the Holy One.

But the painful truth is that nearly every time a closed door separates us from God, it is you and I who have closed it. Why do we keep it closed? Lots of reasons—our pride; our fear of having to change; our inability to believe that God can ever accept us, love us. There are as many reasons for keeping the door closed as there are people who choose to do it.

One of my Sunday school teachers showed us children a picture of Jesus knocking at a big wooden door and told us that the door was really the door to our hearts. "Your heart," she said to each of us in the class, "and yours and yours.' And then she taught us a song, most of which I don't remember, except for the chorus:

"You must open the door; you must open the door.
If Jesus comes in, he will save you from sin,
But you must open the door.''

There was a time, when I got a bit older, that I was amused as I recalled that unsophisticated lesson of Sunday school. Both the song and my teacher's words seemed much too simplistic.

I've gotten still older since then and, I hope, a bit wiser. There are some doors that I cannot open for myself or for others. I can pray for them to be opened, and that itself is worth having faith for. But I've learned that many times, when the door is closed, it is firmly barred from my side.

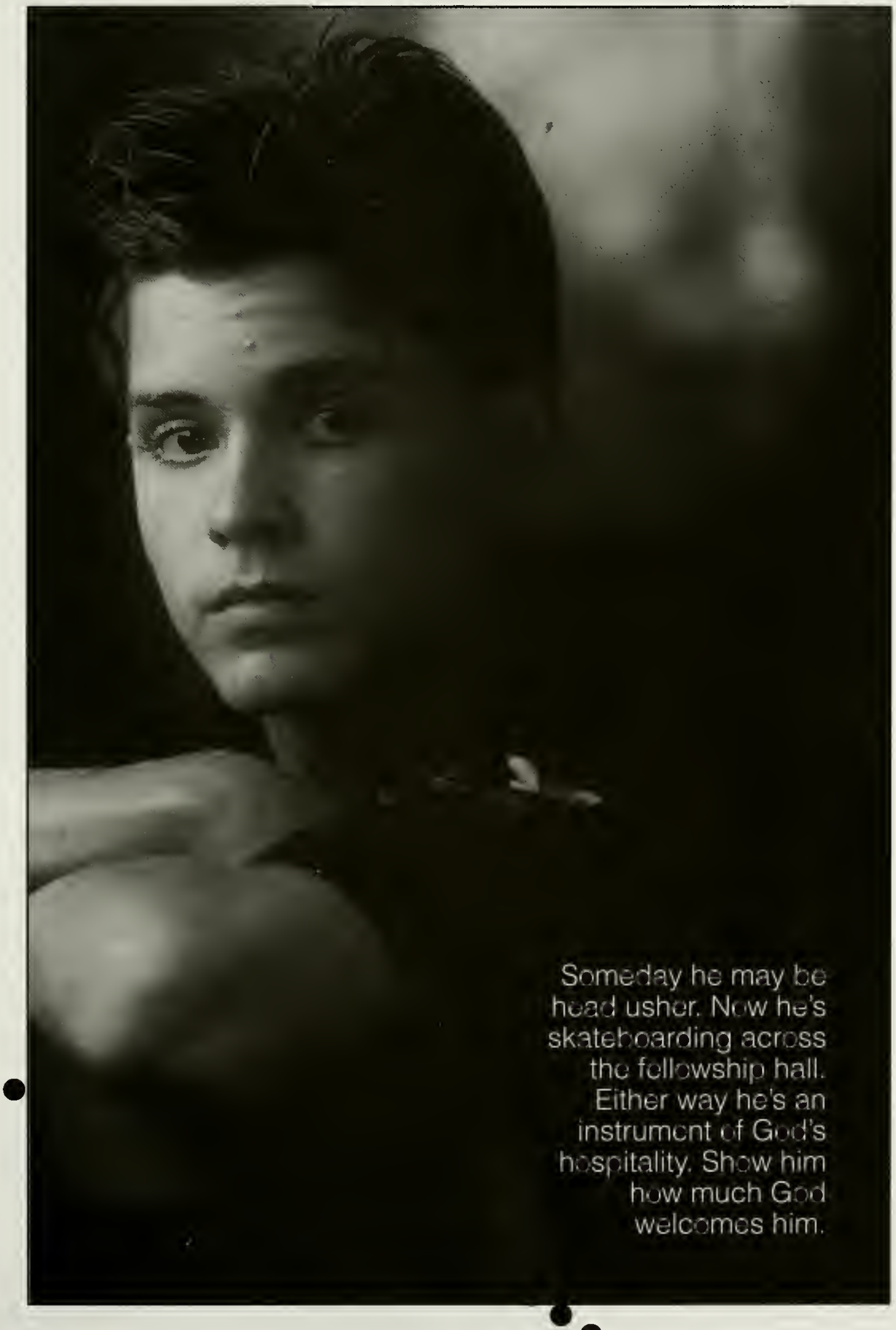
Then my prayer is for the courage, the grace, to open the door. And from time to time that song I learned in Sunday school teases its way into my brain. I even find myself humming it occasionally.

"If Jesus comes in, he will save you from sin,
but you must open the door.''

It's a good song to sing every now and then, a song worth adding to your repertoire.

Kenneth L. Gibble is co-pastor of Arlington (Va. Church of the Brethren, a freelance writer, and promotion consultant for Messenger.

FUTURE USHER



Someday he may be head usher. Now he's skateboarding across the fellowship hall. Either way he's an instrument of God's hospitality. Show him how much God welcomes him.

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stepping STONES

by Robin Wentworth Mayer

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

It started on Saturday night . . . the tightness in my throat and the congestion in my head. By Sunday morning it was agony to swallow. The chilling in my bones and the throbbing behind my eyes told me I had a fever before the thermometer did.

I wanted to crawl back in bed. "Ordinary people," I told myself, "*could* crawl back in bed on Sunday morning." But not pastors. I mean, how can church happen without the preacher? The show must go on, right?

So I took some aspirin, stuffed my purse with throat lozenges and tissues, picked up my cross, and set my face toward the east.

I got through it, of course. Perhaps with less energy than usual, but passable. Few even suspected.

By the time I finished leading Bible study that evening, I *knew* it was strep. Two days later, the throat culture confirmed it. "By the way," my doctor said before I hung up the phone, "strep is highly contagious. Stay away from people until you've been on the medication for 24 hours."

"Highly contagious. Stay away from people." The words rang in my ears like an indictment as my mind flooded with images of all the hands I had shaken following worship after coughing into my own hand.

I looked up "strep infection." There, down at the bottom of the page, were the words: "Possible complications: rheumatic fever . . . serious effects if left untreated . . . permanent heart damage . . . most susceptible are children and elderly."

I thought of the *dozens* of people I had put at risk because of my determination to "minister."

The point here is not to give a refresher course on strep throat. The point is to state a principle that I have taught to hundreds of others, but have never had hit me so squarely between the eyes:

If I do not take care of myself, I risk hurting others.

It's true. Run the whole gamut of behavior choices and you won't find an exception.

Take the mother who deprives herself of sleep, baking elaborately decorated cookies in order to impress her son's fellow preschoolers (who could be just as happy with Oreos). The next day, she is inefficient at work, insensitive to her kids, and irritable with her husband. By not taking care of herself, she winds up hurting others.

Consider the man who notices blood in his stool but fails to get to the doctor to have it checked out. "I can't afford to lose the time at work. The doctor makes you wait for hours. And besides, I don't get sick leave, and my family can't get by without my paycheck." So by the time the colon cancer is diagnosed, it has spread too far to fight. Looks like his wife and kids will have to learn to get by without his paycheck after all.

He didn't take care of himself, and others got hurt.

And what about the untold numbers who ignore emotional and relational need? "Counseling is expensive!" they rationalize. "So are caskets," says my dear friend who lost her sister to suicide. "Not as expensive as divorces," say the multitudes who go on to learn the hard way.

No matter how strong the commitment, no matter how pure the motive, no matter how noble the call, for Christians, the bottom line is that our bodies, our *selves*, are not our own. We have been bought with a price. We honor God when we take care of ourselves (1 Cor. 7:20).

That's not selfishness; that's *stewardship*. Because if we do not take care of ourselves, somebody else is going to get hurt.

Robin Wentworth Mayer, of Edwardsburg, Mich., is pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind. She operates Stepping Stones Counseling out of Waterford (Ind.) Community Church.

or more of Murray

lurray L. Wagner's letter cautioning us
do more than "preserve ourselves as a
emorial to our European past" (Letters,
ecember) is the most relevant statement
have seen in a letter to the editor. I
ould like to read him more often.

Marianne Michael
Iowa City, Iowa

on't just stand there

the July 1994 editorial ("Power, That
onder-working Power"), the editor is
oncerned that while serving as a
issionary in Nigeria, he was a "have"
mong the "have nots."

There is a saying, "Just because we
an't do everything is no reason to do
othing." We cannot take the position
at we only will take up mission work
mong the disenfranchised if they are
rst empowered equally with us.

As a former political revolutionary, I
nd this difficult to admit. The apostles
f Christ worked in an age when many
eople, including Christians, were
gally slaves. If we can imagine being a
itness under those conditions, then
orking with the impoverished and
isenfranchised should not be so
aunting.

John F. Mortimer
San Diego, Calif.

*(I find Onaldo Pereira's story [page
0, this issue] about his wealthy Ameri-
an friend running out of dollars in
razil very helpful as I continue to
rapple with the point I apparently
iled to convey to reader John
lortimer.—Ed.)*

---

*he opinions expressed here are not necessarily
ose of the magazine. Readers should receive them
the same spirit with which differing opinions are
xpressed in face-to-face conversations.*

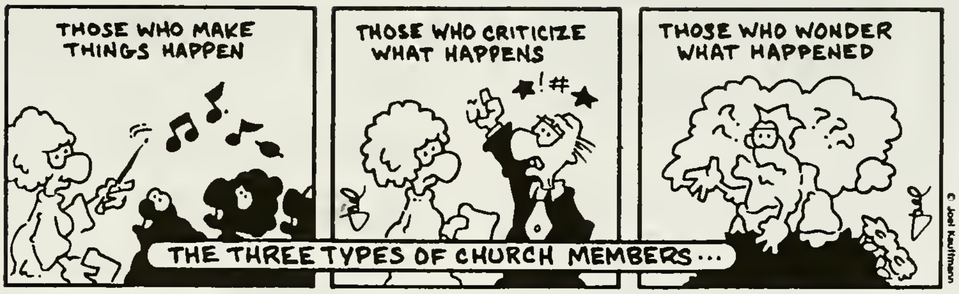
*Letters should be brief, concise, and respectful of
e opinions of others. Preference is given to letters
at respond directly to items read in the magazine.*

*We are willing to withhold the name of a writer
nly when, in our editorial judgment, it is
arranted. We will not consider any letter that
omes to us unsigned. Whether or not we print the
tter, the writer's name is kept in strictest
onfidence.*

Address letters to MESSENGER *Editor, 1451
undee Ave., Elgin, IL 60120.*

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $10 for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*


THOSE WHO MAKE THINGS HAPPEN
THOSE WHO CRITICIZE WHAT HAPPENS
THOSE WHO WONDER WHAT HAPPENED
THE THREE TYPES OF CHURCH MEMBERS...
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(with Val, left, and Kimberly, right)

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Delbert and Ann Ebersole
First Church of the Brethren,
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On the need to keep searching

Tom Deal

Preach to the intellectuals

The word "intellectual" conjures up an image of someone who uses words that only dictionary-writers understand and who has a job that doesn't make one's hands dirty.

For me, however, intellectuals are not those people with college and universit degrees, with diplomas displayed prominently on office walls *entitling* them to respect. Nor are intellectuals those who know by heart the names of all the great works of literature, art, an music of Euro-American culture.

Diplomas and titles of cultural masterpieces represent education we ca "throw around" when we want to impress dinner guests and potential in-laws. Being an intellectual is quite different from being an expert at "Trivi Pursuit" or having a skill that comman a high social status.

For me, intellectuals are those peopl of whatever station in life, who have th daring to test the boundaries of ideas—their own and those of society. Church intellectuals are people who are always pushing against the frontier of their inherited faith in the hope that God wil widen their horizon of belief. Church intellectuals do not believe they can storm "the gates of heaven" and forcibl take new spiritual knowledge. But they live in hope that God is infinite and always open to new disclosures. The living Creator is always free to make a revelation.

A church intellectual is a person wh sees the Bible and other great spiritual writings not as final destinations of a questing trail, to be accepted forever, b

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

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s forks in the road, to be mulled over, eminders that a faith choice needs to be iade to move ahead until one reaches nother fork.

Sometimes, through our historical nagination, we enter into the lives of ible characters and are stirred by their xperience. We clearly see God at work i *their* day. Do we now think that all of ie reflection and wrestling is done, and faith can cheaply be handed to us from ur spiritual ancestors?

No. We are always spiritual immi-rants. We never get the luxury of being econd-generation believers.

Church intellectuals are those who see being spiritually fed" as only a step toward being hungry again. For these people, paradoxically, having a spiritual hunger created, in dialog with another, *is* a way of being fed.

So, the vital question for our denomination at this point in history is: Who will address *this* constituency in the patchwork of Brethren? Who has the ability to stir the longing of these questing hearts to even deeper longings? Granted, this is not the only group in our church; but it is one group that also needs leadership and nurture.

Preaching to intellectuals involves

Word From The Moderator

hymn stanza challenges our life ogether as the Church of the Brethren:

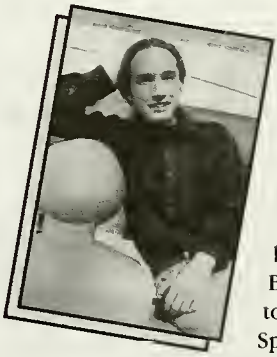
"Not alone we conquer,
not alone we fall;
In each loss or triumph,
lose or triumph all.
Bound by God's far purpose
in one living whole,
Move we on together
to the shining goal!"

In the midst of conflict and differences, ve must keep our eyes on the goal, iinistering in the name of Jesus Christ, ur Lord and Savior. The current discussions involving human sexuality, name-hange of the denomination, the hristology of the Brethren, and other ssues solicit passionate responses.

A respectful and redemptive relation-hip among the sisters and brothers is rucial to our ability to hear one another nd the Holy Spirit. Our primary mission s to be the body of Christ together to a esperate world. Let's not get out of focus!

As we submit to Christ as Lord and avior, we can together strain forward "to ie shining goal." Then, as Paul the postle observes in Acts 15:28, it will have seemed good to the Holy Spirit and to us."

Earl K. Ziegler
1994 Annual Conference Moderator



THE Rare AND Remarkable

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A
MANCHESTER COLLEGE
TRADITION

Matt Guynn has the leadership qualities, the spark, and the commitment of the rare and remarkable. When Matt sees a need, he works for change. A peace studies major at Manchester, he worked last summer for On Earth Peace Assembly in New Windsor, and has been named to the Youth Peace Travel Team that visits Brethren camps and churches each summer. Matt plans to study in Ecuador next fall in preparation for work with Spanish speaking people.

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risks and will sometimes bring criticism upon the preacher's head (we need only to think of the biblical prophets and our Master to see what can happen to those who introduce new ideas), not because anyone is mean-tempered, but because all of us are apprehensive about moving beyond what we thought was settled.

It is tempting for pastors to preach only comforting sermons that confirm what we already believe, rather than to disclose the creative edges they have in their own thinking, encouraging parishioners to chew on that for a whole week or more so they can integrate it into thei own lives.

Who will preach to the intellectuals, those who are excited more by learning how to think, and the adventure of exploring, than by having "FYI" (for your information) sermons doled out to them each week?

As the Church of the Brethren continues to frame its higher educationa programs and institutions, it must be fa less concerned about pastoral *training* and pastoral *placement* and more interested in issuing the call for spiritual courage.

Tom Deal is pastor of York Center Church of th Brethren, Lombard, Ill.

CLASSIFIED ADS

TRAVEL—Israel/Egypt Holiday. Wendell & Joan Bohrer, Fred & Nancy Swartz host a tour to Israel and Egypt. Aug. 8-18, 1994. 11 day tour includes travel to Jerusalem, the old city, Dead Sea, Megiddo, Galilee, Cana, Mt. Carmel, Mt. Nebo, Cairo, Luxor, Valley of the Kings, Tomb of King Tut. For information write: Wendell & Joan Bohrer, 8520 Royal Meadow Dr., Indianapolis, IN 46217. Tel. (317) 882-5067, or Fred & Nancy Swartz, 10047 Nokesville Rd., Manassas, VA 22110. Tel. (703) 369-3947.

TRAVEL—Photo safari to world renowned big game parks of Kenya and Tanzania, July 22-Aug. 7, '94. Tour Nairobi, Mombasa, Tree Lodge, Masai Mara, Serengeti, and Africa's "Garden of Eden." For info. write to J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

TRAVEL—Tour to Conference includes Shenandoah Valley, Gatlinburg, Smoky Mountains, Nashville, Grand Ole Opry Park, Heifer Project Farm, and Blue Grass country of Kentucky. For info. write to: J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

TRAVEL—Greece and Turkey. April 26-May 7, 1994. Fly to Athens; follow steps of Paul; see Acropolis, Parthenon, Mars Hill, Corinth. Optional tour to Delphi. 7-day cruise to spectacular Greek Islands and exotic Turkey. Visit Santorini, Crete, Rhodes (island of roses), Patmos where John was inspired, Ephesus renowned for architectural beauty, and where Paul lived and preached, and Istanbul, where East meets West. Contact: Dale & Gladys Hylton, 115 Greenawalt Road, Lenhartsville, PA 19534. Tel. (215) 756-6109.

WANTED—Suburban Denver, Prince of Peace Church of the Brethren seeks experienced pastor with proven record of church growth, renewal, w/ strengths in worship, spiritual leadership. Capable of providing pastoral care for congregation. Supportive and financially strong congregation in economically growing community. Great challenge, in a beautiful setting. Beginning two-year contract, excellent $45,000 a year, plus package. Send inquiries and profile to Mr. Lynn Clannin, 2222 S. Holland St., Lakewood, CO 80227. Tel. (303) 985-5737.

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WANTED—'Handyman' couple to buy a 4-apartment co plex; attractive, furnished. Near lake, library, post offic banks, stores, hospital. Church of the Brethren across t street. Reasonably priced. Will finance. Contact: Stor Apts., 344 Oak Ave, Sebring, FL 33870. Tel. (813) 3 6863.

urning Points

ew embers

achdale, W. Pa.: Betty Marker, Edna Otto

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ish Creek, Mid-Atl.: Jenny & Matt Brunk, Alma & Robert Green, Thelma Halliburton, Diana Himes

est Manor, N. Ind.: John Case, Ken & Vicki Fritz, Mark & Elaine Shafer, John & Kristi Summers, Bonnie Swiatkowski

khart Valley, N. Ind.: Megan Hershberger

hrata, Atl. N.E.: Karen & Rick Eschenwald, Lisa Pote, Shannon Steffy

een Tree, Atl. N.E.: John & Denise Kittredge, David & Robin Midgley, Gail Schlachta

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ttle Swatara, Atl. N.E.: Nathan Dombach, Katie Gardner, Lauren Groff, Dale & Denyse Haupt, Brenda Sue Hershey, Michele & Scot Snyder, Emma Ziegler

wer Claar, M. Pa.: Daniel Ebersole

ack Memorial, S. Ohio: J. Brooks Walters, Mark & Heidi Shover

iddle Creek, Atl. N.E.: Brian and Laurie Black, Jessica Lapp, Melissa Nolt, Anna Pelger, Roger & Sylvia Sweigart

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w Fairview, S. Pa.: Eugene Stremmel

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ne Creek, S/C Ind.: Toby Gardner, Ron Gaze, Judy Gensinger, Fred Halt, Othel & Ivis Holderread, Rob Lawton, Joyce & William Mason, Carol Pontius, Ronald & Sheila Renz, Helen & Richard Sumpter

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um Creek, W. Pa.: Margaret Berry

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Trinity, S.E.: Janice & Chad Davis, Tina Halterman, Donald & Mary Jean Hicks, David Shelton, Mae Spangler

Tyrone, M. Pa.: Linda Fetzer, Robert & Carol Spicer

Union Center, N. Ind.: Casey, Billy & Cory Giles, Lucas Walters

Waynesboro, Shen.: Harold & June Colvin, Rick & Tammy McKibben

Weltz, Mid-Atl.: Janice Eckstine, Dean & Sheila Monk

Williamson Road, Virlina: Sarah Rubush, Fred Steffey

Wedding Anniversaries

Andrews, Edwin and Glenna, Nappanee, Ind., 50

Brown, Samuel and Ethel, Lewistown, Pa., 55

Clapper, Marion and Kathryn, Hollidaysburg, Pa., 50

Croy, Merl and Phyllis, Wakarusa, Ind., 50

Flora, Clifford and Louise, Elkhart, Ind., 55

Fraley, Harold and Goldie, Kansas City, Mo., 55

Kimmel, Edwin and Julia, Shelocta, Pa., 50

Mellinger, Paul and Ruth, Elkhart, Ind., 50

Metzger, LaRue and Ethel, Mechanicsburg, Pa., 50

Mishler, Everett and Kathryn, Goshen, Ind., 55

Pippenger, Harold and Irene, Nappanee, Ind., 60

Smith, Bill and Ava, Bassett, Va., 60

Uhrig, John and Mary, Greenville, Ohio, 70

Licensing/ Ordination

Clapper, Darrell Lynn, licensed Sept. 21, 1993, Clover Creek, M. Pa.

Cox, Norma, licensed Nov. 6, 1993, Wiley, W. Plains

Eichelberger, Todd Evans, licensed Sept. 21, 1993, Bedford, M. Pa.

Hubble, James, licensed Nov. 6, 1993, Bethel Nebraska, W. Plains

Knepper, Nancy Fike, licensed Oct. 9, 1993, New Covenant, Atl. S.E.

Koehn, Elsie, licensed July 16, 1993, Pleasant Plains, S. Plains

Pagan, Nelson Perez, licensed July, 1992, Rio Prieto, Atl. S.E.

Pagan, Zulma Rivera Cruz, licensed July, 1992, Rio Prieto, Atl. S.E.

Jones, Phillip Lynn, ordained July, 1992, Antioch, Virlina

Mumma, Emily Jean, ordained Oct. 9, 1993, St. Petersburg, Atl. S.E.

Queener, Richard L., ordination reaffirmed Oct., 1993, Salem, N. Plains

Vaught, Terry Lynn, ordained Oct. 23, 1993, Logansport/ Pittsburgh, S/C Ind.

Whetzel, Bobby, ordained Oct. 26, 1993, Community Mission, Shen.

Hooks, Eric Lee, licensed Nov. 7, 1993, Plum Creek, W. Pa.

Pastoral Placements

Archer, Alice, from secular to Mount Pleasant, N. Ind.

Bailey, Daniel, from secular to Sipesville, W. Pa.

Barragan, Jose Martin, from student to Dodge City, W. Plains

Black, David, from Mill Creek, Shen., to Shrewsbury, S. Pa.

Black, Larry, from Maple Grove, W. Pa., to Beachdale, W. Pa.

Blow, Albert, from other denomination to Imperial Heights, Pac. S.W.

Branson, Merrill C., from Paint Creek, W. Plains, to Lena/ Yellow Creek, Ill./Wis.

Brumbaugh, Lillian, from secular to West Branch, Ill./Wis.

Bunch, Christopher J., from student to Bachelor Run/Flora, S/C Ind.

Cavaness, Ryan, Nocona, S. Plains, from interim to part-time

Dean, Vernon, Oak Grove, Ill./ Wis., to Panther Creek, Ill./ Wis.

Finney, Ronald, from associate district executive, N. Ind., to district executive, S/C Ind.

Finney, Harriet, from Plymouth, N. Ind, to district executive, S/C Ind.

Galay, Ken, from secular to Beaverton, Mich.

Harness, Leah O., from Nettle Creek, S/C Ind., to Sandy Creek, W. Marva

Hubble, James, from secular to Bethel Nebraska, W. Plains

Hughes, Robert, Cedar Grove/ Brandywine, Shen., from interim to part-time

Ilyes, Charles, from New Fairview, S. Pa., to Springfield, Atl. N.E.

Kipp, Judith, from General Board staff to Ridgeway Community, Atl. N.E.

Mason, Kenneth R., from Maple Grove, Ill./Wis., to Maple Grove/Stanley, Ill./Wis.

McClendon, James, Pasadena, Pac. S.W., from interim to part-time

McKinney, David, from secular to Cherry Grove, W. Marva

Rogers, Clifford, from secular to Beaver Creek/Ewing, S.E.

Schmidt, John, Pampa, S. Plains, from interim to part-time

Schneiders, Tony, from Salem Community, W. Plains, to Walnut, N. Ind.

Shelton, Steven, from secular to Sunfield, Mich.

Thomas, Rodger J., Berkey, W. Pa., from secular to associate

Deaths

Altland, Larry, 29, Spring Grove, Pa., Nov. 17, 1993

Anderson, Vergie, 93, New Oxford, Pa., Sept. 8, 1993

Anderson, Ted, 72, Twin Falls, Ida., Aug. 19, 1993

Arnold, Levi, 92, Elkhart, Ind., Nov. 16, 1993

Ayers, Samuel, 65, Woodbury, Pa., Nov. 13, 1993

Baughman, Nora, 95, Bremen, Ind., Oct. 16, 1993

Bell, Elsie, 85, Syracuse, Ind., Feb. 25, 1993

Bestwick, Ruth, 79, Sabetha, Kan., Sept. 13, 1993

Bicknese, Jennie, 84, Worthington, Minn., Nov. 26, 1993

Blough, J. Willard, 78, Waynesboro, Pa., Aug. 9, 1993

Bowman, Merlyn, 80, Canton, Ill., Sept. 20, 1993

Boyd, Eaton, 47, Harrisonburg, Va., Aug. 17, 1993

Brunk, Homer, 87, McPherson, Kan., Sept. 4, 1993

Caldwell, Mary Jane, 63, York, Pa., Nov. 19, 1993

Carlson, Andrew, 78, Glendora, Calif., Nov. 8, 1993

Christenson, Richard, 80, Kingsley, Iowa, Sept. 17, 1993

Cole, Viola, 75, Uniontown, Pa., Aug. 30, 1993

Dice, Charles, 67, Saint Thomas, Pa., Nov. 7, 1993

Dooms, John, 84, Waynesboro, Pa., Aug. 29, 1993

Dotterer, Stanley, 78, New Oxford, Pa., Aug. 20, 1993

Eaton, Helen, 89, Flora, Ind., Sept. 11, 1993

Eichelberger, Paul, 77, York, Pa., Dec. 5, 1993

Elicker, John, 80, Hanover, Pa., Aug. 4, 1993

Freece, Rita, 67, Phoenixville, Pa., Oct. 25, 1993

Funderburg, Virginia, 84, New Carlisle, Ohio, Nov. 20, 1993

Gibbel, Harry, 100, Denver, Pa., Oct. 25, 1993

Gindlesperger, Clarabelle, 79, Windber, Pa., Sept. 6, 1993

Ginger, Kenneth, 86, Greenville, Ohio, Oct. 19, 1993

Goon, Rowland, 97, South Bend, Ind., Aug. 7, 1993

Gordon, Bonnie, 60, Elkhart, Ind., Aug. 17, 1993

Hall, Elmer, 77, Shippensburg, Pa., Sept. 10, 1993

Hall, Theodora, 87, Greenville, Ohio, Oct. 20, 1993

Hamilton, Lucille, 62, Elkhart, Ind., July 3, 1993

Harnley, Mary, 82, Lancaster, Pa., Nov. 4, 1993

Harris, Luella, 75, Camp Hill, Pa., Oct. 31, 1993

Hawbaker, David, 85, Saint Thomas, Pa., Oct. 31, 1993

Heisey, Andrew, 2 months, Lancaster, Pa., Nov. 1, 1993

Jewell, Edward, 46, East Freedom, Pa., Sept. 22, 1993

Kaltenbaugh, Mary, 85, Davidsville, Pa., July 17, 1993

Kline, Elva, 85, Manassas, Va., Nov. 15, 1993

Lehman, Mable, 82, South Bend, Ind., Oct. 30, 1993

Liskey, Perry, 88, Palmyra, Pa., Aug. 28, 1993

Marker, Edgar, 84, Waynesboro, Pa., March 19, 1993

Meyer, Harry, 59, Annville, Pa., Sept. 12, 1993

Miller, Dale, 56, Spry, Pa., Nov. 15, 1993

Mishler, Uretha, 93, Wakarusa, Ind., July 29, 1993

Nickey, Fannie, 85, East Berlin, Pa., Nov. 18, 1993

Ober, Jane, 78, Lititz, Pa., Nov. 16, 1993

Peterson, Mabel, 86, Cando, N.D., Aug. 27, 1993

Ridinger, Ida, 94, Bassett, Va., Aug. 8, 1993

Rigler, Thelma, 92, Wakarusa, Ind., July 15, 1993

Sallade, Earl, 82, York, Pa., Sept. 7, 1993

Shafer, Wilbur, 79, Ottowa, Ohio, Sept. 24, 1993

Shellenberger, David, 89, Harrisburg, Pa., Oct. 17, 1993

Shockey, Virgie, Smithsburg, Pa., May 12, 1993

Shronk, Donald, 66, Mont Clare, Pa., Nov. 7, 1993

Shroyer, Emma, 69, Tire Hill, Pa., July 9, 1993

Simpson, Fleta, 97, Farnham, Va., Dec. 5, 1993

Smalley, Eva, 84, Beaver, Iowa, Nov. 10, 1993

Smyser, Willard, 62, York, Pa., Nov. 16, 1993

Stambaugh, Mary, 80, Union Bridge, Md., Nov. 14, 1993

Suttle, Bernard, 79, Renton, Wash., Oct. 15, 1993

Swinger, Myrtle, 75, Dexter, Mo., Nov. 5, 1993

Swinger, Hubert, 82, Essex, Mo., Oct. 21, 1993

Todd, Walter, 32, Washington, D.C., Sept. 10, 1993

Vaughn, Helen, 89, Vermont, Ill., Nov. 19, 1993

Voth, Martha, 84, North Newton, Pa., Apr. 13, 1993

Wagner, Ivan, 81, Continental, Ohio, July 1, 1993

Weber, Kenneth, 80, McPherson, Kan., Sept. 6, 1993

West, Caroline, 88, Uniontown, Pa., Aug. 22, 1993

Wetzel, Earl, 77, Westminster, Md., Nov. 23, 1993

Whitacre, Howard, 87, Mechanicsburg, Pa., Nov. 9, 1993

Wiles, Leata, 85, Uniontown, Pa., Aug. 8, 1993

Wise, Martha, 95, Dallas Center, Iowa, Aug. 25, 1993

Zuver, Martha, 63, Palmyra, Pa., Sept. 3, 1993

Curling up with a catalog

A thoughtful used-book dealer down in Virginia, knowing that his customer who giddy-headedly orders all those expensive old books about southern mountain life and lore is, in real life, a sober-sided Brethren editor, sent me at Christmastime, "with his compliments," a 1926 catalog from the Brethren Publishing House.

If you have ever pored with fascination over one of those reprints of a turn-of-the-century Sears, Roebuck catalog, you know the spirit in which I received this gem from the Brethren past.

And, as I fondled my treasure, I became aware of what a commentary the catalog provided on the Church of the Brethren of its day. Much of what it said about the Brethren of 1926 fits comfortably with our perception of the Brethren of 1994. And, uncomfortably, I detected what I believe are signs of the Brethren being led astray in 1926, signs that strengthen the case of the breakaway Dunkard Brethren of about that time.

One sign that the forerunners of today's Brethren Press were avant-garde is the note on the inside front cover of the catalog. "That hard day spent shopping in the city," Publishing House marketing chirped, "can often be eliminated by ordering from a catalog in the quiet of your own home." Sounds like 1994, but wouldn't the folks at 22 South State Street be astonished to see the plethora of slick catalogs that spill out of our mailboxes today!

The Brethren Revival Fellowship will be grieved to learn that in 1926, "Elgin" already had betrayed its trust in the tried and true King James Version of the Bible and was touting the virtues of something called the American Standard Bible. The King James Version, the catalog points out with the charm of Eden's serpent, "was made in 1611, and in the 300 years since then words have changed in meaning, and grammatical usage has changed. And in that period, many of the oldest manuscripts known have been discovered. Much progress in the study of oriental languages has been made." See what I mean about being led astray?

One item in the 1926 catalog has a counterpart in 1994: There was a new hymnal hot off the press! Created for the ages to come, it contained 742 hymns and the innovation of 80 pages of responsive readings. Witnessing to changing times, the Publishing House provided two versions of the new hymnal—one with shaped notes and one with round.

Another catalog item would be familiar to today's Brethren Press customers: That continuing best-seller of 1994—the *Inglenook Cook Book*, with model Anna Evans daintily taste-testing her Dunker cuisine on the cover—was already a quarter-century old in 1926.

Former *Gospel Messenger* editor D.L. Miller warranted a photograph on page 12 of the catalog. His numerous book titles were still good sellers, apparently. I have never understood how this predecessor of mine managed to be editor of the denominational magazine and still find time for lengthy world travel, followed up by lengthy books about that travel—books such as *Girdling the Globe*, which stirred so many Brethren to speed away, speed away on missions of light. It's a sad commentary on our present time (or the quality of editors today) that the best I have managed is a wimpish 32-page booklet about a trip to Nigeria. Ah, to emulate brother Miller and his girdling of the globe, producing my own titles such as *Corseting the Continents*. But I digress.

Here's a 1926 Brethren Publishing House title that poses a question just as relevant for 1994 as for 1926: *The Simple Life: Will We Maintain It?* by Otho Winger. That Brethren in 1926 already were looking for a loophole is suggested by the title of a companion volume: *Is Simplicity Consistent With the Christian Life?* by Mary Polk Ellenberger.

What were Brethren notions about peace, nonviolence, and racial equality in 1926? Today's peace activists and the folks who wrote the 1992 Annual Conference study paper on Native Americans will be intrigued by this title from the catalog's selections of "worthwhile stories" for children: *The Patrol of the Sun Dance Trail*. It's about the Northwest Mounted Police dealing with the threat of an Indian uprising. Corporal Cameron, the book's hero, helps the Mounties "in breaking up the plans of the redskins." If it's any consolation, a little farther on the catalog lists *Prudence of the Parsonage*, "a bright, jolly little story of wholesome family life."

There is a lot of practical stuff in the catalog, mind you. How about a post card that Sunday school teachers could send to truants, which carries this subtle message: "All felt bad when we noticed your absence from our Sunday school class last Sunday. Please don't let that happen again."

Or, how about rubber baptismal pants "made high enough to come up well under the arms." Certainly they are a sign that Brethren were getting into deep water in 1926. And if the catalog reflected its customers and their values, how come Brethren sociologists aren't studying this telltale data? I would, myself, but I'd rather girdle the globe.—K.T.

COME TO THE EDGE

Claim the call, claim the blessing as hundreds of teens gather from around the nation to celebrate our joy in Christ! We are out to make a difference. The exciting speakers and planned activities will empower us to achieve our goals. This coming July is going to be a blast, as we worship and meet new people, so tell your friends and sign-up. Come join the action as we dare to "Come to the Edge." See you there!

As a bonus for registering early, T-shirts will be given FREE to all participants who register before March 1.

The NYC office is sponsoring a new attendance campaign. We're challenging every congregation to send more youth to NYC in 1994, 40% more than they sent in 1990. It is a big challenge, but one we feel involves your church in the NYC theme, "Come to the Edge, Claim the Call." Join us in the challenge.

July 26-31, 1994

olorado State University, Fort Collins, Colorado

Please send your registration to: Shawn Replogle, NYC Coordinator, 1451 Dundee Ave., Elgin, IL 60120, (708) 742-5100

1994 NATIONAL YOUTH CONFERENCE

Church of the Brethren

208th ANNUAL CONFERENCE

COME
Drink the Living Water
John 7:37-38

SPEAKERS:

Earl K. Ziegler
David M. Bibbee
Rebecca Baile Crouse
Tyron S. Pitts
S. Joan Hershey
Drama "The Gathering"

"Acappella"
Saturday night concert

JUNE 28 - JULY 3, 1994
WICHITA, KANSAS

Logo design artist, Rosanna McFadden, Indianapolis, Indiana

VOLUNTEER HELPERS

I am volunteering my help with conference tasks, I have marked below. I have numbered them in order of preference.
I plan to arrive at Conference on June ____________

______ Brethren Press Book Exhibit
______ Registration (computer experience required)
______ Usher (business and general sessions)
______ Child care services
______ Children's activities (age 6-11)
______ Youth activities
______ Messengers (Conference business sessions)
______ Tellers(Conference business sessions)
______ Information/mail desk
______ Ticket sales
______ SERRV Exhibit

Please circle	16-22	22-30	30-40
approximate age	40-50	50-60	60+

Name ____________
St./RFD ____________
City ____________ State ______ Zip ______
Telephone No. ____________

Additional volunteers may indicate on a separate sheet their interest in serving.

PROGRAM BOOKLET

(Available in May)

Please send the following:

______ copies at $7.00 each of the 1994 Annual Conference Booklet (regular binding)
______ Copies at $10.50 each of the 1994 Annual Conference Booklet (spiral binding)
______ 1994 Annual conference information packet (Add $1.00 for postage and handling)

Name ____________
St./RFD ____________
City ____________ State ______ Zip ______
Amount remitted $ ____________

(Delegates sending the delegate authorization form and registration fee will automatically receive one program booklet without further cost.)

Information about Conference programs and reservation forms may be obtained by contacting your pastor or write:

Annual Conference Manager
1451 Dundee Avenue
Elgin, Illinois 60120

Messenger

Church of the Brethren

March 1994

Bread for today and tomorrow

From the Editor

Nothing keeps us on our toes like receiving new members to our Communication Team. And when they are young and energetic, well, we old-timers alternate between feeling the weight of our years and the shot in the arm of "new blood."

Paula Sokody has been with us now since last summer, and two other young people have joined us since she came. So it's time to introduce this editorial assistant whose name you have been seeing in our staff box here to the right.

Paula, who falls in that category of "young and energetic," didn't have to uproot herself to join our staff; she is a native Elginite. Reflecting her youth, she is a 1993 college graduate and is getting married in May. She got a rather unorthodox orientation to her job: Managing editor Eric Bishop, to whom she reports, was on a reassignment to the Washington Office last summer and fall, so it was not until Paula had attended General Board meeting at New Windsor, Md., in mid-October and returned that she had a "boss" in residence. She made a good beginning in spite of that.

Attesting to the confidence we have in her abilities, Paula soon had added to her news responsibilities that of producing "Newsline." Telephone (410) 635-8738 any time of the day or night and you can hear Paula giving an update of Brethren news.

Newsline
(410) 635-8738

24-hour headline news from the Church of the Brethren.
Messages updated by Thursday morning each week.
For more information, contact the Communication Team,
1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039.

By now you see that I am using this introduction of Paula Sokody to once again remind readers of this source of Brethren news that's as close as your telephone. No need to wait and read news as "history" in the monthly MESSENGER when you can receive today's news as "news" on your phone. Of course you get a *fuller* version of news in the magazine, to say nothing of all the other features. So keep reading . . . and keep phoning in to hear Paula.

Kermon Thomasson

COMING NEXT MONTH: Word about the upcoming National Youth Conference (NYC) and National Older Adult Conference (NOAC).

Vol. 14~~4~~ 3, No. 3 March 1994

Messenge

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Pennsylvania, Ruth Fisher; Southern
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Messenger is the official publication of
Church of the Brethren. Entered as seco
class matter Aug. 20, 1918, under Act o
Congress of Oct. 17, 1917. Filing date, 1
1, 1984. Messenger is a me
of the Associated Church P
and a subscriber to Religio
News Service and Ecumen
Press Service. Biblical
quotations, unless otherwis
indicated, are from the New Revised
Standard Version.

Subscription rates: $12.50 individu
rate, $10.50 church group plan, $10.50
subscriptions. Student rate 75¢ an issue
you move, clip address label and send
new address to Messenger Subscription
1451 Dundee Ave., Elgin, IL 60120. Al
at least five weeks for address change.

Messenger is owned and published 1
times a year by the General Services C
mission, Church of the Brethren Gener
Board. Second-class postage paid at El
Ill., and at additional mailing office, M
1994. Copyright 1994, Church of the
Brethren General Board. ISSN 0026-03

POSTMASTER: Send address chan
Messenger, 1451 Dundee Ave., Elgin,
60120.

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Through One Great Hour of Sharing, Brethren reach out with the immediate life-saving bread for the day and the development assistance that looks toward tomorrow. A cluster of articles by Yvonne Dilling, Mervin Keeney, and Lamar Gibble tell of Brethren development assistance in different areas of the world. Introduction by Joan Deeter.

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John D. Metzler Sr. had all the credentials of a full-blown Brethren hero. Kermon Thomasson pays tribute to the founder of CROP.

Buy *why* was he resurrected? 18

The mere fact that Jesus returned is dramatic, and confirming the fact that it is indeed Jesus is a time-consuming interest of the disciples. James Benedict wonders that no one asked *why* he returned.

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Anointing for healing has a central place in Brethren faith and practice. Galen R. Hackman researches the Old Brethren's statements to find relevance for today.

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Credits:
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: Wallowitch
: Kermon Thomasson
left: George Keeler
: Pat Wright
left: Barbara Greenwald
right, 15: Alan Boleyn
0: Michael Fryer, *Chicago Tribune*
1: Merv Keeney
2 top: Phil Grout
2 bottom: John Tubbs
3: H. Lamar Gibble
7: Wilbur Brumbaugh
9: National Gallery of Art

In Touch

Hooked on SOS kits

The wise men from the East opened their treasure chests and presented the infant Jesus with their most valuable gifts—gold, frankincense, and myrrh. This past Christmas, Brethren were asked to give three very different, but equally valuable gifts—salt, soap, and a towel. These were bundled into "SOS kits," to be sent to the needy in Sudan.

Andrew Young's enthusiasm led Drexel Hill church to increase its production of SOS kits for Sudan.

For **Andrew Young**, a special needs youth from Drexel Hill (Pa.) Church of the Brethren, the pictures showing how to assemble the SOS kits (December, page 18) were all it took to get him motivated in the congregation.

"Our son has limited verbal abilities," says Andrew's dad, David Young, "but as soon a he saw those kits, he was hooked. Helping people in Sudan was his way of responding to God's love."

Drexel Hill is a small congregation. "We set ourselves a target of 20 kits," says David. "But the congregation was so moved by Andrew's involvement and motivation, that by Christmas Eve, we had closer to 50."

David was as touched by his son's action as was the congregation. "I was really proud of Andrew when I saw him with his beaming face, sitting up there with the SOS kits on Christmas Eve. For me, going out and buying the salt, soap, and towels really made my Christmas. It brought back what the day is really about."—MARGARET WOOLGROVE

Keen to learn

People trying to avoid the winter cold of Pennsylvania usually head south to Florida, or some such clime, but not so **Travis Frye**, of Martinsburg, Pa., who is now two months into a six-month sojourn in Poland.

Seventeen-year-old Travis is a member of Roaring Spring Church of the Brethren and one of six students from his high school Future Farmers of America (FFA) chapter who are taking part in an exchange program funded by the United States Information Agency (USIA).

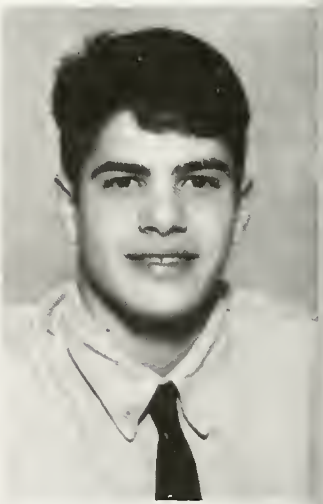
Although Travis does not live on a farm, he has spent time working on a neighboring dairy farm near Martinsburg. He is raising a steer for the 1994 Blair County Livestock Show and Sale.

In school Travis participates in FFA and the Fellowship of Christian Athletes, and is a member of the school's swim team.

At Roaring Spring church, he is active in the youth group, has done hurricane relief work in Florida, and has participated in a Brethren youth work camp in West Virginia.

In Poland, Travis will live and work with the Stanislaw Kaczor family on its 43-acre dairy farm 60 miles south of Warsaw.

"I am excited about the exchange, and also am very keen to learn about the religion, government, customs, and politics of Poland," said Travis before embarking on his trip. "I'm sure the memories will last me a lifetime."—MARGARET WOOLGROVE



Travis Frye

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Lisa Pierce, of McPherson (Kan.) Church of the Brethren, plays Sunshine the Clown, as Shombia and Edith Conda make paper crafts at an Alternative Christmas Fair.

Just clowning around

Lisa Pierce is a soft-spoken woman from Minneapolis, Minn., but meet her when she's not got her nose in her books at United Theological Seminary in the Twin Cities, and she'll probably be clowning around.

That's what Lisa was doing at the Alternative Toy Fair that was organized by Brethren and Mennonite churches with Christian Peacemaker Teams (CPT) in Minneapolis last fall.

The fair emphasized the sale of toys and games that encourage nonviolence, cooperation, tolerance and creativity among children. "For many people, safety is a consideration in choosing toys for children," said Jane Miller, a staff person with CPT, "but few shoppers think about the risk of buying toys that glamorize violence."

Activities throughout the fair included crafts, puppet making, cooperative games and meeting Sunshine the Clown.

"I was introduced to clowning by the campus minister at McPherson College when I was a student there," says Lisa. "While at McPherson I clowned at Church of the Brethren regional youth conferences, as well as at worship services, both at college and at McPherson Church of the Brethren.

"Clowning is about playfulness and being joyful," says Lisa. "It's a very different way to experience being with people and to relay a message. Children of all ages relate well to it.

"Being a clown is about being vulnerable with people. This allows them to see their own child within, and so makes them more open to hearing a message. To be childlike is to be joyful; the irony is that so many toys are violent and promote killing, not joyfulness.

"Clowning is the most fun thing I've ever done. It seems to give people a spirit of hopefulness, of looking toward the future in a very positive way. It is a joy to be able to do that."—Margaret Woolgrove

Names in the news

Olga and **Mario Serrano**, co-pastors of Principe de Paz Church of the Brethren, in Santa Ana, Calif., have accepted the call to return to their native Ecuador, to serve in Quito with World Radio Missionary Fellowship in a Bible teaching ministry.

- **Jessica Shuman**, a member of Conewago Church of the Brethren, in Hershey, Pa., began a term of service in January with Youth Evangelism Service, a program of the Eastern Mennonite Board of Missions and Charities. She serves in France in street and youth ministries and other community outreach.
- **Alvin Fishburn**, a member of Lone Star (Kan.) Church of the Brethren, whose work in soil conservation was noted in Messenger (January 1993, page 3), has been awarded a conservation medal from the Daughters of the American Revolution.
- **Hiram J. Frysinger**, Palmyra, Pa., a long-time minister in Big Swatara Church of the Brethren, has received an Educate for Service award from the Elizabethtown College Alumni Association.

Remembered

A. Stauffer Curry, 80, died January 14, in New Oxford, Pa. He was executive secretary of the National Service Board for Religious Objectors, 1949-1955. Afterward, he served in different positions on the national staff of the Church of the Brethren, including that of editor of church school publications.

A. Stauffer Curry

He was the only person who served in four different Annual Conference offices, and was the last surviving moderator who served more than one term (1955, 1965). Besides the moderatorship, he served in the Annual Conference offices of reading clerk, secretary, and alterate moderator.

- **Rosa Page Welch**, 92, died January 26 in Port Gibson, Miss. A nationally known mezzo-soprano, she was a former member of the General Board and served as a missionary in Nigeria, 1961-63.

Close to Home

Tales of smokejumping

There was a day when just about every Brethren knew what CPS stood for—Civilian Public Service. During World War II many Church of the Brethren conscientious objectors served in CPS in lieu of military service.

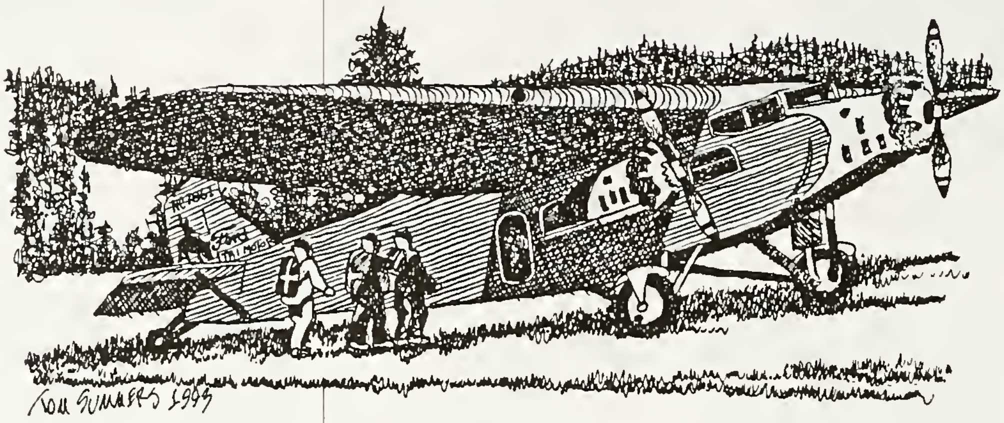
Now the dwindling number of former CPSers keeps alive the memory of those days through reunions and the retelling of CPS adventures. One of the units that holds reunions is **CPS Unit 103, Missoula, Montana**, whose work was "smokejumping"—parachuting into remote areas to fight forest fires.

So many stories have been told and retold during the gatherings at Seeley Lake, Mont., that Asa Mundell decided to put them into book form.

Last September, Asa, who lives in Beaverton, Ore., published *Static Lines and Canopies*, a collection of 146 stories from CPS Unit 103 as told by its members.

Readers of the book expecting to find accounts of fighting fire will be disappointed at the few references to that subject. Obviously when old smokejumpers get together, it's more fun to tell about the misadventures of parachute training, of rattlesnakes in sleeping bags, and grizzly bears met on the trail.

For copies of Asa's book, contact him at 5420 S.W. Erickson Ave., Beaverton, OR 97005; tel. (503) 646-2733. The book sells for $13.



Artist Tom Summers, one of the members of CPS Unit 103, provided the illustrations for Asa Mundell's book.

Educating about abuse

"For the sake of the Children: A Child Abuse Workshop," a one-day event sponsored by **Tyrone** (Pa.) Church of the Brethren, attracted 83 participants.

The workshop was designed to be primarily informational, educating people about the availability of resources in the community such as counseling services and professionals in legal help and mental health. The workshop designers also hoped to tighten networks among the social welfare agencies, schools, law enforcement bodies, and the church, so that they can work together to help children and their parents in situations of child abuse.

"Organizing the workshop was frustrating at the beginning," says Tyrone's pastor, John Nalley. "Information was hard to get hold of. Sexual abuse is a big issue, but one that often is ignored within the church. Some pastors told me to forget about it and the trouble would go away."

Part of the workshop's emphasis focused on teaching children about "safe touch," strangers, and whom to report "bad things" to. This focus was provided by a clowning presentation from Blair County Children and Youth Services.

Tyrone church has people dealing with child abuse.

"This subject was taboo in schools before," says John, "but since our workshop, all four elementary schools in the area have decided to incorporate the clowning presentation into their curriculum.

With the support of **Middle Pennsylvania** District's nurture commission chairwoman, Roberta Coldren, at least three more workshops are planned.
—Margaret Woolgrove

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

This and that

Meadow Branch Church of the Brethren, near Westminster, Md., has adopted a local elementary school as part of its witness program. Each week a teacher and a staff person are recognized by the congregation. Apples, doughnuts, and other goodies are presented to the school teachers and staff during the year. Members of the congregation are asked to pray for these workers. Last November Meadow Branch hosted a potpie "Appreciation Dinner" for the teachers and staff on one of their in-service work days.

Pastor Melvin Fike invites inquiries from congregations that are interested in the Meadow Branch witness project as a model. He can be contacted at 818 Old Taneytown Rd., Westminster, MD 21158; tel. (410) 848-7478 or 848-7263.

- **Conestoga** Church of the Brethren, in Leola, Pa., began construction in December on a $1.5 million expansion and renovation project, scheduled for completion in September. The project includes renovation of the church's education wing and the addition of a sanctuary, fellowship area and kitchen, administrative offices, library, and numerous rooms to support the Conestoga programs.

Organized in 1724, Conestoga is the third oldest congregation in the denomination.

- Twenty people attended the opening service at **Lake Charles** (La.) **Community** Church of the Brethren on December 26. Lake Charles is mentored by nearby **Roanoke** (La.) Church of the Brethren (see "Crawfish Brethren," November 1991) as well as **Chiques** Church of the Brethren, in Manheim, Pa.

Lake Charles pastor Manny Diaz was encouraged by the opening turnout, remaining upbeat about the fledgling church's prospects while admitting that "the work has been slower and harder than expected."

Campus comments

Juniata College has launched its biggest funding campaign in history. The $30-million effort is called "Transformations: The Campaign for Juniata." Said Juniata's president, Bob Neff, "We face a challenge to ensure for future generations of students access to Juniata and the kinds of experiences that prepare them for a world far different from the world we faced even five years ago."

- Robert M. McKinney, upon his death in 1992, left **Bridgewater College** virtually his entire estate. First estimated at $8 million, the McKinney bequest has turned out to total $10,543,249.15. The money has been placed in the college's endowment fund.
- **Elizabethtown College** has received a $50,000 grant to support a study of the pressures on Brethren, Mennonite, and Amish groups in Pennsylvania's Lancaster County to modernize between 1880 and 1990. Don Kraybill, director of the college's Young Center for the Study of Anabaptist and Pietist Groups, will direct the study, which began in January and will conclude by July 1995. Carl Bowman, chairman of the sociology department at **Bridgewater College**, will collaborate with Don Kraybill. Their research will result in a book-length manuscript.

Dave Whitten and his crew never lack for requests to help villages create safe and lasting supplies of drinking water.

More earthen vessels

In last month's Messenger, we told about a project in **Ekklesiyar Yanuwa a Nigeria** to build a dam and create a reservoir for the village of Ganji ("Treasure in an Earthen Vessel"). From Nigeria, Brethren worker Dave Whitten writes, "We have started work on a second dam, and received requests for dams from six more villages. Along with those are requests for ferrous-cement water storage tanks to be built. We have two trained workers to handle these tanks now. With countless requests for cementing village-dug wells, we expect to continue being busy."

Let's celebrate

Lone Star Church of the Brethren, near Lawrence, Kan., will celebrate its 75th anniversary June 26. Former pastor Leland Wilson will be the guest speaker. Brethren on their way that weekend to Annual Conference in Wichita are invited to attend.

- **Salem** Church of the Brethren, in Lenox, Iowa, celebrated its 90th anniversary this past September 12. Former pastor Leland Grove was the guest speaker. John Colyn, author of *Corn Cob and Skunk Skins*, taught the Sunday school class. A potluck dinner followed the worship service.

News

Bridgewater and Manchester announce new presidents

Within one month, both Bridgewater and Manchester Colleges appointed new presidents. Phillip Stone will become president at Bridgewater on August 1. Parker Marden will enter office at Manchester on June 1.

Phillip Stone is a Harrisonburg, Va. attorney and graduate of Bridgewater. He served as moderator at the 1991 Annual Conference in Portland, Ore. Currently, Stone is on the Bridgewater board as vice chairman for educational policy and campus life.

The two newest presidents of Brethren colleges: Phillip Stone (left) will head Bridgewater (Va.) College, and Parker Marden (right) will head Manchester College, North Manchester, Ind.

Stone is the seventh president since Bridgewater was founded in 1880. He succeeds Wayne F. Geisert, who retires in July after 30 years as president.

"I have accepted the board's offer, fully recognizing the challenge a new president will face in attempting to meet the standard set by Dr. Geisert," said Stone. "I appreciate what Bridgewater College has become through his tireless efforts and careful management. At the same time, I am excited to be given the opportunity to help Bridgewater College continue to seek its full potential."

Stone graduated from Bridgewater cum laude in 1965 with a degree in economics. He attended the University of Chicago School of Economics and received his law degree from Virginia School of Law in 1970. That year, he also joined the law firm of Wharton, Aldhizer & Weaver and is remaining a senior partner until April 30.

Stone is a member of First Church of the Brethren in Harrisonburg. He was a general board member, serving as chair in 1986-87, as well as the first attorney to serve as Conference moderator.

Stone has been honored with a number of awards. He was named the National Churchman of the Year in 1987 by Religious Heritage of America. In 1982, Stone was recognized as Bridgewater's Distinguished Young Alumnus. He also received an honorary doctorate in Humane Letters from Bridgewater in 1991 when he gave the commencement address.

On January 14, Manchester College announced Parker Marden as its

Calendar

Cooperative Disaster Child Care Workshops: March 11-12, Lanark, Ill. [For more information call Marian Patterson, (815) 225-7279].

Bethany Alumni Event: "Memories and Visions," April 10-12, Oak Brook, Ill. [Contact Debbie Eisenbise, (708) 620-2217].

Church of the Brethren Association of Christian Educators' conference, Camp Bethel, Fincastle, Va., April 15-17. [Contact Doris Quarles, P.O.Box 56, Daleville, VA 24083, (703) 992-2465].

1994 Regional Youth Conferences at Elizabethtown College, Elizabethtown, Pa., April 16-17; Bridgewater College, Bridgewater, Va., April 16-17; Manchester College, North Manchester, Ind., April 22-24; McPherson College, McPherson, Kan., April 28-May 1. [Contact district youth advisors or the Youth Ministries Office, (800) 323-8039].

1994 National Youth Conference at Colorado State University, Fort Collins, Colo., July 26-31. Final deadline for pre-registrations is May 15. [Contact Shawn Replogle, NYC Coordinator, 1451 Dundee Ave., Elgin, IL 60120]

Church Visit to Brazil: "South and North Meet in a 'Tunker' Way," July 10-28, sponsored by Latin America/Caribbean Office. [Contact Lati America/Carribean Office, (800) 323-8039].

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

h president. Currently, Marden is the n of Beloit College. He is also the e president for academic affairs at Wisconsin college, a position he has d since 1988.

larden is a sociologist with an lergraduate degree from Bates College ewiston, Maine, and a master's and torate from Brown University in vidence, R.I.

le has held positions at several unisities before accepting the position at nchester. Before he worked at Beloit, rden held a number of positions at St. vrence University in New York from 5-1988. He has also taught at vrence University in Wisconsin and nell University, in New York.

lt is Manchester College's long lition of concern for peace and justice is so appealing to me," said Marden. "Manchester's mission statement clearly points out its focus on international consciousness, ethnic and cultural pluralism, and a worth of each individual.

"Those are consistent with my own values and with what I think colleges need to do these days. That's the reason I'm so interested in Manchester."

Marden and his wife, Ann, have two children, ages 28 and 25.

Southern Sudanese church bombed during mass

The New Sudan Council of Churches (NSCC) announced that on December 28, 12 bombs were dropped on a church in southern Sudan by a government of Sudan bomber.

There were no serious injuries, but many of the homes in the village of Chukudum were destroyed. Bishop Paride Taban was celebrating mass in the church when it was attacked. A second bomber dropped bombs on a village near Narus where the bishop was also expected.

Bishop Paride Taban is the bishop of the Catholic Diocese of Torit and Chairman of the New Sudan Council of Churches.

The NSCC stated "Such attacks bear no relationship to the conduct of the war and can only have the purpose of terrorizing and killing innocent civilians." In its protest against the unprovoked bombings, the NSCC also stated, "In particular we are disturbed at what appears to be a consistent attempt to murder Bishop Paride Taban."

alifornia earthquake initiates uick Brethren response

esponse for aid and assistance came mediately following the January rthquake in southern California.

Two congregations near the epicenter the 6.6 magnitude earthquake served shelter for families and people whose mes were damaged. The Panorama ity congregation housed more than 30 milies. Also in Panorama City, the ang Nam congregation of mostly Kor- n membership, also provided shelter r displaced people, and cooked meals at were served to people in the area.

Within one week of the quake, 31 ooperative Disaster Child Care orkers were placed in seven disaster plication centers. The Disaster Relief fice responded with an initial grant of 0,000 for material aid.

A 24-hour emergency hotline, (800) 3-3000, was set up to receive nations. Items requested include apers, bottled water in nonglass ntainers, tents, and flashlights and tteries.

Neighbors of the Panorama City Church of the Brethren and victims of the earthquake that struck southern California in January camp out in the church's yard. Following the quake, more than 30 families found shelter at the church.

Initial Standing Committee ballot ready for Wichita

The Standing Committee ballot for Annual Conference in Wichita, Kan., June 28-July 3, has been selected by the Nominating Committee.

Candidates for moderator-elect are H. Fred Bernhard, Arcanum, Ohio; Joel D. Kline, Fort Wayne, Ind.; J. Benton Rhoades, Claremont, Calif.; and Albert Sauls, Harrisburg, Pa.

Nominees for Annual Conference Program and Arrangements Committee are Michael L. Hostetter, Richmond, Va.; J. Wayne Judd, Elizabethtown, Pa.; Frank Ramirez, Elkhart, Ind.; and David A. Yingling, Roanoke, Va.

Candidates for an at-large General Board position, five-year term, are Phyllis W. Davis, North Liberty, Ind.; David Fitz, York, Pa.; Sharon Hutchison, McVeytown, Pa.; Kathryn Ludwick, Burlington, W.Va.; MaryAnn Ludwick, Doylestown, Ohio; Terry Shumaker, Buena Vista, Va.; John Thomas, Guthrie, Okla.; and Joyce A. Stoltzfus, Derwood, Md.

Candidates for Atlantic Northeast District representative to the Board are Jefferson C. Crosby, Lancaster, Pa.; Thomas Keller, Newmanstown, Pa.; Jean Moyer, Elizabethtown, Pa.; and Tracy Wenger Sadd, Manheim, Pa. For Northern Plains: Paula Picard Bowser, Ankeny, Iowa; LaDonna Kruschwitz Brunk, Eldora, Iowa; Ruth Davidson Clark, Froid, Mont.; and Glennis Simmons Walker, Reading, Minn. For Oregon/Washington: Patrick Anderson, Maple Valley, Wash.; Ernest J. Bolz, Tonasket, Wash.; Shel Eller, Portland, Ore.; and Robert McKellip, Pomona, Calif.

Candidates for the Pastoral Compensation and Benefits Advisory Committee are Ronald D. Beachley, Davidsville, Pa.; Harriet Finney, North Manchester, Ind.; Allen T. Hansell, Harrisburg, Pa.; and Ronald D. Petry, Ellicott City, Md.

For the Committee on Inter-church Relations, the candidates are J. Michael Fike, Morgantown, W.Va.; Don Flora, La Verne, Calif.; Marianne Rhoades Pittman, Blacksburg, Va.; and Jane Marchant Wood, Boones Mill, Va.

Brethren Benefit Trust candidates are Cheryl Ottemoeller Ingold, Fresno, Calif.; Carol Bowers, Seattle, Wash.; Ann Murray Reid, Roanoke, Va.; and Marla Ullom-Minnich, Wichita, Kan.

For Bethany Seminary elector representing the colleges, nominees are Doris E. Coppock, McPherson, Kan.; Eldon Eugene Fahs, North Manchester, Ind.; Judy Georges, Claremont, Calif.; and Dorothy Keller, North Manchester, Ind.

District, General Board announce staff changes

Terry Hatfield has resigned from his position as executive of Northern Indiana District, effective April 19, after seven years of service. On May 1 he will be begin a pastorate with Prince of Peace church in Denver, Colo.

Guinevere Grier, from Arlington, Texas, began February 1 as the coordinator, Lafiya Task Group Ministry position with the General Board in cooperation with the Association of Brethren Caregivers (ABC). She comes to this position with 10 years of pastoral care and counseling experience in a variety of settings.

Terry Hatfield

Guinevere Grier

Emergency grants issued to California, Florida, Haiti

In the aftermath of the Los Angeles earthquake in January, a grant of $20,000 has been approved by the Emergency Disaster Fund. The monies will be used to support Cooperative Disaster Child Care (CDCC) efforts, an material aid for churches.

A grant of $13,000 has been given by the Emergency Disaster Fund to cover final expenses related to Hurricane Andrew in Louisiana and Florida. This project, which started over a year ago, i in its closing stages.

The Emergency Disaster Fund has allocated $10,000 for Haiti, in response to the economic uncertainty created by increasing political unrest and violence there. The monies will be divided between the Haiti Twinning Parish Program, for its work in providing humanitarian relief and grassroots development, and the National Coalitio for Haitian Refugees to assist with the provision of medical and security needs of victims of human rights abuses.

A grant of $7,000 has been allocated to cover continuing exigencies in the former USSR. The money will go towa food and clothing shipments.

Three Brethren named as CWS disaster consultants

Among 44 newly trained Disaster Resource Consultants for Church Worl Service are three Brethren.

Shirley Norman of Markleysburg is Pennsylvania representative, and Glen and Helen Kinsel of Roanoke are the Virginia representatives.

Disaster Resource Consultants are appointed for two-year terms and work year-round to educate communities to prevent human-caused disasters like ci disorder and environmental disasters. They also advocate for measures to lessen the effect of disasters where possib

ller signs on to NCC letter to esident concerning violence

neral secretary Donald Miller joined tional Council of Churches general retary Joan Brown Campbell and sident-elect Gordon L. Sommers in a ter to President Clinton concerning the lence in America.

The letter, which commended the sident on his speech in Memphis, nn., concerning violence, was signed over 40 ecumenical leaders. The letter o stated several initiatives churches ve taken to combat violence in the nmunity including the Congress of National Black Churches' working at formulating responses to violence in the communities, and the NCC's recent statement condemning graphic media violence.

"Religious community anti-violence initiatives revolve around several consistent themes," the letter stated. One of the themes is "Continuing to proclaim, teach, and call our people to practice the ethical value and virtues which provide the basis for real community and a morally fulfilling life. The battle against violence begins in each of our hearts and lives. Religious faith offers vital moral resources for replacing fear and violence with hope and reconciliation in our homes, communities, and nation."

The letter also stated the goal of "protecting America's children from the epidemic of violence by effective, responsive, equitable law enforcement, and by providing our young people with options for healthy development through private action and public policies that promote ample education, strong social programs, and real job opportunities."

Other objectives in the letter included stopping the increasing numbers of guns, monitoring media violence, and installing anti-violence coalitions in communities.

orldwide

ennonite groups in Mexico and North America will ist the Mennonite church in Cuba following the recommendation of even-member delegation that visited the island nation in November December. The delegation was made up of representatives from Mennonite Church in Mexico, Franconia Mennonite Conference, nnonite Central Committee (MCC), and Mennonite Board of sions.

The groups will provide transportation for a Cuban pastoral couple they can visit the nine Mennonite groups scattered throughout he Villas province. They will also assist with exchanges among ban and other Latin American Mennonites.

Church Women United (CWU), a national ecumenical vement of Protestant, Roman Catholic, Orthodox, and other ristian women, has been sued for the amount of $2 million by a rwegian fish processing company based in New Bedford, Mass. e suit was brought in reaction to Church Women United's letter- ting campaign questioning Frionor's unjust treatment of female ployees. CWU joined with a number of other organizations in nouncing a proposed contract "that would potentially discriminate ainst Frionor's largely female workforce by allowing older women to replaced by younger, less expensive workers," said a news ease.

A campaign to highlight human rights violations in United States was initiated in December by the World Council of urches (WCC) and National Council of Churches (NCC).

The two organizations aim to raise the level of awareness about ism and other abuses by looking at the issue in the context of ernational human rights law. The campaign's emphasis will initially be on education—helping the churches and communities to see and understand the problems. This fall, the WCC will organize international ecumenical teams of church leaders and human rights experts to visit seven US sites (New York, N.Y., Chicago, Ill., Pine Ridge, S.D., El Paso, Texas, Birmingham, Ala., and Miami, Fla.) where local groups will present the human rights violations they have documented in their communities. From this documentation, a brief will be prepared for presentation to the UN Human Rights Commission.

Under a new federal law that took effect January 1, people making lump-sum contributions of $250 or more to a church or other charity may no longer use a canceled check as a receipt when filing their federal taxes, according to a Religious News Service news release.

People must now obtain a detailed receipt from the church or charity stating the amount and nature of the donation. The Internal Revenue Service says the law will close a loophole and put a stop to donor fraud that costs the federal government almost $100 million a year in lost revenue.

Church World Service (CWS), reported that from October 1992 through September 1993, nearly 8,000 refugees were resettled in the United States from five different regions of the world.

East Asia had the highest number of resettled refugees with 2,775 while eastern Europe followed with 2,370. Africa had 1,108, the Near East 1,102, and Latin America 505. CWS also reported that 1,481 Cubans and 340 Haitians were resettled in the US under the Cuban/Haitian Primary Secondary Resettlement Program.

CWS is a ministry unit of the Church World Service and Witness unit of the National Council of Churches.

Special Report

‘A Daring and Hopeful Vision’

by Margaret Woolgrove

“‘Listen to me,’ Jesus says, which simply means to be obedient to the gift that is within you.” For many of those who heard Michael Banks’ message at the Peacemaker Congress in Chicago over the New Year weekend, the gift of which he spoke was the gift of being a peacemaker in a troubled and violent world. And for many people, that troubled and violent world is not nearly so much “out there” as it is right here, in our own backyards, on our own streets, and even in our own homes.

In a series of plenaries and 40 workshop options, the 300 participants at the conference were invited to explore “Christian Alternatives to a Culture of Violence.”

In the opening session, Banks, a Mennonite pastor from the Bronx, N.Y., called on conference participants to “dream their dreams and vision their visions”; to “lift the ceiling and push out the walls.” Although the conference had been organized by the three Historic Peace Churches (Brethren, Quaker, and Mennonite), in the guises of Christian Peacemaker Teams (CPT) and New Call to Peacemaking, Banks told the conferencegoers not to be bound by the labels of denominationalism or anything else. “Peacemaking mustn’t become a clique. We need to include the meat-eaters too!” Banks continued. “Denominations are just a method in the way; the way is Jesus Christ,” with the goal being justice and freedom from oppression.

In the period of open worship that followed this talk, Marti Matthews, a Quaker, spoke of the gentleness that must be employed when attempting to determine what justice is for other peoples. “In peacemaking we need to listen very hard to what others really want. If we do not, then our attempts at being peacemakers can end up doing violence to others.”

Julie Garber, editor for Brethren Press, picked up on this theme when she cautioned the group not to see its vision of human rights necessarily as a universal vision. She spoke of the need to be “fully human” in whatever one does for God. In addressing the “Daring and Hopeful Vision” of Christian Peacemaker Teams, Garber said it was by living into one’s own humanity and thereby enabling others to live into theirs that the vision of CPT was rooted.

“We have no credibility in the world out there if we’re not working on the humanization of our own society,” she said, stressing that the humanization of the First World is only going to happen with a divestment of power. This starts at an individual level by divesting of the symbols and rhetoric that have been used by one group to gain subjugation over another, for example, through language or religious symbols.

“Sometimes the very thing you’re afraid of is the very thing you are being called to do,” said Bill Wylie Kellerman in Sunday’s plenary. “Getting your fears out into the open frees them to be used in the service of the Holy Spirit.”

On New Year’s Day, 150 conference participants put the theory of nonviolent action into practice in a demonstration against war toys at a local Toys-R-Us store in Chicago. This was the first CPT-initiated public prayer witness to receive full national and local media coverage. The witness began with a time of prayer and continued with singing and leafleting, both inside and outside the store. A 20-minute teach-in on the effect of violent toys on children took place inside the store while stickers warning of the damaging “health” risks of violent toys were stuck onto the packages containing them.

The congress ended as it began, with worship combining the traditions of Mennonite, Quaker and Brethren. Perhaps less in keeping with many people’s images of these three “Puritan” churches, was the spontaneous movement and clapping which broke out with the singing of the last song, “We shall go out with joy, and be led forth in peace. . . .”

Church of the Brethren members Tom Wagner (far left) of Muskegon, Mich., and Dale Brown (far right) of Lombard, Ill., stand with other participants of the Peacemaker Congress in a protest of war toys at a Chicago toy store in January.

IF YOU WANT PEACE DON'T PLAY WAR
TOYS Я 4 FUN NOT 4 WAR

Bread for today and tomorrow

Brethren development ministries around the world

y Joan Deeter

e Brethren are proud of our history of tending a cup of cold water to brothers d sisters in the name of Jesus Christ. e believe that our faith is vealed in the manner of r giving. In 1994, we lebrate 50 years of sponse to human need rough the Brethren rvice Center at New indsor, Md. And as we ark this anniversary, we joy recalling the variety aid that has been ocessed through that cility. We remember the rly years at New Windsor hen tons of material aid ere shipped to European untries devastated by orld War II. We rejoice at the ministry continues th recent gifts of love to ssia and Sudan, and to ctims of floods in the US.

Brethren quickly spond to urgent need. t Brethren have extended ring beyond the public ention of today's adline. As Dan West gan Heifer Project to multiply the ildren fed, so Brethren with others ve sought to equip persons to carry sponsibility for meeting their own eds. Refugees are resettled and assisted becoming self-sufficient in a new cation. Wells are dug in Nigeria to ovide not just a cup of cold water, but ars of available supply. Months after a disaster, volunteers will be on the site, helping to make repairs or replace destroyed housing.

Brethren work to turn recipients of our giving into strengthened partners who can join us in bringing life to all the world's peoples.

1993 Annual Conference moderator Chuck Boyer, Joan Deeter, and then World Ministries chairwoman Ingrid Rogers discussed development ministries with David Malafa, chairman of Ekklesiyar Yanuwa a Nigeria (EYN) in a February 1993 meeting in Nigeria.

Around the world there are urgent needs. There are also men and women eager to be partners in finding long-term solutions to the problems that plague them. Hebrews 13:3 encourages us to think of those who suffer desperate need as though we shared their fate. "Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured." Most of us recognize that were we the hungry and homeless we would long for a new start beyond the necessary immediate aid.

Through One Great Hour of Sharing we reach out with the immediate life-saving bread for the day and the development assistance that looks toward tomorrow. We turn recipients into strengthened partners who can join us in bringing life to all the world's peoples. M.

Joan Deeter is associate general secretary for the World Ministries Commission.

Latin America/Caribbean

An alternative to 'distorted developmer

by Yvonne K. Dilling

As I walk through a village, an acquaintance hails me and invites me in for coffee. I accept, and enjoy the good company and strong, sweet coffee. Our conversation is only marred by the TV/VCR blaring in the cement living room. A half-hour into our visit, I ask to use the bathroom. My host casually replies, "Just go out back . . . *anywhere*."

To visit a village in Latin America or the Caribbean today is to be overwhelmed by this sort of contradiction—a VCR, but no toilet, not even a latrine. "Underdevelopment" is not an adequate term to describe such areas. I prefer the term "distorted development." The technological era has surpassed the industrialized era, bringing the latest products into sight of the people least able to afford them. At the same time these people are not provided the services North Americans take for granted, such as indoor plumbing.

Several new Brethren congregations in the Dominican Republic are located in a province that is a good example of

(continued on page 14)

Africa/Middle East

Refugees dream of a restaurant

by Mervin Keeney

Jesus' ministry included both preaching and healing. He multiplied the loaves and fishes for those who were hungry. And he directed us to respond to the needs of the hungry and thirsty, the sick and imprisoned, as though we were ministering to Christ himself. The gospel message weaves together a concern for physical and spiritual wholeness.

Following Christ's example, Brethren have built schools, dug wells, and developed health programs while establishing churches. We believe our spiritual wholeness is linked with sharing our resources, or taking action, to enable another's physical wholeness. We recognize that the church is not an international aid organization, and may not have sufficient resources to meet every need, but we know that we cannot ignore hunger and suffering surrounding us and still call ourselves the body of Christ.

Soon after the first service under the tamarind tree in Garkida in 1923, a school was established as a part of the Nigeria mission program. Over the years, Brethren mission efforts in Nigeria, Sudan, and elsewhere have emphasized education, health care, wells and water programs, and other development activities alongside evangelism, church planting, and theological education. We understand this ministry combination as reflecting the example of Christ.

Ongoing development ministries in partnership with the Nigerian church include the widely recognized rural health program; the rural development program, which includes both agriculture and wells programs (see February, page 18, highlighting the new dams component); and the Technical School at Garkida. Middle East development efforts have included health services and education.

In the desperate war and drought context of Sudan, development is especially difficult because the people have been forced away from the basic means of production and self-support—fields and cattle herds.

Phil and Louise Rieman serve as community development facilitators in southern Sudan. One of the tasks of the Riemans is to nurture and encourage local initiatives to respond to the needs expres by the community. Despite the war and destruction in southern Sudan, there are many able leaders and committed indivic als whose spirit flourishes amidst the suffering. Phil tells of one women's grou

"Early in our stay in Kaya, we met Anglina, an active and outgoing lay won at the Roman Catholic church just down hill from our house.

"Later, Louie and I met with Anglina a the Catholic women's group and Nancy Hinga, our Kenyan NSCC (New Sudan Council of Churches) co-worker. I saw th enthusiasm they all had meeting together sisters in Christ, brainstorming, envisioni and planning what they could do to help themselves and those around them. What heard was a group of women with many good ideas about how they could, with a b of support, become more self-reliant.

"Louie and Nancy are dynamic co-workers with lots of charisma that draws best out of people and empowers them tc creatively and imaginatively act on their dreams. And it happened that day. The women discussed their dreams of startin guest house/restaurant, of cooperative

ve: Youth in the Dominican Republic.

ht: Father Spiridon (right), the director of the project at Anosino, stands in front of the entrance to the monastery.

ow: Nigerian Stephen Zoaka surveys a dam project near Ganji .

dening, of raising funds for education of children, and having their own grinding ll to serve the community.

'Within a month and a half the war ced the evacuation of Kaya, wounding the ams but not killing them. Nancy, Louie, l I have met with Anglina now in the ugee camp. Being refugees has only wed the women down, not stopped them. ybe the next time we visit we can at their little restaurant."

Mervin Keeney is Africa and Middle East resentative on the World Ministries Commission f.

Europe

Another 'heifer project' ... in the wilderness

by H. Lamar Gibble

Although it was only November, the Russian winter had begun. The day was crisp and clear. Birchwood, field, and stream were covered with snow and ice. Ornately trimmed wooden houses formed a village along the crumbling wall of a monastery. By the decaying monastery gate a chapel in the process of restoration was our first stop for brief prayers. Inside the walls, even greater deterioration, destruction, and clutter awaited us. And *this* was to be the center for the dairy development project that has received the blessing of Patriarch Alexy?

Before the 1917 Russian Revolution, the Russian Orthodox Monastery of Saints Boris and Gleb in the Wilderness of Anosino was very important to the community. It encompassed thousands of hectares of agricultural land, forest, and meadow. Its monastic community was counted in the hundreds. Central in its walled compound stood a great church, surrounded by buildings dedicated not only to liturgical celebration and shelter for the religious community, but also to agriculture, food storage, education, and culture. After the Revolution, especially during the Stalinist period, the monastic community was decimated. Bombing during World War II almost destroyed the main church and most of the surrounding buildings. The monastery compound largely lay in ruins, and was cluttered with materials left by its last user, a state construction company.

But a few years ago, this monastery, along with many others, was returned to the church by the state. Returned were the primary monastery grounds within the walls and slightly over 100 hectares (250 acres) of the original thousands. An order of Russian Orthodox nuns returned to the property to begin rebuilding and cultivating the land for their sustenance. Their living space and the chapel by the gate were restored first. At my visit there were 22 sisters in the community.

They had cultivated about five hectares of vegetables, mostly potatoes, to provide for their food and to support some of the needy in their village. Several cows, a horse, and chickens occupied one of the large cattle sheds that survived the history of war and decay. Now the new vision and hope of the sisters of this convent and of the Russian Orthodox Church are that this historic monastery may become a center for dairy herd development, supplying pure bred or improved dairy cattle to other agricultural development projects being initiated by the church on agricultural lands returned for their use.

I was convinced that this is a worthy project. But the needed dairy breeding stock and agriculture machinery and equipment will be costly. Development of this project alone initially will require $207,700. The Church of the Brethren, along with the cooperating denominations of the National Council of Churches, is committed to this project. Development funds are pooled by these denominations along with the money raised for this purpose through Church World Service direct appeals and CROP walks.

The project in the Wilderness of Anosino is one of four major agricultural development projects supported by US churches. Two others, one near Smolensk and one in Siberia, are also projects of the Russian Orthodox Church. The other one is sponsored by the Russian Baptists and is in the Ryazan region, about 400 kilometers south of Moscow. The total estimated current cost to bring these projects and dreams to fruition is $657,700. I give 20 percent of my time on behalf of the ecumenical community relating to these agricultural development projects in Russia.

The Church of the Brethren in most of its history of overseas witness and work has had food production and agricultural development as part of its agenda. It was true in all of its mission programs. It was reflected in programs such as Heifer Project. It continues in our agricultural exchange programs with Poland and China. And it is reflected in a significant way by our current participation in and support of these agricultural development programs in Russia. Food is basic to life. As Jesus' feeding of the five thousand illustrates, physical and spiritual needs cannot be artificially separated. In the face of food shortages and hunger, emergency food must be provided. But as quickly as possible such programs must be supplemented and replaced by sustainable food production programs such as the one underway in the Wilderness of Anosino.

H. Lamar Gibble is representative for Europe and Asia/peace and international affairs on the World Ministries staff.

DILLING, continued from page 12.

distorted development. The development hopes of the 1960s and '70s died, and as the global economic system went through convulsions in the '80s, economic life became desperate in villages such as the one I described. In this particular province, well-meaning people and agencies "helped" in erratic ways that lack a consistent contact and involvement in these villages. A welfare mentality developed. People came to expect that if they waited long enough, "someone else would come along to help."

Those same persons are most susceptible to the latest products that technology has produced. So it is commonplace today to find a VCR in a house with no plumbing, among people who do not understand why plumbing is necessary for community health.

Thankfully, not all the villagers are sitting around waiting. Miguelina Arias is a member of the Church of the Brethren in the Dominican Republic, living in Magueyal, a village that epitomizes distorted development. Miguelina is a teacher in the public school there, and a life-long resident. She only left for a few years to get her teaching certificate. She is bright, skilled, and energetic. Many people ask her why she doesn't apply to teach in the capital city, where she could earn much more. Her firm answer is that she loves the people of her village and wants to help them better their lives.

Miguelina was the first to ask me last summer if the church in the US could help her village construct a community building that would house a pre-school. There might be funds, I said. We then talked about community projects—what makes them work or fail. In a general way we came to the topic of philosophy and criteria for *good* community projects. I explained that the Brethren practice community collaboration. "We do not do alone what we can do better in collaboration with others," I said.

That was in June. In August, Miguelina's pastor, Daneri, reported to m that they had formed a community coalition including the farmers association, the housewives club of the Catholic church, the school teachers, and the Church of the Brethren.

I contacted a grassroots community education group, CAAPs in Santo Domingo, and asked it to visit the village for me, to assess the viability of the group and project, and explain our application forms. A month later, a long, positive report came, confirming there was a core group representing three or four community organizations, all of them weak, but with good potential as a coalition. Although the group was in its early development stages, it had good capabilities . . . if provided with the right trainin CAAPs offered to provide technical assistance to the group, whose first step would be a community workshop on how to do community projects, including how to motivate broad participation.

A recent visit to Magueyal gave me hope for something better than "distorted development" for the Dominican Republic, and hope that the Church of th Brethren can continue to do its small par to give lives a sense of dignity for the glory of God and our neighbor's good.

Yvonne K. Dilling is Latin America/Caribbean representative on the World Ministries Commissi Staff.

Can we have hope for Haiti?

y Margaret Woolgrove

There seems to be so little in Haiti to be opeful about anymore," said Connie Valsh, a Brethren Volunteer Service vorker who has been on assignment in laiti for the past year, "but probably the nost uplifting thing that has happened to ne in my time here was on a visit I took ut to a small rural community center ıst year. These people had so little, but efore I left, the leader of the community ame and gave me two small eggs that is hens had laid. I think that those two ggs were the most important gift that 've received in my whole life."

Living and working in the poorest ountry in the Western Hemisphere, here one out of five children die before ıe age of five, and life expectancy is 54 ears, is a challenge not everyone is repared to face. Connie arrived in Haiti anuary last year, 16 months after the iilitary coup that ousted Haiti's first emocratically elected president from ower. The ensuing 12 months have een tough, at once both challenging and xciting, and also gruelingly difficult.

"The hardest thing I have done during ıy year in Haiti," said Connie, "is stand y and watch Izmery die." Antoine zmery, the leading financial backer of resident Aristide, was shot by the iilitary in broad daylight in September ıst year (November, page 6). "There vere a lot of internationals at the church ervice that day," Connie continued, and I can't help but think that if we had een more organized, we could have one something to prevent his death."

The memory of that day remains very irm in Connie's mind.

"Just over a month later, Guy Malary, ıe minister for justice from Aristide's overnment, was shot outside that same hurch. If the military can get away with iis type of killing in broad daylight, is it ny wonder that the people no longer eel safe in the streets or in their omes?"

Connie's first assignment in Haiti was vith a hospice in Port-au-Prince, the apital city. "In the United States, a ospice is a place that looks after the dying," said Connie, "but the hospice where I worked in Haiti was more like an international house of hospitality. It hosted a lot of delegations as well as housing a clinic, a water distribution center for the city, and a school sponsorship program."

Connie Walsh, Yvonne Dilling (World Ministries staff for Latin America/ Caribbean), and Cinny Poppen plan a February "Emergency Delegation to Haiti."

Connie worked at the hospice for six months while she developed her language skills. The language spoken in Haiti is Creole, which draws upon French, Spanish, and African languages, a living testimony to the cultural heritage of these people. Once she had gained a proficiency in Creole, Connie began working part-time at the National Coalition for Haitian Refugees (NCHR), interviewing Haitians who come to the center for help. It is to this work that Connie returned at the end of January.

The Church of the Brethren Emergency Disaster Fund has allocated $10,000 to be sent to Haiti, half of which will be put in a victims' fund for needy political asylum seekers.

Haiti has ties with the Church of the Brethren that go back more than 25 years. Numerous volunteers have been placed in Haiti during this time, and in the late 1970s a "covenant relationship" was forged with the Eglise Baptiste des Cities in Port-au-Prince. In 1987, the Church of the Brethren General Board passed a resolution calling for "prayerful support for all the churches of Haiti that are seeking to be a voice for justice, morality, and democracy in their country." The need for prayerful support for Haiti is as great now as it was then.

"There are so many issues in the world clamoring for attention that it is hard to remain focused on just one or two," said Cinny Poppen, who spent three months working with the Washington Office on Haiti before Christmas, and who headed up a Brethren delegation to Haiti in February. "But if there was ever a time when the people of Haiti needed support from church people, that time is now." There are a number of things that the Brethren can do for Haiti, according to Cinny:

1) Pray for justice and peace for the Haitian people;

2) Keep informed about the political, economic, and social situation;

3) Write letters to Congress asking for the imposition and enforcement of strong sanctions against the military regime, including the withholding of visas for military personnel;

4) Visit Haiti, and accompany the Haitian people in their struggle for freedom and justice;

5) Send money to the National Coalition for Haitian Refugees (NCHR) to be put toward its Victims' Fund.

6) Pray some more. M.

stepping STONES

by Robin Wentworth Mayer

At the risk of sounding like a parent, I have to say that the fashion philosophy today leaves me a bit bewildered: What's old is new; what's wrong side out is in; what's torn is together; what's faded is sharp; and what's frayed is fine.

The people who market these things are no dummies. They know that mom types take one look at torn, faded garments on the rack with premium price tags and say: "Fifty dollars for *that?* No way! It looks like somebody ruined it in the wash and returned it!" So they include a plausible disclaimer, like this one off my son's new jeans: "UNEVEN WASH is a specialized process that is exclusive to PIGMENT SHADES. The irregularities are part of the desired look creating an individual and personal garment."

So we fall for it, saying: "Oh, I get it. It's *supposed* to look that way." And, voila! The imperfections are now a status symbol.

I wish *people* came with such disclaimers:

"The baldness trait on the Monroe Men creates a smooth sheen on a head designed for thinking. Extraneous hair would be an unwelcome distraction."

"Hefty thighs are the female trademark of the Klonawski Klan. The additional packaging on this woman is part of a carefully cultivated image and broadens the impact of her appeal."

"The large nose you see on the attached person is a family heirloom that has been handed down from generation to generation. It adds dimension to a face otherwise monotonous with unbroken regularity."

"The fact that the men and women in this age group wear some of their years around their middles is a trademark of 'LATTER DAYS DESIGNS.' The deviation of shape is intentional and designed to give a look that is uniquely yours."

I think Michael Jackson is one of the most pathetic human beings alive. For all his undeniable talent, for all his money, for all his fame, he obviously cannot come to grips with what he considers to be his physical imperfections. I've lost track of how many cosmetic surgeries he has undergone to alter his appearance. But 12 years ago he was a handsome young man. Today he has the plastic, surrealistic look of a mannequin.

On the other, healthier, hand, my hat is off to the marketing genius of the Wal-Mart corporation for using its employees and families in its advertisements to display merchandise. I don't know about you, but I like opening the newspaper to see models who look like *people* instead of some adolescent's fantasy-come-to-life.

With a little clever marketing that precipitates a *change of perspective*, imperfections in today's top brand-name clothing are elevated from flaws to fashion statements.

So it would stand to reason that if we would be willing to *change our perspective* regarding the physical appearance of our fellow human beings, "imperfections" would cease to be a source of shame and rejection, and could be embraced for the spice of life that variety brings.

Maybe what I'm proposing is a bit ambitious and un-realistic. But if it's working for Guess, Bugle Boy, and Wal-Mart, why not for real people as well?

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

Robin Wentworth Mayer, of Edwardsburg, Mich., is pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind. She operates Stepping Stones Counseling out of Waterford (Ind.) Community Church.

John D. Metzler Sr.: He went into all the world

by Kermon Thomasson

After the death of 95-year-old John D. Metzler Sr. this past December 20, I phoned a 70-year-old Brethren minister who, I recollected, had worked with John in the late 1940s. To my surprise, when I mentioned John's death, he replied, "You know, I wasn't aware he was still alive."

I think John Metzler would have been amused by that reply, and taken some satisfaction in the significance of it, for while he had all the credentials of a full-blown Brethren "hero," he was a modest man. His name was never the household word that that of his contemporary, Dan West of Heifer Project, was. And he worked shoulder to shoulder with M.R. Zigler in establishing the Brethren Service Center in New Windsor, Md. But, unlike M.R., John was not, in his 90s, still before the public, crusading for his latest cause. John's heyday was the 1940s, '50s, and early '60s. His most recent years were spent in quiet retirement in the Northwest. (He died in Beaverton, Ore.)

And, like my minister friend, many, many people—Brethren and others—who participate in annual CROP walks, do not even know that this now totally ecumenical organization was begun by a Church of the Brethren relief worker—John D. Metzler Sr.

Before CROP, John (and his wife, Margaret) had been busy in service projects. He opened a service center in Nappanee, Ind., during World War II, as an outgrowth of a collection system to provide food for Civilian Public Service (CPS) camps. (CPSers were conscientious objectors to war, who performed public service in lieu of military service.) Soon afterward, John worked with M.R. Zigler to buy for the Brethren Service Committee the old Blue Ridge College campus in New Windsor, Md., and to begin that center.

Meanwhile, as director of material aid for the Church of the Brethren, John worked closely with several organizations that combined in 1946 to form Church World Service (CWS), today an arm of the National Council of Churches.

In 1947, however, began the organization that, more than any other, is associated with the name of John D. Metzler Sr. That was CROP (Christian Rural Overseas Program).

John told about those beginnings in his own words in a 1977 MESSENGER article:

"One of the early requests for food came from the Netherlands, which had sent a purchasing commission to the United States to buy wheat. We asked the Dutch representative if his company would be willing to pay the shipping costs if we were to gather together carloads of wheat throughout the US. He was glad to arrange that; so the Church of the Brethren, along with the Evangelical and Reformed Church and, in some cases, Mennonites, began developing gifts of carloads of wheat for the Netherlands. Soon their needs were provided for otherwise, but this experience was the germ of the idea that later developed into CROP."

CROP began with a $5,000 grant from the Brethren Service Committee, and set up shop in a few rooms at Bethany Seminary, in Chicago, with a couple of salaried employees and volunteer help. In 1952, the offices moved to Elkhart, Ind., where they have been ever since. Under John's leadership, CROP collected commodities from Brethren farmers and others and loaded them onto Friendship Trains and Friendship Food Ships. This was in the days before government subsidies were available to voluntary agencies. CROP continues today as the community hunger appeal of Church World Service.

With CROP firmly established, John moved on, becoming a staff member of the World Council of Churches, headquartered in Geneva, Switzerland. There John set up organizations to distribute surplus commodities in western Europe and in some eastern European countries. In 1962, he became secretary for Europe and the Middle East at the CWS office in New York.

John's later years were spent in Idaho, in Church of the Brethren district work and in ecumenical service.

John saw his work in helping feed the world's hungry as central to the gospel. Nearly 20 years ago, he said, "When you approach the problem of world hunger, whether it is in local communities or among food-deficient people in the famine areas of the world, you also must work at a whole complex of related problems. So I see meeting hunger needs not as an end in itself, but it is the best handle I know of to work with some of the basic problems of the world. Far better for me than theology."

MESSENGER writer Ken Morse wrote of John and Margaret Metzler in 1977: "They are . . . in every sense of the word, *Christian* world citizens. Wherever they have lived—Nappanee, New Windsor, New York, Geneva, or Athens—they have demonstrated the immediate pragmatic response of persons who know what it is to take up great commissions and go into all the world."

But *why* was he resurrected?

by James Benedict

My wife tells me it's because I'm rapidly approaching middle age, but I know better. I've been doing it since . . . since . . . well, as long as I can remember, actually. I walk out of a room, then return in a few moments, only to forget why I've come back. My wife finds it very amusing, especially on the mornings when I hurry about to get to the office, walk halfway over to the church, stop and come back, only to stand in the doorway with a puzzled look on my face.

She grins and asks, "You don't have a clue, do you?"

Unable to confess the truth, I counter her accusation. "No, no," I say. "It's coming to me. Just give me a minute."

She knows I'm lying. But fortunately she is gracious, and when she is aware of what it is I've come back for (which is most of the time) she helps me out. She hands me my cup of coffee, or notes, or books, or a scrap of paper with a message and a telephone number on it, and she asks, "Is this it?"

There is nothing for me to do but to say, "Thanks," and hurry to the office, not only to get to work, but also to get beyond earshot of her giggling. Not that I begrudge her the right to giggle: I recognize the humor in the situation and, after all, she does help me figure out why I've returned. When she's not around, there are times I never figure it out and have to continue on to my original destination still wondering why I backtracked.

I got to thinking about this as I read the gospel accounts of the resurrection. Jesus returns from the grave, obviously for some very important reason. But within the narratives, nobody asks about it. Nobody asks, "Why?" The mere fact that he returns is dramatic, and confirming the fact that it is indeed Jesus is a time-consuming interest of the disciples. Once they are convinced that it *is* their dearly departed teacher, there is a lot of fear, joy, and worship, but still no one asks, "Why?"

To me, that is the most important question to ask about the resurrection—not if it really happened, or how it happened, but why. For what purpose? For what reason did Jesus return? I could go on and on arguing that Jesus was in fact raised from the dead, but there would be no point in trying to convince people if they were left not knowing *the reason* he was raised from the dead. Why did he come back?

The Bible seems to be more interested in answering the "why" question than in proving the historicity of the event or explaining how it took place. Certainly there is some concern with the other issues. The mention of the empty tomb and descriptions of the conspiracy to suppress the witness of the guards at the tomb are attempts to deal with those who would deny the resurrection. But the deeper concern of each of the gospel writers is for us to understand what the resurrection *means*.

Through the resurrection, death is not permitted to define the significance of life.

In Matthew's account, the two Marys are on their way to the tomb when an earthquake is prompted by the descent of an angel. The guards at the tomb faint from terror, but the women listen as the angel instructs them. "Do not be afraid," he says. "I know you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come see the place where he lay. Then go quickly and tell his disciples, 'He has been raised from the dead, and indeed is going ahead of you to Galilee; there you will see him'"(Matt. 28:5-7).

The angel invites them to take a quick look at the fact of the resurrection: "Come see the place where he lay," but insists that they not dwell on Jesus' absence from the tomb. Instead, the women are given a task, a mission. They are to carry a message to the disciples. Jesus has come back to meet with his disciples in Galilee.

No sooner do the women turn and begin running to fulfill their mission than they are met suddenly by the risen Christ. He greets them, and they fall before him in worship. But Jesus does not invite them to continue to cling to him as a way of verifying that he is indeed risen. Rather, he reaffirms the mission they've been given: "Go and tell my brothers to go to Galilee; there they will see me" (Matt. 28:10).

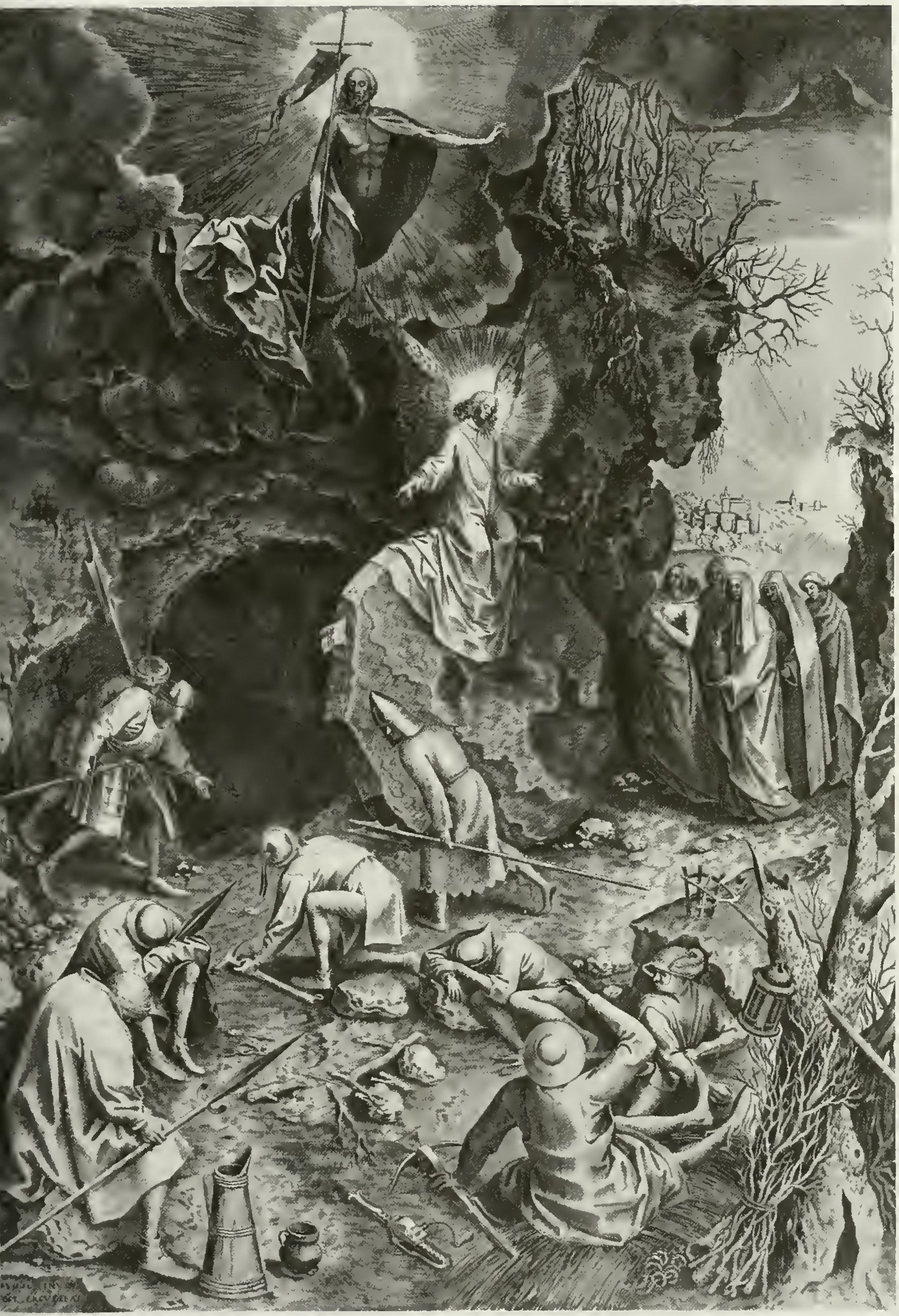
In Galilee we find out *why* Jesus came back. Jesus came back to gather his followers, to confirm his authority, to send them forth to bring others into the community of disciples, and finally to promise his presence with them always. In short, Jesus returns to reign as Lord.

That is what the resurrection means: Jesus is Lord. Jesus is the one who calls the shots. Jesus is in charge. Because he triumphed over all the forces of evil, even what Paul calls "the final enemy"—death, he is the one who has the power to shape our destiny. Our lives are not to be ordered by the power of death, but by the will of the One who has overcome death.

By the means of the resurrection, death is put in its proper place. It ceases to be a rival lord. The resurrection tells us to stop exaggerating the significance of death, to stop making more of it than it is.

Sometimes we are overly intimidated by death. We are like little children, lying in bed before they go to sleep, who see a shadow on the wall. And before very long, with the help of their imaginations, that shadow becomes a make-believe monster. And then, because of their childish fears, it becomes a *real* monster, able to terrify them to the point that they leave their beds. They become so frightened by the shadow monster that they go downstairs, in spite of the fact that they were told not to.

Death is more than a shadow, but it is not a terror that should cause us to disobey our God. Death is a reality, but not *the* fact; it is true that we all must



'Resurrection," *an engraving by Pieter Bruegel the Elder (1525?-1569)*

lie, but that is not *the ultimate truth* bout us. The ultimate truth is that we elong to God and may know life in all ts fullness by trusting in Jesus Christ.

That is why we sing hallelujahs on aster, because death is circumscribed. It s as if death marks a line to indicate the nd of life, but God, by means of the resurrection, takes out his marker and draws a circle around death, making it only a part of life—only an interruption, not the end. Death is not allowed to rule. Death is not permitted to define the significance of a life.

It is important to remember that truth as you stand at the side of a grave or a deathbed. Neither the fact of death or the circumstances surrounding it are any indication of the genuine value of the life lived. When I stand near the body of someone who has been prematurely taken, I know because of the resurrection that this does not mean that person's life was less valuable or less important than others. When I witness slow deterioration and the indignity of the loss of personality as a prelude to death, the resurrection assures me that it is not a reflection of that person's worth in the eyes of God.

Death must come, and it comes in many forms, most of which we would not choose if we were given the privilege of choice. But over every death, Jesus Christ reigns as Lord by means of *his* resurrection, and by means of God's promise that we shall someday share in his resurrection. Jesus Christ reigns—not death. Jesus Christ determines the value of a life—not death. And because Jesus Christ reigns, he is the one from whom we should take our cues regarding how life is to be lived.

In the sporting goods department of a discount store, I saw a T-shirt with the slogan "Fishing isn't a matter of life and death—it's more important than that!"

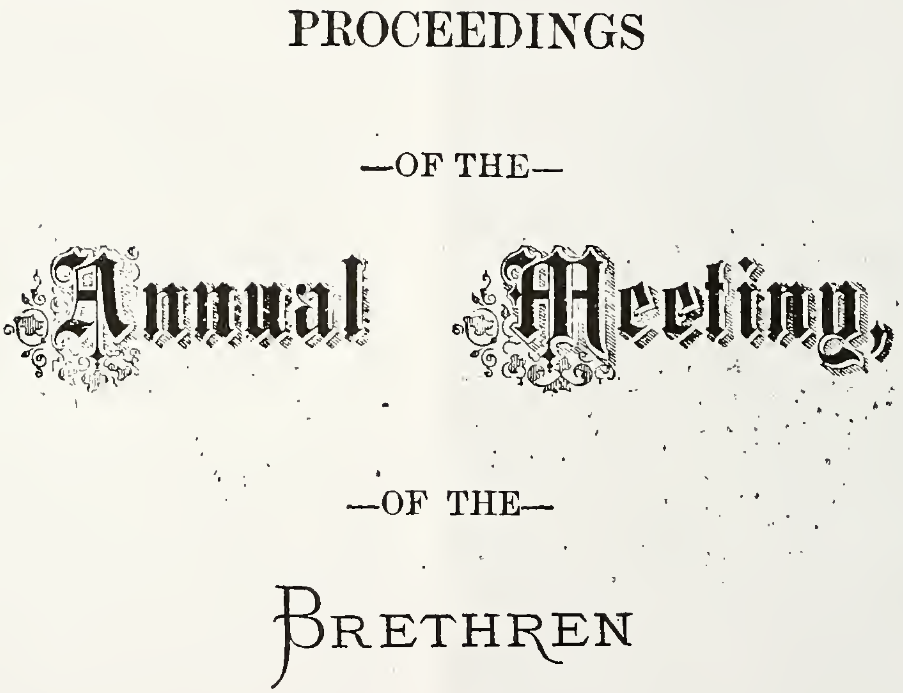
It was supposed to be funny, but it set me to thinking. It may not be true of fishing, but it is true of Jesus Christ as Lord. The resurrection declares that his lordship isn't simply a matter of earthly life and death; it's more important than that. Death especially pales in significance next to the authority of Jesus Christ. Death's power is negligible by comparison.

At Easter we celebrate our relationship with the one who is greater than death, a relationship of trust and hope. We celebrate his promise to be with us always, even when we come face to face with death, be it that of loved ones or our own. And we commit ourselves to ordering our lives by his will in acknowledgment that Jesus Christ is Lord indeed. **M.**

James Benedict is pastor of Troy (Ohio) Church of the Brethren.

What the Old Brethren said about anointing

by Galen R. Hackman



PROCEEDINGS

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'Great wisdom may be embodied in the counsel of previous generations.'

Anointing for healing historically has held a central place in Brethren faith and practice. Because of its centrality in our heritage, it also has held special attraction for me. Part of my interest in the service is caused by my coming into the ministry during a time when the neo-pentecostal movement was spilling over into the church. I have gained many insights from my charismatic sisters and brothers, but also have seen the importance of being biblical and balanced in ministry, especially in dealing with the more supernatural demonstrations of God's presence, such as healing.

During the course of my 20 years in ministry, I have worked alongside a variety of church leaders from different backgrounds, both in the United States and Nigeria. At times, I have assisted others in the anointing service. In such settings, I usually feel more comfortable with the others leading and me following. And as I follow, I watch and learn.

This has led to some interesting experiences and observations. I have noticed differences of practice and belief regarding anointing, some of which made me uncomfortable. I often have worked at the meaning and practice of anointing from a biblical standpoint, preaching and teaching from James 5 and other related passages. But recently, I followed another approach and explored how the Brethren of the early 1900s and before responded to some of the situations I experienced while participating in the anointing service.

In order to get a better sense for wher the Brethren have been on the topic, I read the Annual Conference minutes, 1778-1909, for every possible reference. I did not consider the 1963 statement or anointing. I wanted to discover the "Ol Brethren" position and find relevance f today.

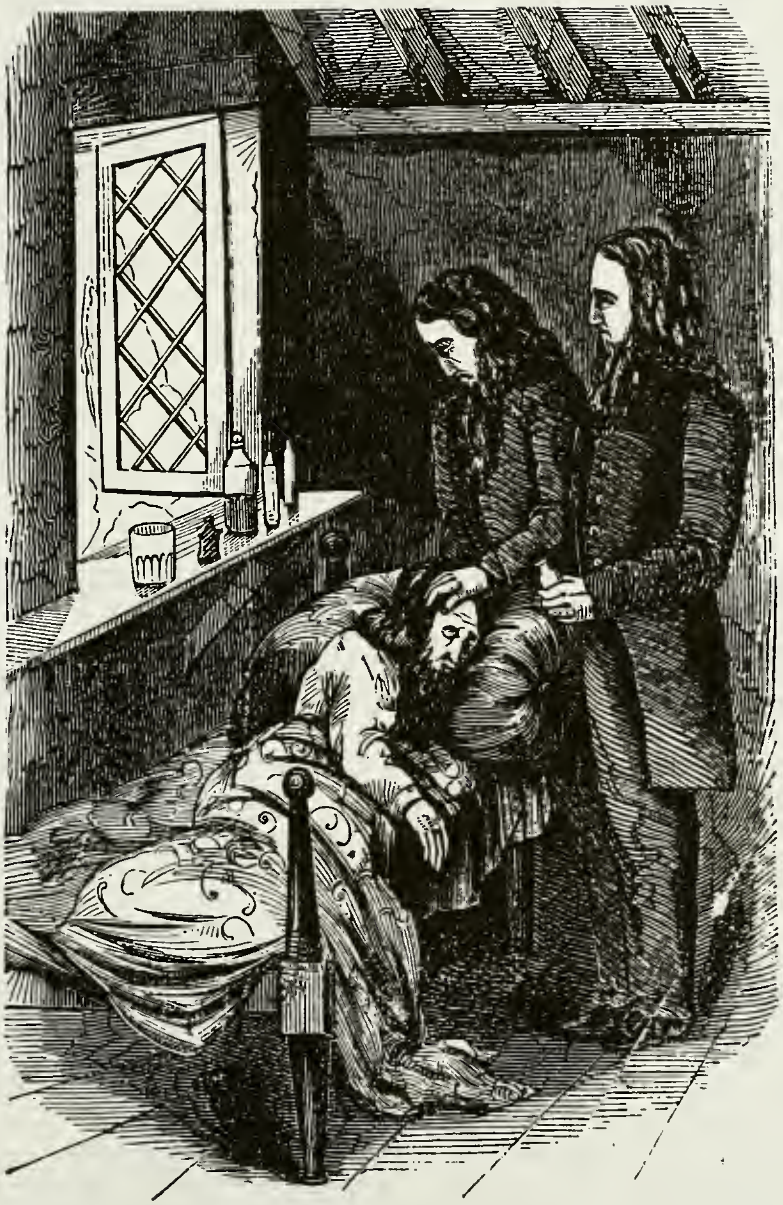
First, some Brethren approach the rit of anointing almost as if it were a sort o "magic." One time while I was a guest preacher, the minister asked me to assis in an anointing. I wholeheartedly agree The brother got out his oil, which he quickly pointed out was mixed with spices exactly as prescribed by the Old Testament. I thought that was pretty neat, and the oil smelled nice. But the minister also produced a little card on which was printed a blessing that, he said, had to be prayed over the oil in order to consecrate it. Otherwise, the anointing would not work. Now I was uncomfortable.

Another angle on the "magic" idea comes out when we insist that the word spoken during the anointing follow so prescribed formula. I was taught the "FISH" acronym—Forgiveness of sins, Increase of faith, Strengthening and Healing of the body. The acronym is eful in helping one to remember what pray about when anointing, but should suggest a fixed formula?

How did the Old Brethren react? S.S. ough warned against seeing any ecial power in the oil (*Studies in ctrine and Devotion*, page 170) and hough the Annual Conference minutes 827, 1, and 1860, 6) did set down ecific words to be used while the oil s being applied to the sick person, the 60 minute concludes with "or as the rd may give utterance." This suggests t the Brethren were open regarding exact words spoken when the oil is plied.

Second, the importance of "confessing ur faults one to another" is a central me for the Old Brethren, giving idence to their understanding of the dy of Christ as community (Blough, ge 170; Annual Conference, 1869, 9). ave at times been uncomfortable, wever, with the suggestion that if aling did not occur (at least not as visioned by the one anointing) then person anointed must not have made ull confession of sin. Although the a is present in Blough (page 170), t James, by mentioning confession, s in mind individual, personal sins in earlier minutes (1869, 9) the concern more toward sins against a sister or other in the church. The emphasis on nfession then falls on confessing *to e another* with a view toward the conciliation of relationships horizon-ly, which ultimately affects one's rtical relationship with God as well. is is very different from the emphasis ften have observed, or made myself, in anointing service.

Also related to this is Blough's mment (page 170) that both the one ointed and the one anointing need to ve faith in the service. This moves one ay from the idea that the faith of one rson (that is, the elder anointing) can somehow "force" God to comply. Rather, the emphasis is on the faith of the community as the members together discern God's will. Again, I gave had some uncomfortable moments when elders prayed in a *commanding* tone, implying that they somehow could move the hand of God by their own faith. Certainly, strong faith on the part of one person can affect positively the outcome



Anointing the Sick in the Name of the Lord.

Theological Writings on Various Subjects ***(by Peter Nead, 1850) carries this somber depiction of Old Brethren anointing the sick.***

From the General Secretary

No more of this

Recently, Surgeon General Jocelyn Elders declared that violence is a leading cause of death in the United States. Then she challenged the churches to do more than they have been, to be in the streets actively countering the violence of our time. Similarly the attorney general has spoken against violence, and both have been joined by President Clinton. Violence has become a primary political issue in the United States.

The good news of the gospel is that the reign of God is at hand, and the violence has been overcome, even though it has not disappeared. The angels announced Jesus' birth to the shepherds with the blessing, "On Earth peace,"(Luke 2:14). At the time of Jesus' arrest in Gethsemane a disciple struck off the ear of a servant of the high priest. But Jesus said, "No more of this!" and healed the man (Luke 22:51).

The early church resisted and overturned many of the violent practices of the Roman Empire. In the 20th century, hard-won traditions limiting violence have been shockingly abandoned. Two world wars have destroyed millions of innocent people. The practice of saturation bombing and the threat of atomic warfare have overshadowed concern for the innocent. Holocaust and genocide kill everyone indiscriminately. Far from being considered innocent, children are often the primary objects of violence. Drive-by shootings share with the shelling of Sarajevo the killing of anyone. Violence is celebrated in the mass media with disgusting regularity. We live in a time in which the mythology that "violence is king" is increasingly accepted.

The proclamation at the center of the church is that the Prince of Peace is king. The disciples were slow to believe Jesus was not a conquering destroyer, a terminator. The New Testament teaches that the cause of destroying one another comes from the human heart. One must be at peace with God and with oneself in order to be at peace with one's neighbor. Reconciliation to God through Christ is the beginning of peace. However, in order to be reconciled to God, one must first go and be reconciled to one's neighbor, (Matt. 5:24). We who are reconciled to God in Christ carry the ministry of reconciliation, (2 Corin. 5:18).

The violence of our time has many causes and no quick and easy solutions. Poverty, broken families, drugs, guns, declining morality, pent-up anger, lawlessness, and media hype join together in a downward spiral. Jesus' words, "No more of this!" are for us.

We need a discipline of prayer for forgiveness and peace, seeking God's will for our communities. Even as we pray, we may actively be engaged in reconciliation, addressing the causes of violence. Our churches can be a resource for strengthening family life. Churches can work with other churches, community leaders, and indeed those involved in violence. Churches can act together with other groups, including schools and police to forge community solidarity where it is not. We can oppose the easy access to guns, and together we can insist that the quality of mass media be improved. Prayer and peacemaking belong to one another. The love of God begins in worship, but worship includes being reconciled to one's neighbor by hearing Jesus' words at Gethsemane, "No more of this!"—Donald E. Miller

Donald E. Miller is general secretary of the Church of the Brethren.

of a anointing service, but only when that faith is an encouraging force that energizes the faith of others, and together the will of God (as opposed to the will of people) is actively sought.

Third, another disquieting feeling develops whenever I hear persons making bold promises during the anointing. Usually this relates to the specific way in which God is going to heal the sick person. Most often, the one making the promise has only one frame of reference for healing—physical. In other words, if the person's physical infirmity does not vanish, then healing has not occurred.

The Old Brethren were careful not to make bold promises about God answering the prayer of faith in the anointing. In the Brethren tract on this subject (in the *Brethren's Tract and Pamphlets* series) the unidentified writer says, "While the sick may not know fully the particular kind of raising up the Lord will grant him, yet he can be certain it will be that kind which will be best for him" (page 2 of tract no. 276). I really like that statement because it helps me remember that there are many kinds of healing, the ultimate of which is death itself. No more sickness; no more sorrow. What could be better than that? Blough also is careful to stipulate that God may answer the prayer in a variety of ways that includes "delaying, modifying, or even denying the healing (page 171).

Fourth, concerning the use of medicin after being anointed, although at first th Brethren advised against this (Annual Conference minutes 1812, 1), presumably because it implied a lack of faith in the anointing, they later reversed that position (Annual Conference 1860, 5). By 1919, Blough fully allows for the us of medicine, so long as the Lord "does not definitely direct otherwise," indicating that such need not "interfere with o faith in the anointing" (page 172). The early prohibitions against mixing medicine with the anointing need also t be viewed against the backdrop of wher progress in medical science was during the time of those pronouncements.

Fifth, the most frequently repeated query to Annual Meeting related to son aspect of the question of who was authorized to do the anointing. One might think that today this issue is a mute question. I know of a colleague, however, who insists that only ordaine

rs (in the official sense of the word)
illowed to anoint. Consequently,
being ordained to the ministry, he
refused to officiate in an anointing
ice because he was not yet an elder.
; the congregation called in "elders"
neighboring congregations to
ially ordain him as an elder.

n the other hand, in many of our
regations that are served by full-
pastors, the laity (not a good word
3rethren to use) believe that only the
or can lead in an anointing.

n the point of who can anoint, the
hren were quite clear: It is good for
lders to lead, but if none is present,
sters of the first or second degree
would be "licensed" or "ordained,"
ual Conference minutes through
') and finally that anyone "duly
orized by the church" may officiate
anointing (1890, 21; 1893). This
1s to allow for deacons and other
ons, selected by the congregation, to
inister an anointing.

xth, I have been in situations where
n-Christian has requested the
nting. In these situations my
agues have responded differently—
in favor and others opposed. The
Brethren seem to be in agreement
the anointing should not be adminis-
l to nonmembers or to those excom-
icated (Annual Conference minutes
iis topic; J.H. Moore, *New Testament*
rines, page 153). What is not clear
nether nonmembers would equate
y to non-Christians, or (as I suspect)
3rethren meant *non-Brethren*. What
ear, however, is the Brethren
ern to use the ordinances carefully,
much holiness, and not to cheapen
by indiscriminate use. With our
hasis on inclusiveness today, that's a
sage we could stand to hear.

venth, when word gets out in the
munity of faith that Sally (or Joe) is
g to be anointed, I often have heard
low believer respond with, "Is she
ne) *that* sick?" Too often we have
loped the idea that the anointing functions as the Brethren "last rites." On the other hand, some anoint for things not much more troubling than the common cold. Again we turn to the Old Brethren and discover that they too worked at this concern. When asked by query (Annual Conference minutes, 1852, 20) whether a brother or sister who is "up and about" should be anointed, Conference counseled that the anointing should be reserved for "those who are sick or in a decline of life." Although we may argue here that there are sicknesses other than physical that result in a "decline of life," we still cannot avoid the counsel to reserve the anointing for the more serious situations one faces in life. However, the counsel still does not necessarily equate to a "last rites" mentality.

By exploring what the Old Brethren said about anointing I do not wish to suggest that these forebears were unconditionally correct. To even suggest that flies in the face of the Brethren's openness to new truth as it breaks forth from the Word. I would suggest, however, that great wisdom may be embodied in the counsel of previous generations, and we are richer when we listen to that counsel and see how it may relate and apply to the present age.

Galen R. Hackman, a recent Nigeria missionary, is pastor of Conewago Church of the Brethren, Hershey, Pa.

Anyone interested in a reading list of Brethren authors on anointing and a detailed index to Annual Conference minutes on the subject may obtain one by writing to MESSENGER. A stamped, self-addressed envelope will be appreciated.

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mixed REVIEWS

A story of love, faith, and doubt

by Kenneth L. Gibble

What a rare and wonderful experience—to go to the theater and see a movie in which Christianity is neither caricatured nor ridiculed, but treated with respect, a movie that shows mature adults wrestling with faith and doubt and love. The movie is "Shadowlands."

Newspaper ads for the film call it a "tear-jerker," apparently in hopes of luring to the box office people who enjoy sappy, sentimental love stories with haul-out-the-hankies endings. Normally you can't drag me to a tear-jerker. I went to see "Shadowlands" because the reviews in the newspaper said it told the true-life story of the relationship between Joy Gresham and C.S. Lewis, the British writer whose books on Christian themes (the Narnia chronicles, *Mere Christianity*, *The Problem of Pain*, and others) have left their impact on countless people.

My acquaintance with Lewis began back in the early 1960s when I read an article about him in *Horizons*, a publication for Brethren youth. Not long afterward, I came across one of Lewis' books in the library. At that critical point in my faith development, Lewis' clear-headed thinking on such matters as prayer, salvation, and suffering helped me wade through some murky waters.

So I was intrigued to see how "Shadowlands" showed Lewis dealing with life experiences that seriously challenged his own faith. Yes, I was among many in the crowded theater (crowded on a weekday afternoon!) who shed tears at the conclusion of "Shadowlands." But the tears were not the result of cheap emotional manipulation by the movie-makers. They came instead as we watched a man whose intellectual understanding of the meaning of suffering was tested in the crucible of real love and real loss.

If all this sounds like a very heavy and dreary movie-going experience, I can assure you it is not. There are moments of delicious humor, especially as the impetuous American, Joy Gresham (played by Debra Winger), skewers the stuffed-shirt professors at Oxford. There is romance, as the relationship between Lewis and Gresham blossoms from friendship into deeply committed love. There is beauty, as the countryside and cathedrals of England are given a prominent place in the film.

What I found particularly refreshing about "Shadowlands" was the respectful attention paid to themes usually reserved for discussion at church. We hear Lewis (superbly portrayed by Anthony Hopkins) say things such as: "Pain is God's megaphone to rouse a deaf world"; "God doesn't want us to be happy; God wants us to grow up"; and "Prayer doesn't change God, it changes me." And we watch the famous Christian apologist roar his disgust at the attempts of well-meaning friends to assuage his grief with the pious cliché: "It's all for the best." Clearly, this is a movie that isn't afraid to ask questions and to offer some answers about the deepest concerns of the human heart.

I have a suggestion. If the movie is still playing in your local theater, round up some friends or your discussion group at church and go see it. Or, when "Shadowlands" comes to your video store, rent it and invite the group to watch it in your home. I predict that after you've laughed together and cried together, you will have one of the best discussions about love and doubt and faith that you've ever had.

Kenneth L. Gibble is co-pastor of Arlington (Va.) Church of the Brethren, and promotion consultant for MESSENGER.

Mixed Reviews critiques books, films, and other products of the entertainment media that speak to Brethren living out their faith. The reviews are not to be taken as MESSENGER's *endorsement, necessarily. Rather, we present them as helpful information for readers who encounter the subjects they treat.*

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I tore out the editorial

I appreciated the January editorial ("Running Away From History") so much that I tore it out and sent it to the Southern Poverty Law Center in Montgomery, Ala., which I have supported for several years.

This center has a team of lawyers that prosecutes Ku Klux Klan members, "skinheads," etc., who harass, even murder, African Americans and members of other minorities. It asks people all over the country to send it articles from periodicals that have bearing on its work.

I also sent the center an article from our *Hays* (Kan.) *Daily News* regarding the demonstration by the Ku Klux Klan in Topeka on Martin Luther King Jr. Day, as well as the editorial in the same issue denouncing the Klan and urging tolerance on the part of all, for all.

I led devotions for my church circle o Martin Luther King Jr. Day, and used the MESSENGER editorial. I also used a historical pamphlet from Germantown Brick Church of the Brethren, near Rocky Mount, Va. The pamphlet tells about an African American mother and daughter who were members at Brick church but were treated very differently at love feast—put at a table to themselves, off to one side. I hope that Brethren who feel that way read the January editorial.

Mary Jo Jamiso
Quinter, Kan

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No sackcloth and ashes

I see no need for getting out the sackcloth and ashes with the editor over our collective past or future guilt or that of our ancestors or contemporaries. (See January editorial, "Running Away From History.")

As long as we aren't presently biased against our brothers and sisters, black o white, or in our dealings, there is no need to carry guilt about the past or future injustices. Let's get on, rather, with peace of mind, behaving in our daily lives as Christ would have it.

Dale Mill
Harrisburg, P

No preferential treatment

I'm concerned about the statement abou African Americans in the January editorial "When the deck has been stacked against the one party for centuries, it doesn't equalize things for that party to be told that now he is free to enter the game and take his chances."

The editor seems to believe that retribution must be made for all the evil done against African Americans. Nothing can "pay back" for the horrors of slavery. It's like saying that Jews deserve full restitution for the Holocaus re, but how do you give back to 6 llion people their lives?

Preferential treatment of any race is t the answer. Only when all people ve the same opportunities will there be uality. Walking around with a chip on ur shoulder and a "You-owe-me" itude only strengthens the existing rriers.

Teresa Zumbrun
Lawrenceville, Ill.

orthy of the name?

ouldn't it be wonderful to be *worthy* of name "Church of the Reconciliation" nuary, page 9, "Group Announces ustration With Denomination Name")?

At this time, however, when so many our Church of the Brethren members ll ridicule and hate the homosexuals in eir midst instead of welcoming them as od's sons and daughters, the name hurch of Reconciliation" would be pocritical.

Shirley D. Hamilton
Conifer, Colo.

hurch of the *What*?

garding a group of sisters "naming" denomination the "Church of conciliation" (January, page 9), obably most of us have been asked why hold to a denominational name that me people judge to be out of touch th the times. I suspect that motivation r change, rather than coming from rest over an archaic name, comes from nbarrassment at being a small, unfa- iliar denomination, especially in the est and South.

The present concern about our name ay be the result of many years of failure interpret adequately and with convic- n what "Brethren" means. (To me, it an inclusive word meaning brothers d sisters in Christ, the family of faith.) the name has become out-of-date, it ay be so because we failed to keep it rrent and constantly in public use.

The name the Minneapolis group ose, "Church of Reconciliation," is too long, and would not relieve us from being asked, "Church of the *What*?"

Let's keep the same initials, with "Church of the Believers." Maybe that would inspire the Latter Day Saints and Presbyterians to get rid of *their* funny-sounding names.

Dean Farringer
Denver, Colo.

Speaking for a new century

I speak as one drawn into the denomination of my ancestors by reading the great witness of its past. Many of the great ones recognized and adapted to the future as it unfolded. But some of the divisions of the 19th century might have been avoided by more charity and less stiff-necked insistence on

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Phil and Katy Stover
(with Jenny, center)

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procedures.

I grieve for those who feel put down or left out by people who do not follow procedures, or who may feel that nothing good can come from ignoring procedures. I also grieve for those who are so frustrated or left out that they feel they *cannot* follow procedures.

Nevertheless, it was gratifying to read of the consideration of a name-change leading up to the denomination's 300th anniversary (January, page 9, "Group Announces Frustration With Denomination Name").

Whatever the correctness of the procedures, the name "Church of Reconciliation" is a wonderful one, speaking for a new century of something that is absolutely central to the Christia message in the 21st century. (See John 3:17; Gal. 3:28; Matt. 5:23-24; and 1 John 3:18-20.)

Sarah Quinter Malo
State College,

(Some Brethren, after reading the January MESSENGER *news item "Group Announces Frustration With Denomination Name" and accounts of the Minneapolis conference in other publications, have inquired if "something's coming to Conference about changing our name." The answe is no, there is no business item before Annual Conference regarding a denom national name-change.—Ed.)*

Word From The Moderato

I asked President Gene Roop of Bethan Seminary for some thoughts on the leadership crisis in our denomination.

"Not long ago a junior-high student phoned me. She wanted to know about leadership–a class assignment, not just curiosity.

"Brethren traditionally describe the ideal leader as a servant. I am not alwa sure what we mean by that. At our wors it means the leader will do as I expect. Sometimes, we recognize, a servant leader is called to enhance the life of th whole community, even when that may vary from my preferences. At our best, we recognize that leader as a servant of Christ, whose will transcends our issue and time.

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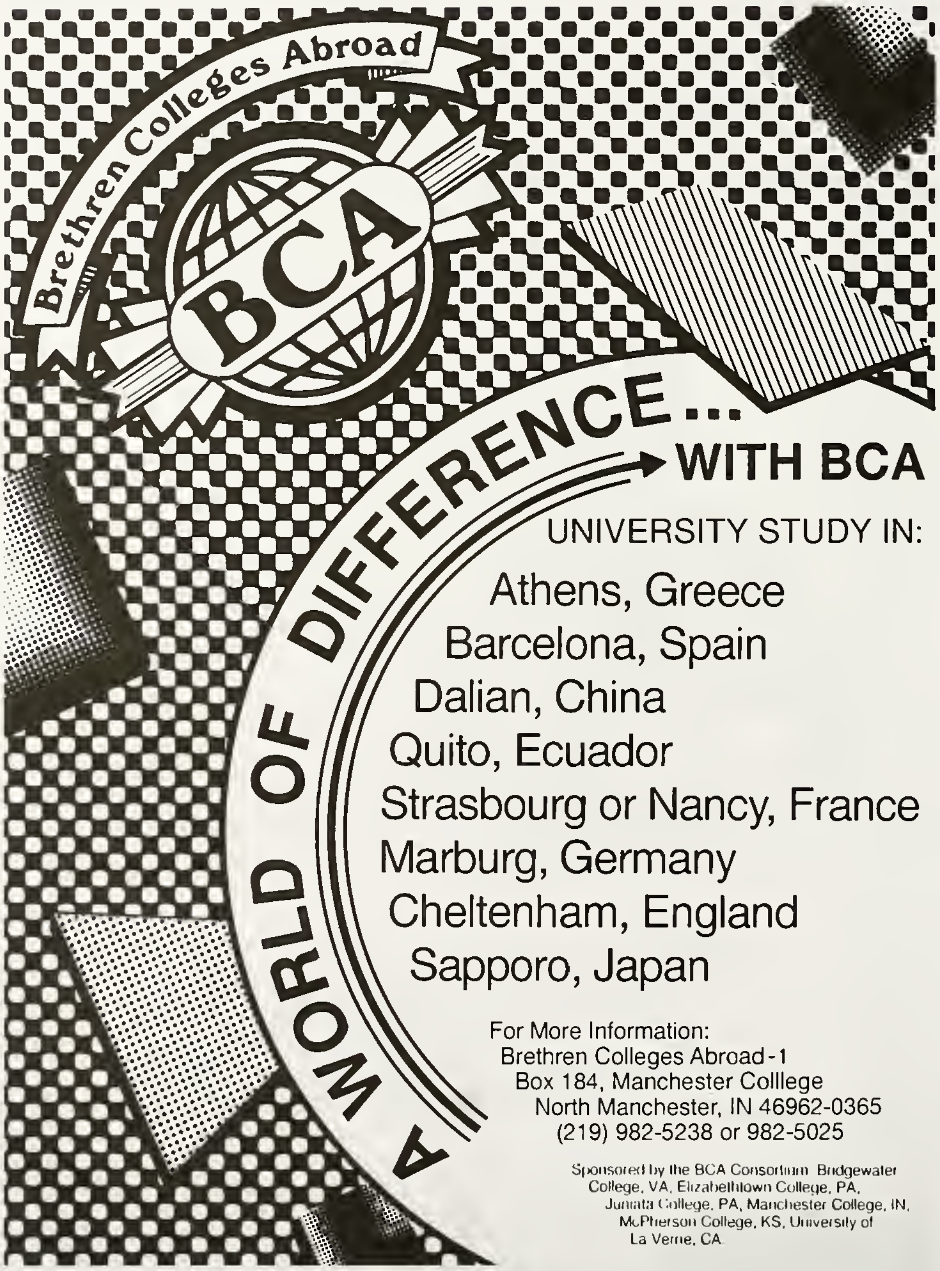
Pray for our seminary, our leaders, o pastors.

Earl K. Ziegler
1994 Annual Conference Moderator



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lisunderstanding Islam

don't doubt that our Brethren in Sudan re making a strong witness for peace in very difficult situation. But I was roubled by the last sentence of Carolyn chrock's December article, "Experiencng God's Grace in Sudan."

She likely did not intend to imply that ll Islamic regimes are repressive, but an ninitiated person might infer that. And, nfortunately, most people in the US are ninitiated regarding Islam. For exmple, most Islamic leaders have ondemned the death threat against alman Rushdie for his novel *Satanic erses*, but our news media have been atisfied to leave the impression that the eath threat is the "voice of Islam."

I hope that MESSENGER will educate rethren about the various faces of slam. Better understanding of the slamic world is crucial to world peace.

Esther Ho
Hayward, Calif.

E-Imagining made me glad!

n "The Sound of Music," the mother uperior sang of novice Maria, "I'd like o say a word in her behalf: Maria makes ne laugh!" Regarding the RE-Imagining onference in Minneapolis last Nover (January, page 9) and paraphrasing ne mother superior's line, I'd like to say word in it's behalf: RE-Imagining nade me *glad*!

RE-Imagining asked us participants to reatively think anew about issues that oncern us as Christians. What would ne world be like, for example, if every voman could look in the mirror and love erself as a person made in God's nage? How might the Jesus whom some African Americans imagine become nore meaningful to people of every olor? What differences would we nvision within a church that recognizes self as part of an interdependent world ommunity? RE-Imagining asked people f faith to renew their faith.

RE-Imagining not only challenged us o new ways of thinking; it also brought ne back to my Church of the Brethren

Pontius' Puddle

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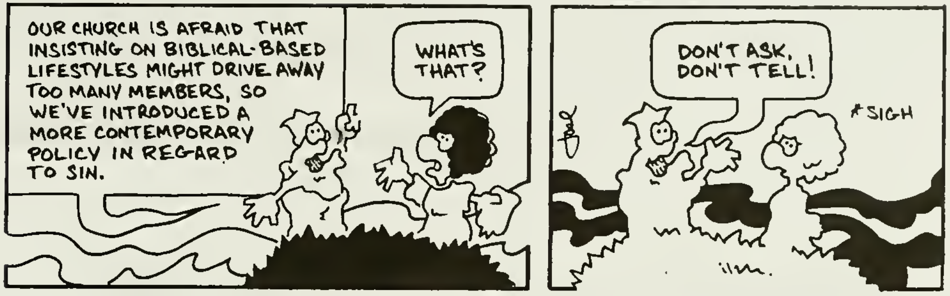
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*SIGH
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THE *Rare* AND *Remarkable*

Committed to the church? Definitely. Self-disciplined? All the way. Compassionate, appreciative, and eager? Of course. Chris Michael, a 1974 Manchester graduate, is director of Youth/Young Adult Ministries at Elgin's General Offices. Her boundless energy and insatiable desire to make a tangible difference in the lives of our young people mark Chris as one of the rare and remarkable.

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heritage. At the inspiration of present and former Brethren leaders, I have picketed on behalf of racial integration. I have witnessed against the Vietnam War and Desert Storm. I have stood in silent vigil on the anniverary of Hiroshima. I have advocated on behalf of individuals who are physically challenged. RE-Imagining reminded me that injustice still exists in this world, and that part o my role as a church leader is to support the oppressed.

Finally, RE-Imagining was just plain fun! Four women's choirs surrounded the huge ballroom in which we met. Tw artists painted a mural during the speeches. Colorful quilts and other fabrics decorated our tables. Simple, tasteful "dance" movements enhanced our worship. Old friends and new frienc graced the crowded halls. In short, like Maria's uplifting spirit, the spirit of RE Imagining made me *laugh*!

Jean L. Hendric
Lawrence, Ka

The opinions expressed here are not necessarily those of the magazine. Readers should receive the in the same spirit with which differing opinions ar expressed in face-to-face conversations.

Letters should be brief, concise, and respectful o the opinions of others. Preference is given to letter that respond directly to items read in the magazin

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

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BIBLICAL AUTHORITY

"It was not the intention of our foreparents, when they decided not to adopt a formal creed, and spoke about being open to new light, that the new light would be receiving revelation beyond what God gave in the Bible, or that the new light meant to receive new understandings that contradicted the Scriptures. For our Anabaptist ancestors it was new light that would break forth out of God's holy Word! It was new insight, new illumination, new perspective--out of the Scriptures, not apart from the Scriptures. We have no creed but the New Testament, but we do have a creed. The New Testament is our creed, and as we receive it by faith and meditate upon it, new light continues to burst upon us."

--excerpted from the BRF Witness, Vol 14, No 4, entitled "Misconceptions about the Bible's inspiration." Readers may receive a free copy, or may be added to our mailing list, by writing to:

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TRAVEL—Israel/Egypt Holiday. Wendell & Joan Bohrer, Fred & Nancy Swartz host a tour to Israel and Egypt. Aug. 8-18, 1994. 11 day tour includes travel to Jerusalem, the old city, Dead Sea, Megiddo, Galilee, Cana, Mt. Carmel, Mt. Nebo, Cairo, Luxor, Valley of the Kings, Tomb of King Tut. For information write: Wendell & Joan Bohrer, 8520 Royal Meadow Dr., Indianapolis, IN 46217. Tel. (317) 882-5067, or Fred & Nancy Swartz, 10047 Nokesville Rd., Manassas, VA 22110. Tel. (703) 369-3947.

TRAVEL—Tour to Annual Conference includes Shenandoah Valley, Gatlinburg, Smoky Mountains, Nashville, Grand Ole Opry Park, Heifer Project Farm, and Blue Grass country of Kentucky. For info. write to: J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

TRAVEL—Brethren Service Center's 50th Anniversary Committee is hosting a European Tour, July 31-August 14, 1994. Glenn & Helen Kinsel, tour leaders. Visit former and current Church of the Brethren and Heifer Project persons and sites. Arrangements are being made to include time with persons involved in Brethren Volunteer Service, the Polish Agriculture Exchange, and Student Exchange Program. Geneva, Stuttgart/Miedelsbach, Marburg, Schriesheim, Schwarzenau, Kassel, Berlin, Skierniewice, Krakow, and Vienna are all on the list of stopping places. For info. contact Terri Meushaw, Brethren Service Center, 500 Main Stre New Windsor, MD 21776-0188. Tel. (410) 635-8716.

WANTED—Camp manager or couple to manage Car Colorado in Pike National Forest. 40 minutes from Denv or Colorado Springs. From Memorial Day to Labor D 1994. Camp located on 85 forested acres. Features swi ming pool, hiking trails, 6 dorms, dining hall, recreation bld Camp has 4 wks. of Brethren-sponsored camps and rented remainder of season to Brethren churches and fam reunion groups. Duties incl. purchasing supplies, cleanir and repairing camp. Altitude of camp is 7,500 ft. Applicar should be in good physical shape. Salary $1,000 a mon Incl. 2-bdrm. cabin, utilities. Interested parties contact R Achilles, Rt. 1, Box 143, Quinter, KS 67752. Tel. (913) 75 2322.

WANTED—"Handyman" couple to buy a 4-apartment co plex; attractive, furnished. Near lake, library, post offic banks, stores, hospital. Church of the Brethren across t street. Reasonably priced. Will finance. Contact: Stor Apts., 344 Oak Ave, Sebring, FL 33870. Tel. (813) 38 6863.

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elor Run, S/C Ind.: Hazel Coy, Debbie Hood, Joe Slate, Olive Zehring
ett, Virlina: Robert Cramer, Mattie Franklin, Del & Sharon Mills
alo Valley, S. Pa.: Justin & Brenda Bobb, Audrey Fiske, Diane Heintzelman, Rebecca Keister, Tonya Richard, Tammy Sholley, Andrea Spaid, Jennifer Styers
orus, S. Pa.: Michael & Lisa Brenneman, Becky Innerst, Stuart & Terri Keefer, Suzanne Keeney, Leo Keim
t Manor, N. Ind.: John Case, Ken & Vicki Fritz, Mark & Elaine Shafer, Bonnie Swiatkowski, John & Kristi Summers
abethtown, Atl. N.E.: Martha Beahm, Howard & Kathy Haldeman, Barbara Moris, Carol Welsh, David Willoughby
art City, S/C Ind.: Steve & Anne Cauble, Mindy Elliot, Beth Lynley, Pam Wolf
ien, N. Ind.: Charles & Corabelle Dickison
rnsey, S/C Ind.: Scott & Kim Lear
over, S. Pa.: Alan, Lona, Alina & Tara Bridenbaugh, Kristopher Rusinko, Clair Hewitt
idaysburg, M. Pa.: Raymond & Mary Boose
lsdale, S. Pa.: Scott Baldwin, Celeste Sheaffer, Stacy Smith, Becky & Joseph Thumma
erne, Pac. S.W.: Greg Emrick, Ian Gratz, Kathryn Kurtz, Ellen Sherberth, Dena Sjol, Trisha Tyler
rty Mills, S/C Ind.: Steve Cripe, Heather Grady, Esta Gullett, Bill & Stacy Lechlitner, Kriss, Darlene, Donna & Joey Little, Anne Myers, Philip Spann
te Vista, Virlina: Jenna amison
banee, N. Ind.: Jen Mishler, Angela Riggs
Carlisle, S. Ohio: Orville & Verna Rose, Richard & Lisa Spotts
a, S. Ohio: Sheri Heniser, Jane Hiser, Lori Jessee, Lisa & Lori Lavey, Angela & Anthony Mayer, Lee & Ruth Perkins, Brian Putnam, Kerri Schneider, Elso Vada, LeAnn & William Walker
e of Peace, W. Plains: Ben & ill Clannin, David & Wilodyne Clapper, Viola leiny, Ron Laue, Dana Pringle, Peter Samland, Rick Slater, Mary Thedford, Betty Thomas, oster & Leonard Weiner
mel, W. Pa.: Douglas & ennifer Chizmar, Michael Hinton, Elizabeth Homer, Linda Hubbard, Krystal Jury, Joshua Moore, Shannon Nihoff, Sara Stahl, Amanda, Evelyn & Michael Trachok
Santa Ana, Pac. S.W.: Travis & Joan McMasters
Scalp Level, W. Pa.: Diane, Jill & Tracey Deyarmin, Bernie Kiser, Linda Null, Cristie Weaver
South Bay, Pac. S.W.: Iole Brown, Patti Levenson, Bill Lusenhop, Steve, Kelly & Hollie Schatz, Jason & Judy Stanley, James, Kelly & Nancy Sierra
University Park, Mid-Atl.: Dan Garrett, Joe Zigas
Waynesboro, S. Pa.: Richard & Pauline Carl, Donna Ford, Ada & Roy Leckron
West Richmond, Virlina: Bonnie & Kevin Keithly, Jim & Letha McKinnell, Jane, Warren & Susan Winterson
West Eel River, S/C Ind.: Michael & Rhonda Hagg, Charlotte & Ronald Feller, Linda & Roger Hamilton, Amber Hartman
Westminster, Mid-Atl.: Kurt Bowman, Rebecca Davis, Carl Fruendel, Heather Hope, Michele Schaeffer
White Oak, Atl. N.E.: Daniel Bollinger, Christiana Cater, Calvin & Timothy Martin, Nathan Minnich

Wedding Anniversaries

Baker, Harold and Betty, West Milton, Ohio, 55
Bewser, Glaird and Violet, Windber, Pa., 50
Cassell, Irving and Elsie, Bassett, Va., 55
Debsen, Rey and Eva, windber, Pa., 55
Fake, Sylvester and Esther, Bethel, Pa., 60
Gillespie, William and Salena, Siver Lake, Ind., 55
Gorrell, Ray and Marjory, Beavercreek, Ohio, 50
Holderread, Bob and Helen, North Liberty, Ind., 50
Jackson, Frank and Charma, Beavercreek, Ohio, 60
Kirkdorffer, Junior and Marjorie, Elkhart, Ind., 50
Krug, Dodie and Lyle, La Verne, Calif., 50
Lutz, Russell and Lucille, West Milton, Ohio, 60
Manges, George and Florence, Windber, Pa., 55
Manges, Harold and Arlene, Windber, Pa., 55
Pepp, Louis and Olga, Windber, Pa., 55
Scritchfield, James and Evelyn, Bedford, Pa., 50
Shawhan, William and Catherine, Beavercreek, Ohio, 50
Webster, Walter and Louise, Springfield, Va., 50

Licensing/ Ordination

Button-Harrison, Mary Jane, ordained April 24, 1993, Ankeny, N. Plains
Davis, Gretchen, ordained Sept. 18, 1993, West Richmond, Virlina
Golden, Wilburt, ordination recognized Sept. 11, 1993, Baltimore First, Mid. Atl.
Kemerly, Thomas R., licensed Nov. 23, 1993, Fall Creek, S/C Ind.
McClelland, Golda P., ordination recognized Nov. 14, 1993, Myersville, Mid-Atl.
Powell, Douglas Alfred, ordination recognized Nov. 2, 1993, Liberty Tabernacle, Atl. N.E.
Quinn, Jack, licensed Sept. 22, 1993, Trinity, S. Ohio
Thompson, Margaret, ordained July 10, 1993, Messiah, Mo./Ark.
Whalen, Steven D., licensed June 12, 1993, Freeburg, N. Ohio

Pastoral Placements

Betz, Russell, from other denomination to Phoenix First, Pac. S.W.
Carter, Jeffrey W., from Brethren Volunteer Service to Florin, Atl. N.E.
Christine, Michael, from secular to Maple Grove, W. Pa.
Cosner, Randy, from Danville, W. Marva, to Briery Branch, Shen.
Fischer, Wilbur L., from Walnut, N. Ind., to Claysburg, M. Pa.
Foster, John, from Forest Chapel, Shen., to Bethel, Shen.
Jones, Douglas, from Copper Hill, Virlina, to Bassett, Virlina
Kemerly, Thomas R., from other denomination to Upper Fall Creek, S/C Ind.
Mosorjak, Gary, from secular to Montgomery, W. Pa.
Petry, Joyce, from Olivet, S. Ohio, to Keyser, W. Marva
Pfeiffer, Robert, Painter Creek, S. Ohio, from interim to pastor
White, Paul W., from Staunton, Shen., to Trinity, Virlina

Deaths

Andress, Stella, 72, Columbiana, Ohio, Sept. 12, 1993
Arnold, Levi, 92, Elkhart, Ind., Nov. 16, 1993
Athey, Howard, 92, Boonesboro, Md., April 18, 1993
Baum, Golda, 95, La Verne, Calif., Dec. 3, 1993
Beachley, Donovan, 95, Hagerstown, Md., Nov. 23, 1993
Beard, Edna, 88, Smithsburg, Md., Jan. 15, 1993
Bostetter, Martin, 92, Hagerstown, Md., Oct. 11, 1993
Bowman, Merlyn, 80, Canton, Ohio, Sept. 20, 1993
Brandt, Ira, 93, McAllisterville, Pa., Dec. 26, 1993
Brubaker, Chester, 83, Virden, Ill., Nov. 11, 1993
Burkett, Jessie, 88, Wilmington, Del., Nov. 30, 1993
Burkholder, Harry, 87, Columbiana, Ohio, Oct. 12, 1993
Callahan, Elroe, 60, Callaway, Va., July 12, 1993
Chambers, Julia, 91, Hagerstown, Md., Mar. 25, 1993
Davis, Roy, 82, La Verne, Calif., Nov. 21, 1993
Deibert, Irene, 86, Boonesboro, Md., Mar. 18, 1993
Dzurke, Michael, 81, Windber, Pa., Jan. 16, 1993
Eichelberger, Paul, 66, York, Pa., Dec. 5, 1993
Eisenhart, Vernon, 83, Dover, Pa., Dec. 12, 1993
Fuller, Violet, 70, Windber, Pa., Nov. 5, 1993
Funderburg, Gladys, 90, New Carlisle, Ohio, Nov. 17, 1993
Graybill, Joseph, 89, Manheim, Pa., Oct. 23, 1993
Grove, Mary, 83, Dallas Center, Iowa, Dec. 24, 1993
Hamilton, Lucille, 62, Elkhart, Ind., July 3, 1993
Hancock, Mabel, 70, Bassett, Va., Oct. 25, 1993
Hallowell, Orlena, 95, San Diego, Calif., Jan. 13, 1993
Hartman, Russell, 86, Dallastown, Pa., Dec. 16, 1993
Helsel, Nelson, 81, Windber, Pa., Oct. 9, 1993
Henly, Vera, 84, Columbiana, Ohio, Dec. 14, 1993
Hershey, Clayton, 93, Manheim, Pa., Sept. 29, 1993
Hodges, Ella Mae, 104, Vinton, Va., April 10, 1993
Holt, Elbest, 89, Callaway, Va., April 14, 1993
Hunter, Audrey, 73, Windber, Pa., July 24, 1993
Huston, Martha, 80, Beavercreek, Ohio, Sept. 14, 1993
Joy, Dorothy, 87, South Whitley, Ind., Nov. 7, 1993
Kaufman, Mary, 84, Hooversville, Pa., Dec. 16, 1993
Keith, Leonard, Mansfield, Mo., Dec. 13, 1993
Kight, David, 38, Baltimore, Md., Nov. 30, 1993
Kingery, Pauline, 78, Rocky Mount, Va., Dec. 25, 1993
Koogler, Jonas, 85, Beavercreek, Ohio, Dec. 11, 1993
Landis, Margaret, 89, Hagerstown, Md., Mar. 24, 1993
Lindsay, Bertha, 86, Hagerstown, Md., Oct. 20, 1993
Marker, Edgar, 84, Waynesboro, Pa., March 19, 1993
Martin, Edna, 90, Boonesboro, Md., May 13, 1993
Martin, Magdalene, 78, Greenville, Ohio, Dec. 29, 1993
McCoy, Mary, 92, Hagerstown, Md., June 18, 1993
Metzler, John D., 95, Portland, Ore., Dec. 20, 1993
Miller, Cora, 104, Cerro Gordo, Ill., Oct. 29, 1993
Miller, Richard, 84, Fairborn, Ohio, Nov. 15, 1993
Morgan, Brent, Silver Spring, Md., Aug. 11, 1993
Morrison, Mildred, 82, Boonesboro, Md., Jan. 18, 1993
Mundey, Eston, 79, Hagerstown, Md., July 23, 1993
Nunley, Lively, 95, Callaway, Va., Feb. 12, 1993
Osborne, David, 77, North Wilkesboro, N.C., Nov. 25, 1993
Patterson, Naomi, 84, Ottumwa, Iowa, Oct. 15, 1993
Pearson, Gladys, 95, Flora, Ind., Dec. 16, 1993
Penny, Orville, 81, Garden City, Mo., Dec. 6, 1993
Peters, Mary, 89, Hagerstown, Ind., Aug. 31, 1993
Petre, Beulah, 84, Maugansville, Md., Oct. 26, 1993
Petticoffer, Amon, 82, Manheim, Pa., Dec. 22, 1993
Pfluger, Marjorie, 69, Martinsville, Va., May 5, 1993
Pommert, Stanley, 81, North Liberty, Ind., Aug. 13, 1993
Pursell, Arthur, 83, New Oxford, Pa., Dec. 29, 1993
Rife, Esther, 76, Silver Lake, Ind., Nov. 19, 1993
Royer, Laura, 96, Greenville, Ohio, Nov., 1993
Rummel, Edith, 56, Robinson, Pa., Nov. 19, 1993
Seese, Theda, 91, Windber, Pa., Oct. 23, 1993
Sepesy, Andrew, 66, Virden, Ill., Nov. 23, 1993
Shaffer, Harris, 83, Uniontown, Pa., Dec. 13, 1993
Shellabarger, Jeannette, 74, Beavercreek, Ohio, Feb. 10, 1993
Shilling, Richard, 78, Hagerstown, Md., Sept. 14, 1993
Shockey, Virgie, Smithsburg, Md., May 12, 1993
Sloan, Marjory, 79, Columbiana, Ohio, Oct. 8, 1993
Smith, Rachel, 90, Virden, Ill., Oct. 31, 1993
Snowberger, Rhoda, 92, Waynesboro, Pa., Nov. 30, 1993
Spangler, Audrey, 71, Windber, Pa., June 28, 1993
Stanley, Beulah, 96, San Dimas, Calif., Nov. 22, 1993
Statler, Herren, 83, Windber, Pa., March 3, 1993
Striebig, Raymond, 94, New Oxford, Pa., Dec. 21, 1993
Towne, Philip, 92, Laguna Beach, Calif., Dec. 10, 1993
Vincent, Chas, 82, Columbiana, Ohio, Oct. 14, 1993
Wentz, Levere, 75, York, Pa., Dec. 21, 1993
Whitaker, Paul, 71, Ogletown, Pa., Feb. 18, 1993
Young, Velda, 75, La Verne, Calif., Dec. 9, 1993

Who, *me* a millionaire?

I became a millionaire the other day. Or so it first appeared when I opened a fat envelope of material that broke the news to me. A Post-it note, looking very personal, was the first thing that caught my attention. At first glance, the note seemed to make it a sure thing that I *already* had won a million dollars.

Usually I throw these letters into the trash without reading further, but this one looked a little different from the ones I get from Publishers Clearing House and *Reader's Digest*, so I examined it some more. The material was an assortment of exciting, breathless news, designed to appear as if the sender kept adding new things each time he started to close the envelope. Little notes and enclosures were tucked among larger pieces of paper and fell out like makeshift bookmarks as I shuffled the packet.

I never could quite figure out what all I needed to do, nor what the deal was about. But the fine print that I encountered here and there made the "instant millionaire" expectation grow dimmer and dimmer. Actually, hundreds of other folks had gotten a little Post-it note like mine, my would-be benefactor finally happened to mention. And, oh, I would be receiving some sort of "package of material" (the contents of which were never explained, but I suspected I was to end up buying something expensive) and respond to it as my next step. And *here* was a little thing to fill out, and *there* was a stamp to attach in another place. About that time, I threw the whole thing in the trash, weary with the burden of being a millionaire even before the first check came in.

Of course you know and I know that what I had received was just another gimmick to hook me into spending money while gambling that I would win something for nothing.

Gambling. It's everywhere. I can't pay for my gas at the service station without waiting in line behind a bunch of people buying lottery tickets. Elgin, Ill., where I reside and work, is building a riverboat casino in its moribund downtown area. The town's leaders and a majority of the voters are confident it will bring nothing but good.

Americans legally gambled away $30 billion dollars in 1992, according to a *Wall Street Journal* article. Thirty-four states and the District of Columbia have lotteries. State governments take the lead in deluding citizens into gambling through the lotteries. TV screens are full of their slick commercials making gambling through lotteries sound like innocent fun. But what's the difference between states promoting lotteries to bring in revenue and promoting booze and tobacco for the revenue they produce?

The really outrageous thing about lotteries is that their advertising targets poorer areas. A *Boston Globe* article called it "Robin Hood in reverse." The same article stated that more lottery tickets were sold in poorer communities, in part, because those areas have more outlets selling tickets.

Poorer communities receive less of the lottery's profits, the *Globe* reported. In 1992, some poorer towns received 14 percent on their ticket sales. Several well-to-do communities received 160 percent of their lottery sales.

States are pulling in money from the very people they are charged to help. And doing it in a way that wastes the money they make. One public policy advocate states that it costs one to 1.5 cents to collect one dollar of revenue from taxes, but it costs 34 cents to gain one dollar of lottery income.

Realistically, I don't expect any public outrage to turn the tide of gambling that has flooded us. I do take small (*really* small) comfort, as a history student, in the knowledge that the lottery craze has swept through the country twice before—during the Revolution and in the early 1800s. One of my Virginia heroes, Thomas Jefferson, tainted his reputation by trying to launch a lottery to save himself from bankruptcy right at the end of his life.

Aside from the usual fraud and scandals, saturation of the market (no lottery could make a profit) was the main cause that those two lottery waves eventually flowed back.

While we are waiting for ebb tide, we can profitably take a look at a position paper on gambling adopted by the 1986 Annual Conference (*1986 Annual Conference Minutes*, page 308). The paper cites numerous biblical passages inveighing against gambling and gives suggestions for Brethren to follow in resisting the evil.

We all would do well to endorse the conclusion the Conference paper makes: "We believe that gambling violates Christ's teachings regarding stewardship and mutual responsibility. We believe that for a government to promote gambling is immoral and violates its obligation to protect the best interest of its citizens. Therefore, we oppose the legalization of and participation in any form of gambling."

Maybe memorize it too.—K.T.

"I believe it is of utmost importance that the Church of the Brethren have a denominational seminary in which we can train pastors. Bethany Seminary offers biblical instruction, pastoral care training, and theological inquiry, interwoven with Brethren heritage and values, that are vital to the ongoing life of our church."

Chris Michael is staff for youth/young adult ministry on the General Board staff.

If you hear the Call, give us a call.

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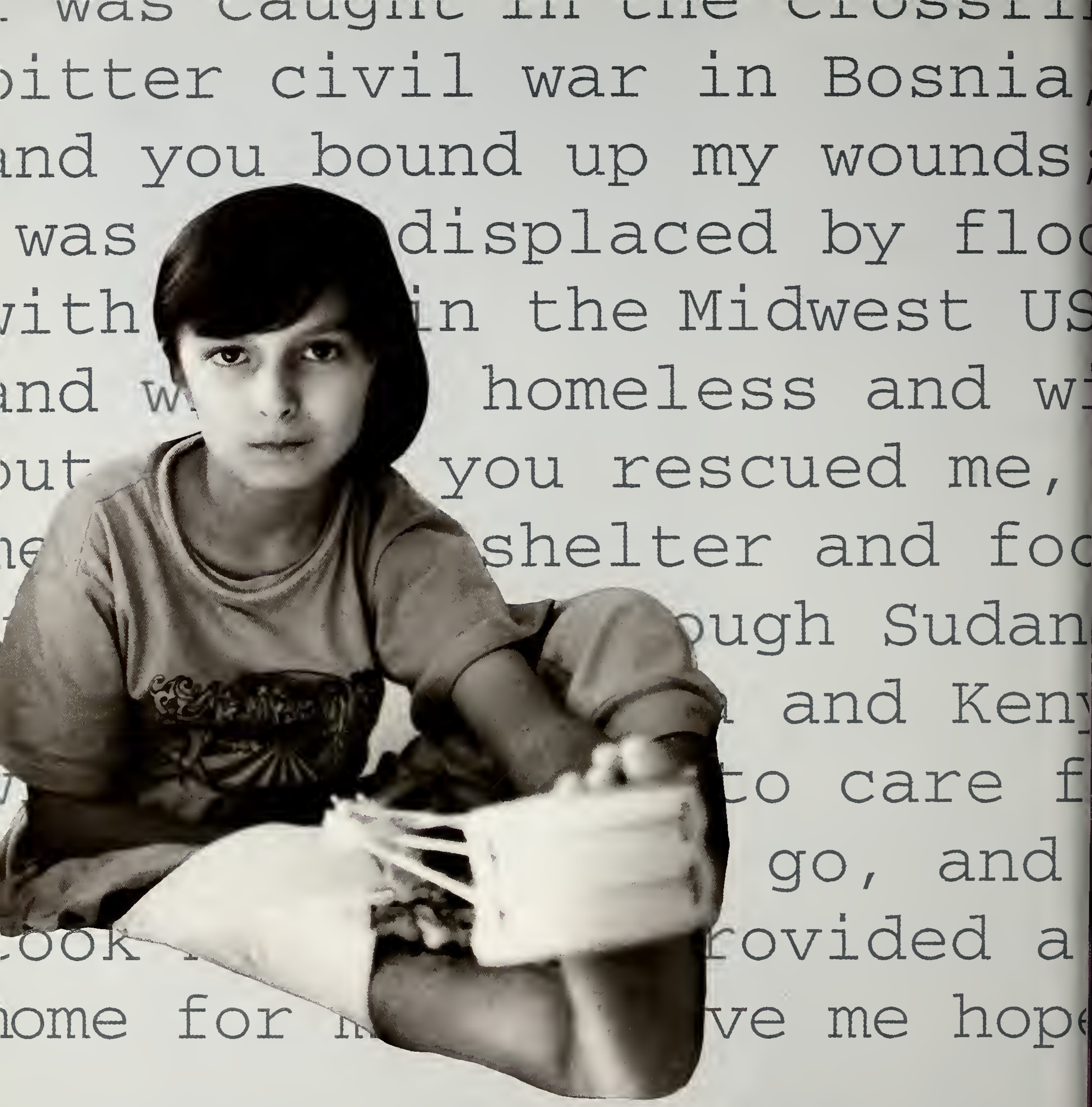
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Matthew 25 revisited. Jesus reminds us in Matthew 25 that as we help people in need, we are helping him. In today's world, Jesus may say to us:

I was caught in the crossfire of a bitter civil war in far-off Bosnia, and you bound up my wounds;

I was displaced by floods in the Midwest USA, homeless and without food, and you rescued me;

I was wandering through Sudan and Ethiopia and Kenya with no one to care for me and no place to go, and you took me in, provided a home for me and gave me hope.

These are stories in which Church of the Brethren relief, disaster, development, and reconciliation ministries are directly engaged. The stories are told in the 1994 One Great Hour of Sharing video provided each congregation.

View and discuss these stories. Praise God that the spirit of Matthew 25 is alive in the church today. Continue—in the name and spirit of Christ—to give help, to give hope, to give life.

ONE
GREAT
HOUR OF
SHARIN

Church of the Brethren April 1994

Messenger

*"He has been raised;
he is not here. Look, there
is the place they laid him."*
Mark 16:6

From the Editor

It is just a coincidence that this issue of MESSENGER highlighting the upcoming National Youth Conference is coming out in April, when the very first national youth director, Chauncey Shamberger, celebrates his 100th birthday.

How did the Church of the Brethren youth movement begin? Chauncey remembers that it was in 1919 that I.V. Funderberg, chairman of the Christian Workers Board (this was in pre-General Board days, when many boards were headquartered in Elgin, Ill.) said to him, "See what you can do for the youth of the church." And he did.

"I had no idea what to do," recalls Chauncey, "other than to give youth recognition and the feeling that they were part of the church." Given the title of youth director, he had a rolltop desk in one corner of a room at 22 South State Street, in Elgin. His salary was $100 a month, often paid weeks late.

Chauncey made a good beginning for youth ministry. Youth fellowship groups were set up in almost every congregation across the denomination. Chauncey inspired many youth to develop into leaders. One of his earliest protegés, Raymond Peters, went on to become the first general secretary of the General Brotherhood Board, when it was established in 1947. Chauncey also pioneered the Brethren camping movement.

As his 100th birthday approaches, Chauncey still lives independently and writes frequently to MESSENGER. The letters always are worth reading, filled with pungent observations about the present state of the church. We think it would be a fine idea for each of our readers to send Chauncey a card for his April 27 birthday. His address is 1130 Allumbaugh St., No. 213, Boise, ID 83704. Tel. (208) 327-1213.

Kermon Thomasson

COMING NEXT MONTH: A final preview of Annual Conference, highlighting the Native American paper. Note: This will be a combined May/June issue, mailed in mid-May.

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Messenge

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Messenger is the official publication of Church of the Brethren. Entered as seco class matter Aug. 20, 1918, under Act o Congress of Oct. 17, 1917. Filing date, 1, 1984. Messenger is a m of the Associated Church F and a subscriber to Religio News Service and Ecumen Press Service. Biblical quotations, unless otherwi indicated, are from the New Revised Standard Version.

Subscription rates: $12.50 individu rate, $10.50 church group plan, $10.50 subscriptions. Student rate 75¢ an issue you move, clip address label and send new address to Messenger Subscription 1451 Dundee Ave., Elgin, IL 60120. A at least five weeks for address change.

Messenger is owned and published times a year by the General Services C mission, Church of the Brethren Gener Board. Second-class postage paid at El Ill., and at additional mailing office, A 1994.

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ISSN 0026-03

POSTMASTER: Send address chan Messenger, 1451 Dundee Ave., Elgin, 60120.

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Shawn Replogle reports that this summer when over 3,000 youth attend NYC, "it will be life changing. Barriers will fall, and calls will be given . . . and heard" at what he calls the most powerful event in the church.

Facing our last enemy 16

Jesus expresses the truth that many of us are too afraid to admit. Ryan Ahlgrim presents a view of the many sides of death—peaceful, good, and cruel.

A mug of remembrance 18

Pete Haynes asks, "Isn't it strange how material objects can become vessels containing a larger meaning?" The story of his coffee mugs explains how.

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Just how much leeway do we have for diversity within our denomination? And beyond that, what about people whose religious tradition is outside Christianity? Donald E. Fancher and Gregg A. Wilhelm present their thinking on these two questions.

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edits:
ver, 1, 9, 12, 13 right, 14-15,
3-19: Alan Boleyn
ver background: Phil Brodatz
de front cover: Dorris Murdock
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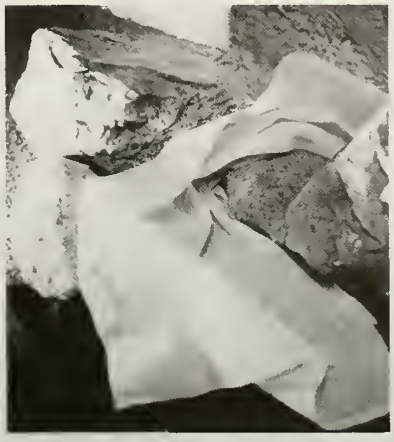
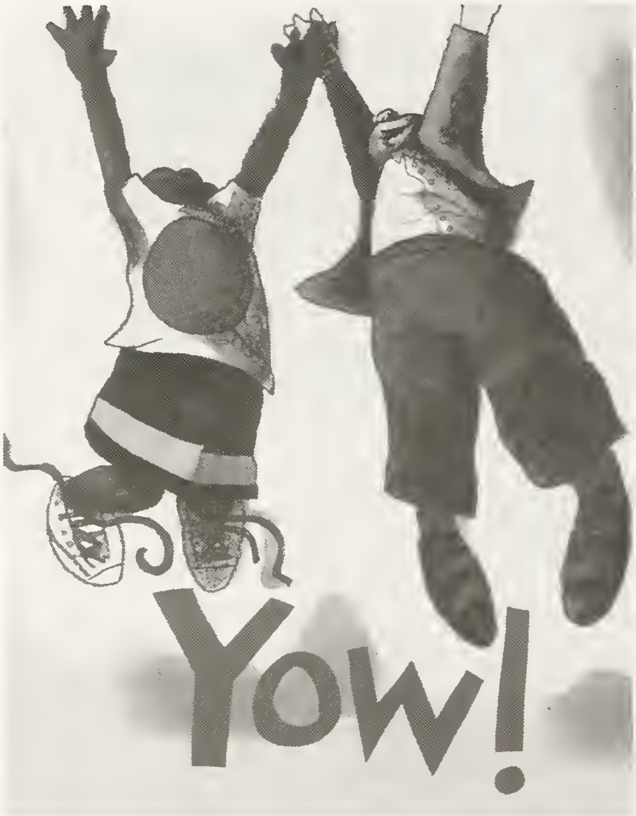


Cover story: *Alan Boleyn's symbolic photo of the empty tomb is stark—just stones and a piece of cloth. But on the Sunday following Jesus' death and burial, that's all that was there—that and an angel. The angel said, "He has been raised; he is not here." And on that we base our faith. (See page 16.)*

In Touch

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

A career takes off



Chris Raschka wrote and illustrated* Yo! Yes?*, which carries colorful pictures and a sparse text of only 34 words.

When **Christopher Raschka** recently received two prestigious book awards, it was just another step up the ladder for this fast-moving author and illustrator. Chris has received a Caldecott Honor Award and the UNICEF Ezra Jack Keats National Award.

"From the time Chris was a little boy, he was always drawing and painting," recalls his mother, Hedda Durnbaugh, of James Creek, Pa. The writing part apparently comes naturally, since both mother Hedda and father Don, are noted Brethren authors.

But throughout Chris' college years he pursued a career in medicine. It took a few years of working with children in social services to change Chris' mind on his career direction. He discovered his gift for writing and illustrating books for children.

After illustrating other authors' works, he wrote and illustrated his first book, *R and Я*, published by Brethren Press (1990). Since then he has written and illustrated another Brethren Press book, *Benjamin Brody's Backyard Bag* (1991).

Chris Raschka

Yo! Yes? (Orchard Books, 1993) is the story of a budding friendship between an African American boy and a white boy who meet by chance in the street.

Chris lives and works in Manhattan, where he tries out his book ideas on school children, especially those in the classes taught by his wife, Lydie, at a local Montessori school.

Bertha in Bible lands

Viola Whitehead published a little book a couple of years ago titled *Stories of Days Long Gone in the Acme School*. The stories in it were written by Viola's mother, Brethren writer Bertha Miller Neher (August/September 1992, page 33).

Viola, who now is 93, has come out with another book of her mother's stories, *My Biblical Tour*. It gives Bertha's account of her trip to Egypt, Palestine, and Italy in 1927. Readers who have made recent tours will be interested not only in this 1927 description of Middle Eastern lands and people, but also in the way one traveled to that area nearly 70 years ago.

The earlier book comprised reprints of stories from various Brethren publications. The contents of this new book, however, have never been published before.

Copies of *My Biblical Tour* may be ordered for $5 from Viola, Box 501, Timbercrest Home, North Manchester, IN 46962-0501.

Active in Angel Fire

Nan Nielson, a member of Onekama (Mich.) Church of the Brethren, and an Onekema summer resident, spends the rest of the year in Angel Fire, N.M., a ski resort area.

Nan Nielson

There, four years ago, she helped to found the United

Church of Angel Fire, a community church of 40 members, from several denominations. Nan serves on the church's outreach committee and her daughter, Annie, is active in the children's group.

Through Nan's efforts, the Angel Fire church has attracted the attention of Western Plains District.

Motivated by the kids

New Year is a time when many people make new starts, and **Greg Buckwalter**, of Hempfield Church of the Brethren, in East Petersburg, Pa., is no exception. On January 15, Greg left for Somalia to take up his new position as the country director for International Medical Corps' (IMC) emergency medical relief program.

Greg, who spent his first years out of college as a Peace Corps volunteer in Liberia, says he enjoys "the challenge of international work," and that, for him, "Somalia is the intense version of that challenge you get when you work in developing countries."

The IMC relief project in Somalia is one of a number of relief projects coordinated by the agency in developing countries to provide health care and health training programs. IMC operates independent of politics. "Its sole function is to rebuild the health care system (of a country) in a self-help kind of way," says Greg.

In addition to his time in the Peace Corps, Greg has worked as a public health computer specialist with the US Committee for Scientific Cooperation with Vietnam at the National Institute for Hygiene and Epidemiology in Hanoi. While working there he wrote *Knowledge, Attitude, Beliefs, and Practices on AIDS for the urban population of Vietnam*, which is now being translated into Vietnamese.

Greg Buckwalter works in Somalia to ensure its children's future.

As country director for Somali, Greg will oversee the IMC's goals of providing medical training and care. "One day I might be negotiating with the town elders to open up a clinic; the next day I might be sitting in a United Nations security briefing."

Greg says, "The ones who always have kept me going in tough situations are the little kids. My motivation is to see that kids have another day to become something . . . someday."

Tied up in knots

Everett Detrow, of Welty Church of the Brethren, in Smithsburg, Md., doesn't let his age (80) or ill health keep him from his favorite pastime.

Since he retired at age 62, he has pieced comforters for Welty's women's fellowship, and he still turns up at their monthly meetings to help knot the group's comforters.

Everett Detrow measures his speed in knots as he works on comforters at Welty.

The completed comforters are donated to the Brethren Service Center, in New Windsor, Md.; to the district disaster auction; and to local welfare organizations and needy families.

Everett attributes to his mother his enjoyment of knotting comforters. He often helped her with her comforter-making, and just kept on piecing and knotting on his own.

Names in the news

Two Bridgewater College officials were recognized during Black History Month (February) for their contributions to the local African American community. The awards were presented by *Shenandoah Valley Hit*, a weekly newspaper for the Valley's African Americans. Bridgewater's president, **Wayne Geisert**, received a Community Service Award. **Carlyle Whitelow**, assistant professor of physical education and men's tennis coach, received a Collegiate Educational Award.

- **Ernie Doering**, a member of Parker Ford (Pa.) Church of the Brethren, has begun a three-year assignment in Bangladesh, through Mennonite Central Committee. He is working as an appropriate technologist.

Remembered

Clyde E. Weaver, 69, died March 2, in Elgin, Ill. He served on the General Board staff, 1969-1986, most of those years in the position of Brethren Press marketing director. In his retirement, he gave much time to cultural exchanges between Americans and Russians and to serving as a volunteer arbitrator with the Better Business Bureau.

Clyde E. Weaver

Close to Home

Mack: The musical

Did Maria von Trapp resemble the portrayal of her in the musical "The Sound of Music"? Would Alexander Mack recognize himself in "Tunker Tales"?

Probably not. But then, musicals, by definition, are intended to entertain and amuse. And usually this end is achieved at the considerable expense of historical accuracy.

Lorele Yager, of **Beacon Heights** Church of the Brethren, in Fort Wayne, Ind., refers to her "Tunker Tales" as a "lighthearted retracing of some events in the lives of the Brethren. . . ." The musical was written to be performed by the junior-high youth of Beacon Heights, with likely the ulterior motive of piquing their interest in more serious study of the denomination's history.

Opening last fall at Beacon Heights, "Tunker Tales" breezily deals with the characters of early Brethren history, as in

"Oh, Peter Becker's
work is weaving,
Which Conrad Beissel
wants to learn;
If hermit's life he's
achieving,
Some greenbacks he
must earn."

"Tunker Tales" has 13 scenes, which cover Brethren history from Schwarzenau, Germany, in 1711 to the first Annual Meeting, in Pennsylvania, in 1742.

That first Annual Meeting, as depicted in "Tunker Tales," sounds astonishingly like our Annual Conference of today:

"Papers, queries, and
reports,
Numerous exhibits,
Insight sessions of all
sorts,
And ice cream without
limits."

Could "Tunker Tales" be telling us that it's all right to take a lighthearted approach to *current* Brethren doings, as well as Brethren history?

The cast for Beacon Heights' performance of "Tunker Tales" wore broadbrims, bonnets, and other plain garb from an uncertain period in Dunker history.

Sunrise Center

Troy (Ohio) Church of the Brethren got into adult day care because its church's newly installed elevator and handicapped-accessible entrance and restrooms made it an ideal site for a community group looking for a location.

Sunrise Adult Care Center opened in 1991 and now has 19 clients, providing exercise, music therapy, social time, crafts, games, field trips, and health checks among its programs.

Two members of the Troy congregation serve on the board, and members serve the center as volunteers. The church youth help with fundraising and socialize with the clients. Congregations that are interested in starting such a ministry are invited to contact the Troy church, 1431 West Main St., Troy, OH 45373.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

)ave Frederick, Dennie Brumbaugh, and Gregg Foor didn't let a deep snowfall thwart ıeir plan to barbecue chicken on outdoor grills for Curryville's Bethany fundraiser.

linistry in miniature

'uring their Children's .ctivity Time (ChAT), the ıildren of **Pleasant Dale** :hurch of the Brethren, near 'incastle, Va., made 45 alentines for inmates at 3otetourt (pronounced *Botty-ɔt*) County Jail. They then elivered their creations in person, a feat made difficult by snow and ice storm. The valentine project was an outgrowth of a challenge to find creative ways to pass on God's love.

auren McClung and Brittney Funderburk hand-delivered alentines to jail trusty Robert Tolley and deputy Ila Kerns.

Considering Jesus' emphasis on prisoners and little children, this project was a "way" grounded solidly in scripture.

Barbecue weather

While other people in Pennsylvania were roasting their toes before indoor fireplaces, the members of **Curryville** (Pa.) Church of the Brethren were braving the January weather to roast chicken on an outdoor barbecue grill.

"It really wasn't all that cold," said Tammy Hinish, one of the cooks of the day. "The temperature had been below zero all week, so we were worried about how things would turn out. But that day was really nice; it was like a miracle."

The idea of putting on a fundraising barbecue grew from a sermon that was preached on the need to press on toward goals, with the upcoming move of Bethany Seminary being cited as one such goal.

"We found out that for $100 we could buy a brick for Bethany that would have our name on it and also help finance the seminary's move to Richmond," says Tammy.

During the barbecue day, 340 chicken halves were sold, as well as applesauce, rolls, and baked potatoes, netting over $700.

Curryville, heady with this year's success, is toying with the idea of another such fundraiser in '95 . . . and hoping for better weather.

—MARGARET WOOLGROVE

Let's celebrate

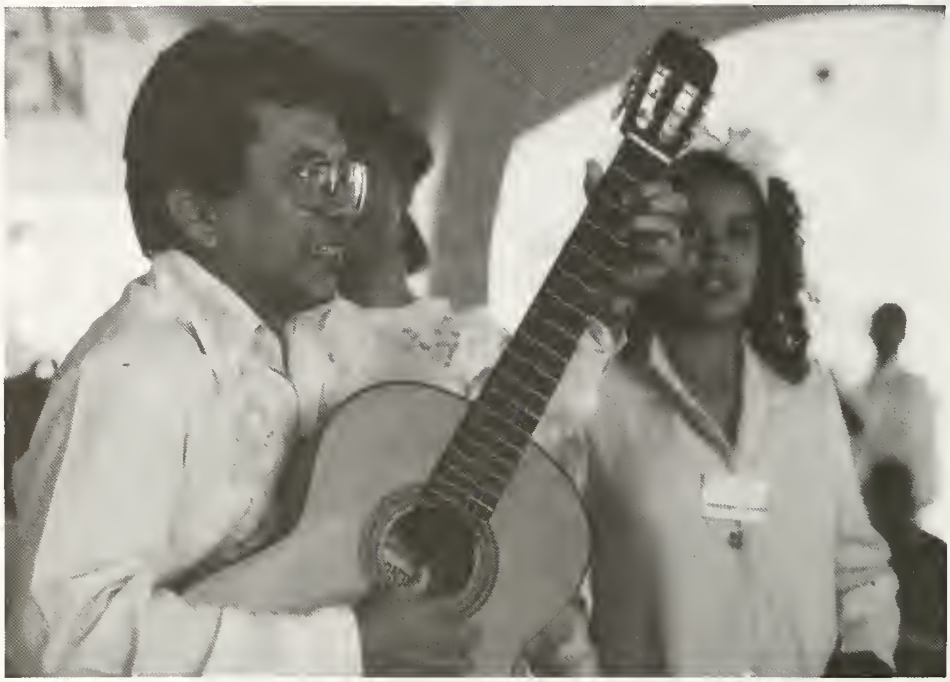
Sugar Run Church of the Brethren, near Mount Union, Pa., will celebrate its 120th anniversary September 18. The church is requesting photos depicting Sugar Run history.

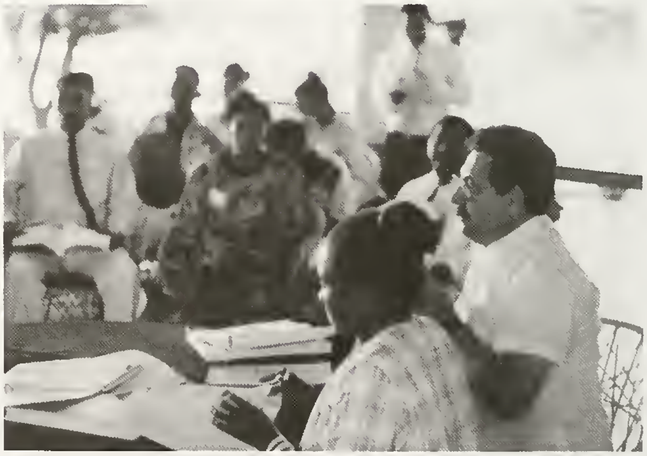
- **Maple Grove** Church of the Brethren, near Salix, Pa., celebrated its centennial January 23, with former pastor Chalmer Dilling as guest speaker.
- **Parker Ford** (Pa.) Church of the Brethren completed on October 31, 1993, a month-long celebration of its 150th anniversary, with Peter Marshall Jr. as guest speaker that day. Other celebration activities included the publication of a cook book and the creation of an hour-long video on the congregation's history.
- **Washington** (D.C.) **City** Church of the Brethren burned the mortgage for its education building December 5, 1993. The congregation will celebrate its centennial later this year.
- **Paint Creek** Church of the Brethren, near Redfield, Kan., will celebrate its 125th anniversary May 1.

News

Dominican Republic Brethren hold third annual assembly

January 19-22 saw 148 delegates gathered for the third annual assembly of the Church of the Brethren in the Dominican Republic. The delegates came from all 10 of the Dominican congregations, as well as from the United States.





Mendelson Dávila, from Nicaragua, introduced new music to assembly participants. Miguelina Arias serves the assembly and board as secretary, and Guillermo Encarnación is moderator.

The assembly was "marked by a hopeful and energetic spirit," according to Yvonne Dilling, Latin America and Caribbean representative on the General Board staff, with one full day dedicated to workshops, and a day and a half to business.

The main business items of the assembly were proposals to change the bylaws. After much discussion on the role of moderator in the church, a unanimous decision was made to follow the US pattern of having a moderator-elect. Guillermo Encarnación, a Dominican native, now pastor of *Alfa y Omega* Church of the Brethren in Lancaster, Pa was elected to serve a further two-year term as moderator, with Luis M. Ogando, as moderator-elect. Ogando wil take on the duties of moderator in 1996. The church board membership was decreased in order to save administrativ funds, but has maintained lay and pastoral input from all 10 congregations

Joan Deeter, executive of the World Ministries Commission of the General Board, noted in this, her second year of participation in the assembly, her "great joy in the leadership skills demonstrated among these new Brethren, and in their intense involvement in the business issues before the assembly."

The workshops were a highlight for many participants, with Gilbert Romero pastor of Bella Vista Church of the Brethren in Los Angeles, Calif., discussing pressures faced by a teenager; and Mendelson Dávila of *Misión Cristiana*, Nicaragua, teaching worship renewal and liturgy from the New Song Movement in Latin America.

Evening worships were led by Jorge Rivera, pastor of *Cristo Nuestra Paz* (Christ our Peace) Church of the Brethren, in Yahuecas, P.R.; Luis M. Ogando, 1993 chairman of the Dominican board; and Earl Ziegler, Annual Conference moderator. Each worship leader brought a different emphasis to the assembly theme, "Building in the Name of the Lord."

Reports showed that major achievements were made in the Dominican church's goal of internal strengthening this year, although membership only increased by a small margin.

"In many ways," said Dilling, "the assembly reminded me of our stateside Annual Conference, with its spirit of family and the deeply moving worship services. It was a time of mutual edification for all involved."

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

ethren Volunteer Service Unit 210 completed orientation in Orlando, Fla., nuary 9-29. Members are **(front row)** Larry Davis Jr., Paula Bishop, Gretchen ıhner, Staci Toback, Shay Warren, Shawn Kirchner; **(second row)** Suzanne hnson, Mary Mason, Chris Brown; **(third row)** Emily Zielinski (BVS orientation sistant), Troy Reimer, Deana Gilmore, Krisanne Vaillancourt, Amy Loser, Crystal sher, Peter Neilson (BVS recruitment assistant); **(fourth row)** Bob Patalano, May talano, Lisa Vassady, Tammy Krause Riddle (BVS orientation coordinator), David urroll, Brenda Petry, Abe Turany, Barbara Zander, Jeff Faus; **(fifth row)** Jeff illagher, Brett Murner, Norman Geibler. (See page 31 for project assignments.)

eneral Board hires experts discover Brethren image

hat are the common threads that tie nurch of the Brethren members gether? What is the mix, the balance, at makes Brethren beliefs and practices viting to others?

These are the questions being researched in a General Board media itreach project. From now until midlay, interviews and focus group scussions are being conducted in rious parts of the country by ommunicorp, an Atlanta-based mmunications consultants group, to ovide insight into recommendations to shaped later this year.

"In many ways still 'a people apart,' ethren habitually advertise their belief rough 'the manner of their living' ther than through wholesale evangesm," observes Patti Crane, Communirp vice-president. Recounting the story Jesus approaching the disciples who had spent the night fishing without success, Crane asks, "To people who have fished all night and caught nothing, what can the Church of the Brethren offer?"

"Meeting the evangelism challenge of the '90s means learning how to present not merely a compelling nationwide image but an appealing local one," Crane advises.

Communicorp's experience in research and communications activity has focused primarily on institutions of higher education, among them Bridgewater, Hesston, Lebanon Valley, and Calvin colleges, Shenandoah and Le Sierra universities, and the School of the Art Institute of Chicago.

The Church of the Brethren study is part of the denomination's Goals for the '90s objective on evangelism and communication. Once the findings are in, several months will be given to creating and testing pilot resources. Materials for churchwide use are projected for the fall of 1995.—Howard Royer

Prayer for renewal focus of gathering at McPherson

A "Prayer on the Plains" gathering for lay persons, held at McPherson College February 25-27, focused on the Goals for the '90s call for renewal through scriptures and reflections of the readings. The weekend was devoted to prayer for the denomination and the upcoming Annual Conference in Wichita, Kan., June 28-July 3.

Annual Conference Moderator Earl Ziegler led the gathering. He also invited congregations unable to attend to use February 27 as a day of prayer.

Along with Ziegler, Moderator-elect Judy Mills Reimer, General Board Chairman David Wine, General Secretary Donald Miller, and approximately 50 Brethren from around the denomination attended the conference.

Calendar

Bethany Alumni Event: "Memories and Visions," April 10-12, Oak Brook, Ill. [Contact Debbie Eisenbise, (708) 620-2217].

Peace Seminar: "Rights and the Way of Christ" with John Alexander, April 12, at Bethany Seminary, Oak Brook, Ill. [Contact Tom Longenecker, (708) 620-2243].

Church of the Brethren Association of Christian Educators conference, Camp Bethel, Fincastle, Va., April 15-17. [Contact Doris Quarles, (703) 992-2465].

1994 Regional Youth Conferences at Elizabethtown College, Elizabethtown, Pa., April 16-17; Bridgewater College, Bridgewater, Va., April 16-17; Manchester College, North Manchester, Ind., April 22-24; McPherson College, McPherson, Kan., April 28-May 1. [Contact district youth advisors or the Youth Ministry Office, (800) 323-8039].

1994 National Youth Conference at Colorado State University, Fort Collins, Colo., July 26-31. Final deadline for preregistrations is May 15. [Contact Shawn Replogle, NYC Coordinator, 1451 Dundee Ave., Elgin, IL 60120].

Church Visit to Brazil: "South and North Meet in a 'Tunker' Way," July 10-28, sponsored by Latin America/Carribean Office. [Contact Latin America/Caribbean Office, (800) 323-8039].

Donald E. Miller, Church of the Brethren general secretary (second from right), serves on the WCC Central Committee. He and two other members got a proposal accepted to create a program to overcome violence.

Violence a stepchild of apartheid says WCC

"The apartheid monster is about to die, but it has spawned some hideously deformed stepchildren, the worst of which is violence," said M. Stanley Mogoba, presiding bishop of the Methodist Church in South Africa, concerning racism and violence.

At the World Council of Churches (WCC) Central Committee's World Assembly in Johannesburg, South Africa, January 20-28, Church of the Brethren General Secretary Donald Miller and two other committee members drafted a proposal for a program to overcome violence. (see page 22.)

After an improved redraft was completed, the statement was first adopted by the Peace, Justice, and Integrity of Creation unit of the assembly then unanimously adopted by the total body.

The statement was written to overcome violence in general, but with a specific focus on violence against women, said Miller. This is in collaboration with the Ecumenical Decade of Churches in Solidarity with Women. The assembly was shown a video that focused violence against women, which Miller described as "horrifying."

"In recent years, however, the conspiracy of silence surrounding (violence against women) has been broken. The victims, women, are beginning to disclose the situations in which they have struggled for a long time, often unable to share pain and anger with anyone," stated WCC General Secretary Konrad Raiser.

The WCC's Central Committee welcomed as full members three new churches to the council—the Episcopal Church of Burundi, the Episcopal Church of Rwanda, and the Orthodox Autocephalous Church of Albania.

Committee members voiced both concern and acceptance over the possibility of the Roman Catholic Church joining the WCC. Although the Roman Catholic Church is not a member of the WCC, it has worked cooperatively on many WCC projects in the past. The Roman Catholic Church has no immediate plans to join the WCC, but it did not rule out the possibility.

The 50th General Assembly will be held in Harare, Zimbabwe, in 1998. Amsterdam, Netherlands, the site of the first General Assembly in 1948, was also considered.

After Harare was selected by a sizable majority of the voting Central Committee, General Secretary Konrad Raiser stated that he would look into concerns voiced by the committee about reports of substantial human rights violations in Harare.

"Now Is the Time: Repent and Rejoice" is the proposed theme for the 1998 conference, under the main theme of "Jubilee: Now Is the Day of the Lord." A leader in the Russian Orthodox Church claimed that his people could not rejoice in their present situation. After several proposed themes were offered, the Executive Committee agreed to bring a final proposal to the next meeting of the Central Committee, in Nashville, Tenn., in September 1995.

This was the first WCC World Assembly held in South Africa. The site was chosen to underscore support for this month's non-racial elections in South Africa, the first of their kind.

"(The WCC) identified the world's greatest evil as racism and waged a relentless campaign against it," stated Mogoba in the opening service. "As we approach the first free general elections in South Africa, we know we could not have come this far without the program."

The World Council of Churches consists of 322 member churches from 100 countries. The Central Committee has 150 representatives. Donald Miller was one of the 150 delegates to attend the assembly, which is held every seven years.—Paula Sokody

1994 holds many activities for Church of the Brethren youth

Brethren youth can become more involved in their church through the many events that have been planned for them for 1994.

Youth newsletter. *Bantu* is a new newsletter for Brethren youth. The title of the newsletter is said to come from an African word combining youth and communication. The purpose of the newsletter is to encourage communication among Brethren youth.

Several youth initiated the newsletter after meeting at the Christian Citizenship Seminar a year ago. Elizabeth Abraham of the Lenexa (Kan.) Church of the Brethren is the editor.

Bantu is sponsored by the Youth and Young Adult Ministry office. Although the office pays printing and mailing expenses, the youth design and write th newsletter themselves.

A mailing list is being compiled, and inquiries can be made to: Elizabeth Abraham, 8010 Widmer, Lenexa, KS 66215.

1994 Youth Peace Travel Team. Th members of the fourth Youth Peace Trav 'eam have been announced. The team ncludes Matt Guynn of Indianapolis, nd.; Brian Krushwitz of Grundy Center, owa; Becki Lovett of Troy, Ohio; and Rhonda Mellinger of Manheim, Pa.

The training session will be held June -11 in southern Illinois, where the ravel team will begin its tour. It will isit camps in the Midwest and West, as vell as stopping at Annual Conference nd National Youth Conference.

The goals of the team are to teach ampers about peace and the Brethren ole in peacekeeping history. The team is ponsored by the peace consultant,)utdoor Ministry, On Earth Peace ssembly, and Youth Ministry.

National Youth Sunday. The 1994 National Youth Sunday is set for May 1. 'he theme is "Come to the Edge, Claim ne Call." The theme, taken from Ephesians 4:1, is also the theme of this ear's National Youth Conference. Materials from the Youth and Young dult Ministry office were sent to hurches to prepare for this day.

National Youth Conference. The late of speakers for the July 26-31 National Youth Conference has been onfirmed. Susan Boyer, pastor of Manchester Church of the Brethren in North Manchester, Ind., is the Tuesday vening speaker. Shawn Replogle, NYC oordinator and Brethren Volunteer Service worker, speaks on Wednesday norning; Phill Carlos Archbold, ssociate pastor of Brooklyn (N.Y.) Church of the Brethren, on Wednesday vening; youth speech contest winners, n Thursday morning; Paul Mundey, lenominational director of Evangelism, n Thursday evening; and Chris Michael, denominational director of Youth and Young Adult Ministry, on Friday morning. A drama with National Youth Conference participants, will be resented on Friday evening. Millard Fuller, director for Habitat for Humanity nternational, will speak on Saturday norning; Christy Waltersdorff, associate astor of Westminster (Md.) Church of he Brethren, on Saturday evening; and David Radcliff, denominational director of Peace Witness and Korean Ministry, n Sunday morning.

During the week, conference participants will have the opportunity to help in a service project with Habitat for Humanity. This year's service project is building a house for the Fort Collins, Colo. community, where the conference is being held. The house will be built on jacks and moved to its permanent location upon completion.

National Workcamps. The National Youth Workcamps are scheduled from June through August. The young adult camp is in Rio Piedras, P.R., June 4-12. The senior high/youth camps are in Cherokee, N.C., June 20-26, and Dominican Republic with Brethren Revival Fellowship, August 4-17. The junior-high camps are in Indianapolis, Ind., July 6-10; Harrisburg, Pa., August 3-7; New Windsor, Md., August 8-12; and Tidewater, Va., August 17-21. For registration, contact the Youth and Young Adult Ministry office.

Stewardship relationship forged with Heifer Project

In recognition of the close historical ties and present close relationship between the two organizations, the Church of the Brethren General Board and Heifer Project International (HPI) are entering a fundraising partnership for the initial five-year period, 1994-1998. This partnership is considered an ongoing relationship, and is launched during Heifer Project's 50th anniversary year.

Gifts received through the partnership project will be shared equally between the General Board and HPI. Unless specifically designated, such gifts will be considered undesignated for the work of the respective organization.

The initial promotion theme will be "Fill the Ark." HPI is developing materials for this theme, which can be used by participating families and congregations in the home setting. These materials will be available for congregations at Annual Conference this June.

The launch date set for congregational promotion is October 9, at the start of HPI's Anniversary Celebration Month.

Shantilal Bhagat compiles NCC environmental packet

Shantilal Bhagat, Church of the Brethren director of Eco-justice Concerns, has compiled a packet of materials that concentrates on the church's role in saving the environment. The packet is called "God's Earth Our Home."

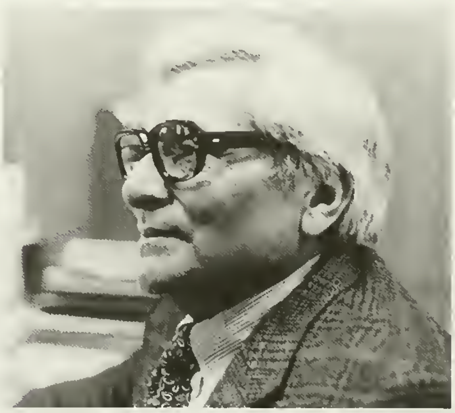
Bhagat hopes that congregations will take a "local focus." He sees many communities that call themselves healthy, but really aren't.

"A community is healthy not only when the people are healthy, but also when the environment is healthy," said Bhagat. "Humans don't consider themselves as part of nature. Biblically, we were created from the earth, from nature."

The packet includes information to help congregations make a difference in their community, as well as their church.

Bhagat coordinated the packet on behalf of the Environmental and Economic Justice/Hunger Working Group of the National Council of Churches. Besides compiling the packet, Bhagat edited and authored some of the content.

Bhagat was interested in such a project for the Church of Brethren for many years but lacked funding for it. The NCC eco-justice task force decided to do the packet last May, and Bhagat began the writing in October.


Shantilal Bhagat

Bhagat's next step is to select and encourage 50-100 Church of the Brethren congregations as model eco-justice congregations. Packets are being sent to churches this spring.

News

Robert Kettering

John Cassel

Pedro Brull

S. Joan Hershey

General Board and Bethany announce staff changes

Robert Kettering is serving as consultant for the Parish Ministries Commission of the General Board for the period from March 1 through August 30, 1994. Kettering will develop the training and networking components of the Andrew Center, which officially opened in March. He also will be working with new church development in the denomination. Kettering is working out of his home in Manheim, Pa.

John Cassel has resigned as dean of students and director of field education for Bethany Theological Seminary. Cassel, who had served on Bethany's staff since 1975, ended his term of service in March. He has accepted a position with the Illinois Association of School Boards as field director.

Pedro Brull resigned February 11 as executive minister for Puerto Rico in Atlantic Southeast District. Brull had served in this position since June 1993 and served as a volunteer in this position from 1987 to 1992.

S. Joan Hershey has accepted the Andrew Center coordinator, consulting/resourcing position. She previously has served on the General Board (1986-1991; chairwoman 1990-1991), the Korea Advisory Committee, and the Atlantic Northeast District Reorganization task group. She also has served as administrative director of Passing on the Promise. She entered this half-time position on March 1 and is working out of her home in Mount Joy, Pa.

Redekopp serves as monitor for South Africa elections

Orlando Redekopp, pastor of Chicago (Ill.) First Church of the Brethren and General Board director of Urban Ministry, will serve as a monitor for South Africa's first non-racial elections on April 27.

He will be part of the Ecumenical Monitoring Program for South Africa (EMPSA), a joint effort by the South African Council of Churches, the Southern African Catholic Bishops' Conference, and the World Council of Churches. He will serve in South Africa from April 5-May 6.

Redekopp spent three years working i southern Africa. He worked with South Africa refugees in Botswana for two-and-a-half years, and spent the remaining time in South Africa doing research and writing on forced removals. He served as an officer and board member of Synapses, a grass-roots, interfaith, peace action network located in Chicago, for six years (1987-1993).

The Church of the Brethren Southern Africa Committee disbanded earlier this year after funding was cut by the General Board as part of its 1994 budget reduction.

Worldwide

Religious News Service (RNS) has been sold to Newhouse News Service by the *United Methodist Reporter.* Newhouse, a subsidary of Advance Publications, plans to move RNS from New York to Washington by July 31. MESSENGER is a regular user of RNS releases.

South Africa's first non-racial free elections will be held on April 27. Konrad Raiser, general secretary of the World Council of Churches, urged the council's Central Committee (see page 8) to remember South Africa at this time.

"Many will find it hard to accept that the enemy of yesterday should have become the political partner of today without any clear acknowledgment of the price to be paid for reconciliation," stated Raiser.

The Presbyterian Church USA (PCUSA) national staff who attended the November 1993 RE-Imagining Conference in Minneapolis (January, page 9) drafted a letter stating their position regarding the controversial event. The 26 staff members who signed the letter are under attack from *The Presbyterian Layman,* which presented their names to the larger church and called for them to be released from their positions in the church.

An excerpt from the letter read: "We grieve over the damage *The Presbyterian Layman* is doing to this church and to those of us who are involved by their blatant misrepresentation in their reporting of this event. We are concerned about the larger implications such an attack has on all of us as we seek to be faithful in our respective ministries."

The VISN/ACTS Channel became the Faith & Values Channel on January 1. The 5-year-old cable channel changed its name in hope of being recognized easier by watchers. "We needed a name that is viewer-friendly, a name that clearly says who we are, what we are about, and can help viewers find the channel."

stepping STONES

by Robin Wentworth Mayer

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

The first spring day (not to be confused with the first day of spring) always takes me by surprise. Just about the time the winter clouds begin to feel like a shroud around my soul, suddenly spring is here, thumbing it's nose at the date on the calendar.

Without warning, after months of damp, gray, shivery, bone-chilling cold, crocuses peek through, birds chirp, joggers molt their winter skin, and the kids crawl out of hibernation.

Sometimes I wonder if kids migrate with the birds to warmer climates during the winter. It seems like an eternity passes without my seeing them out and about. But let the mercury creep up to 60 degrees, and they're back in full force, complete with bicycles, kites, jump ropes, Frisbees, and skateboards. They're a bit pale from being "underground," and their eyes haven't quite lost that glazed look from marathon sessions of Nintendo, but by and large they're healthy.

But different, somehow. "What is it?" I wondered on that first warm day, as I encountered one old young friend after another. "They're the same kids, same houses, same voices, same smiles. H'mmm, a little bigger perhaps. . . .

"That's it! They're *bigger*. They've grown during the past few months. They've changed. And what's more, they're wearing last year's clothes."

In the fall, kids are seldom caught unprepared for the first cool day, because autumn is officially ushered in by the beginning of the school year. And since most kids have been outfitted for it, when the temperature drops below freezing, they're ready . . . from color coordinated stocking-capped head to brand-new booted toe.

But with spring, it's different. We never know for sure when it will happen, and most parents haven't sufficiently recovered from Christmas shopping to have been scavenging stores for spring clothes. Consequently that first warm breath of seasonal promise sends the kids digging through their closets for something from last season to wear.

The only problem is that last year's clamdiggers are this year's bermudas, last year's baggy shorts are this year's second skin, last year's T-shirt is this year's crop top, and last year's swim suit is, well, too revealing for anything but a hand-me-down!

The kids have grown. And their clothes don't fit anymore.

Are you wearing something *you've* outgrown? Take an "attitude inventory" and see how things fit.

Is that old grudge getting a bit tight around the collar? Did you know the length of that grievance is all wrong for this season? Has anyone told you that the color of prejudice doesn't suit you at all? Is the pettiness you're sporting about to split at the seams?

Those critical comments are so small they're exposing far more than modesty permits. And surely you're finding last year's snobbery too constricting for comfort.

Is it time to put on compassion and understanding? Is the narrowness of your mind beginning to restrict your freedom? Are you still wearing something you've outgrown?

In 1 Corinthians 13, Paul says: "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became an adult, I put an end to childish ways."

Fortunately, most of the kids wearing last year's summer wardrobe will have the good sense to pester their parents into getting clothes for them that fit. When something is too small, it limits freedom.

What about you? Are there any childish things you need to lay aside?

Robin Wentworth Mayer, of Edwardsburg, Mich., is pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind. She operates Stepping Stones Counseling out of Waterford (Ind.) Community Church.

‘The dependable one’

Over 3,000 Brethren youth are depending on Shawn Replogle to pull off what he calls ‘the most powerful event in the church.’

by Margaret Woolgrove

Shawn Replogle is a self-confessed “B & B B,” a term that he explains as standing for being “born and bred Brethren.” Being a Replogle on one side and an Eller on the other, he has a confession that is well considered.

Six months after Shawn was born, his family moved from North Manchester, Ind., to Berea, Ky. In the family’s eight years in Kentucky, Shawn “almost became a Methodist,” there being no Church of the Brethren congregations nearby.

Before this happened, however, the Replogle family moved on to Elgin, Ill. There, five years later, “on Palm Sunday, 1983,” Shawn recalls, he “was baptized at Highland Avenue Church of the Brethren.”

This memory and attention for detail is typical, attests Jeff Carter, Shawn’s best friend from their days together at Bridgewater College. (See “A Summer on a Mountain Top,” by Jeff Carter, January, page 18.) In their friendship, Jeff calls Shawn “the dependable one.”

Together they started the Bridgewater soccer team, which now is accredited by the NCAA (National Collegiate Athletic Association). “We started playing together the winter of our sophomore year,” says Jeff. “We kicked ball every day that winter, through sleet and snow and sunshine. Shawn has a great listening ear, and we talked about a lot of things while we played. We both had the same dream, and in the spring we began the work of forming a soccer team.”

This was a point at which Shawn’s organizational skills came into play. Jeff did the up-front work of fundraising and public speaking, while Shawn plugged away behind the scenes. “He was the backbone of the whole enterprise,” says Jeff.

Behind the scenes. That’s where Shawn Replogle enjoys being. And there are many scenes to be behind as he serves this year as coordinator of the Church of the Brethren National Youth Conference (see accompanying story).

Being a “behind the scenes” operator has its pitfalls. If Shawn became another year older for every time he has had “Happy Birthday” sung to him in the past year, he would look a great many years older than his actual 24. He exhibited so much embarrassment at being serenaded by the National Youth Cabinet on his 1993 birthday that it ensured his being sung to at any and all youth events thereafter. Singing “Happy Birthday” to Shawn has become a part of every youth gathering he attends.

Helping bring organized soccer to Bridgewater was not the only formative experience Shawn had in college. There also were his acting, which he did “just for the fun of it,” and his work with the college newspaper, *The Talon*.

“I had my own *Talon* column in my senior year,” says Shawn, “called ‘Rep’s Review.’ The idea in the beginning was that I would write about an issue from one perspective, and another columnist would tackle it from the opposite viewpoint. But the other guy decided he wanted to write poetry instead, so I was left to do basically what I wanted.”

As a political science major with peace studies and economics minors, Shawn prepared himself for the “real world” after college. But he wasn’t clear about where his career was heading after graduation came and the “real world” loomed. So he decided it was a good time to spend a year in Brethren Volunteer Service (BVS).

“Not knowing where I was going after college was half the reason for going into BVS,” Shawn admits, “but the other half was wanting to serve.”

Two years later, he still is not sure about his career direction, so he hopes that a year at Bethany Theological Seminary will help to clarify things. “I’m really looking forward to getting to Richmond (Ind.), and being on a school campus again,” he says. Shawn has two particularly good feelings about going to Bethany this fall: “One is that I’m just happy to be going to Bethany, after thinking about it for quite a while. And I’m glad I know where I’m going after National Youth Conference so that I don’t have to think about it right now. I have enough on my mind in the run-up to NYC that one less thing to think about makes a big difference.”

Shawn attended National Youth Conference in 1986 as a participant from the Bridgewater congregation, his family having moved to Virginia in 1984. “That was when I was a sophomore in high school, and NYC was still being held at stes Park," he says.

Aside from remembering NYC '86 as iking place "a very long time ago," hawn also has memories of the Andy nd Terry Murray concert, meeting "a lot f people—especially on the bus ride ut," and "sitting on (his) pillow." ndividual, personalized pillows are an IYC tradition. Shawn's pillow was iade to look like a bunch of bananas, lthough he's not quite sure why, "since ananas aren't symbolic of Virginia."

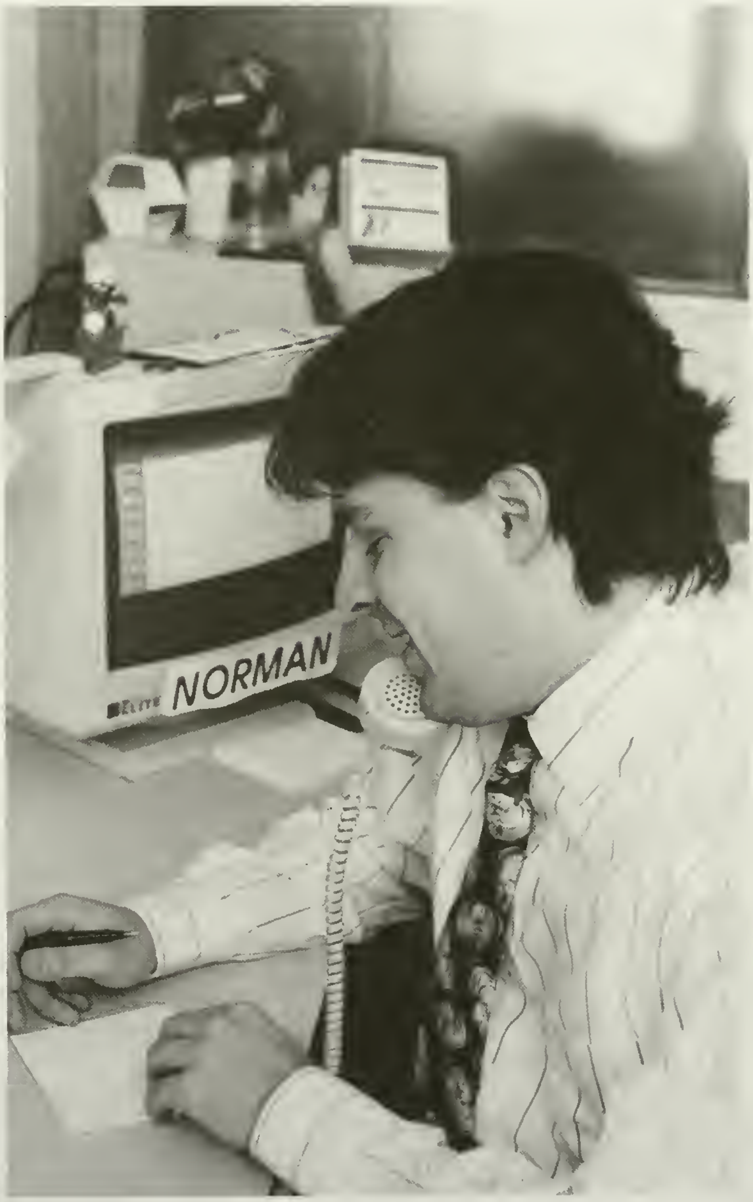
For Shawn, that 1986 NYC was his first encounter with the larger church. "That was a scene I hadn't been exposed to before," he points out. "That made a big impression on me, and I hope that the youth who attend this year's NYC will, like me, discover the larger church for themselves."

Shawn is a bit leery of the recognition that is coming his way in Brethren circles as the coordinator of NYC. "At Annual Conference in 1985, I shared a room with Brian Harley, who was coordinating NYC for 1986. I was really awed to be staying in the same room with him. It's funny to remember that awe, now that I'm in the position Brian had then."

Shawn is not new to coordinating. He was the coordinator of Brethren Youth Workcamps last summer, during his first year of BVS, so moving on to the position of NYC coordinator was a logical step. "I had a lot of fun with the workcamps," says Shawn, "and traveling thousands of miles by Greyhound bus

(continued on page 15)

s a Bridgewater student, Shawn helped organize the ollege's first soccer team, now accredited by the ICAA. Organizational skills stand him in good stead s he coordinates myriad details to ensure a successful lational Youth Conference for the church.



National Youth Conference: ‘The most power

by Shawn Replogle

Four years ago, 3,300 youth and advisors gathered for a power-filled event—the Church of the Brethren National Youth Conference (NYC). Among them were Matt Luker of Hartville (Ohio) Church of the Brethren and Eddie Edmonds of Williamson Road Church of the Brethren, in Roanoke, Va.

Before Matt went to NYC, he wasn’t interested in what the conference had to offer, especially since he thought the money he was using for the trip would make a nice down payment on a car. “My parents didn’t like the choices I was making, and we got into several arguments about it. They said ‘You’re going to NYC, even if we have to chain you to the seat,’ and that was it. I was on my way to Colorado.”

Matt spent the early part of NYC in his room, wishing he weren’t there. “I thought it was all stupid, so I didn’t participate much. Eventually, I went to a worship or two, and by the end of the week I realized I was liking it!”

By the time closing worship arrived, Matt’s turn-around at NYC was almost complete. “On that last evening, with Deanna Brown’s message of healing, and the anointing service, I realized the change of heart I had experienced during the week, and my recommitment to Christ. I still have the piece of cloth we were given that symbolized the brokenness in our lives. It now symbolizes the moment that God planted the seeds in my life for service to him. It’s survived three backpacks and is now on my briefcase.”

At age 18, Matt became the associate pastor of the Hartville congregation. “I didn’t think I’d be going into ministry. NYC planted the seeds that really changed my life.”

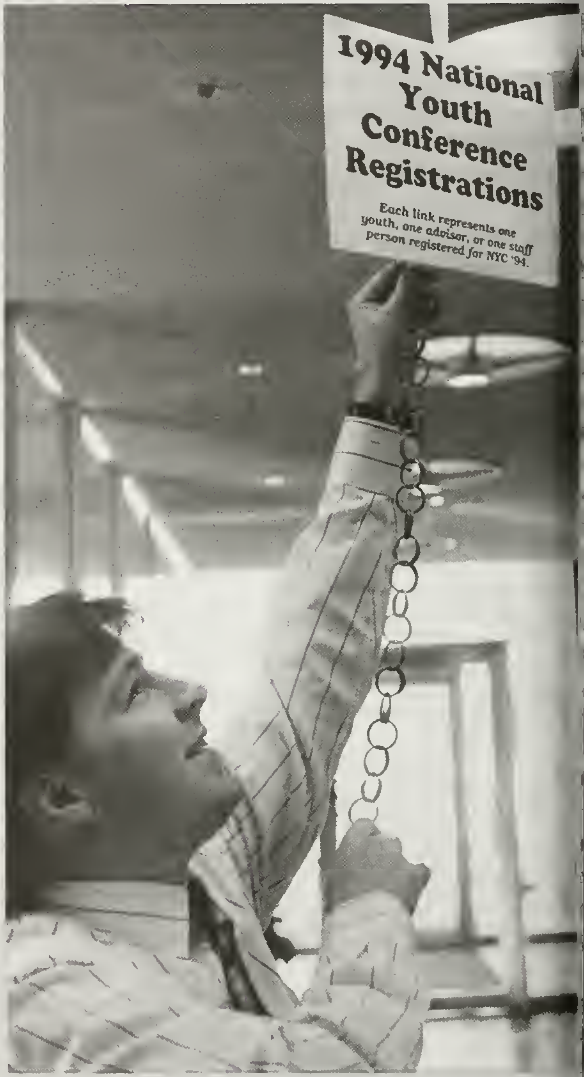
Eddie and his wife, Alice, were asked to attend the 1990 NYC as advisors for their youth group. At that time, Eddie was working at a Ford dealership, with no idea that his life would soon take a turn.

“NYC was a deeply, spiritually moving event in our lives. Soon afterward, Alice and I began talking about the ministry.”

Back in his home church following NYC, Eddie began discussions with his congregation and district about being licensed to the ministry. He also enrolled in the TRaining In Ministry (TRIM) program. “I was called into an interim pastorate because of the decisions I’d made at NYC. Soon afterward, I was released from Ford and had more time for the pastorate. I thought it was God freeing me from my other responsibilities so that I could do what I had been called to do.” It wasn’t long before Eddie had his own full-time pastorate, in Moler Avenue Church of the Brethren, Martinsburg, W. Va.

These are not uncommon stories about National Youth Conference. The National Youth Cabinet designed the NYC ’94 theme “Come to the Edge, Claim the Call,” hoping to create the same kind of atmosphere that touched Matt and Eddie in 1990. The cabinet had two particular challenges in mind. It wanted to challenge youth to have the faith in God to push them to their perceived limits and then be challenged to go one step farther, to take their faith so seriously that they were willing to risk for it. And it hoped that they would listen to God’s call in their lives, to discern what gift or talent they each possessed, and how it fit into the body of Christ.

For 1994, the National Youth Cabinet and I have set a clear challenge before ourselves to create a National Youth Conference that is different from other conferences, but one that also challenges participants to take their life in Christ seriously and actively live their faith out in the world.


1994 National Youth Conference Registrations
Each link represents one youth, one advisor, or one staff person registered for NYC '94.

The hallways of the General Offices of the denomination currently are festooned with a fast-growing red plastic chain that Shawn uses as his NYC registration gauge, one link for each NYCer.

Participants will be challenged by top-notch speakers. Youth will have the opportunity to speak at worship services, to sing in the NYC choir, to play in the NYC band, to perform drama during worship, to perform clowning skits, to lead worship throughout the week, and to exhibit other gifts in the

nt’

litional NYC talent show.
dult participants will have the
ortunity to improve their youth
istry skills. Workshops developed
cifically for advisors will be offered,
uding two workshops led by Thom
Joani Schultz, executives of *Group*
azine. As workshop leaders,
y will bring a combined 40 years of
th ministry experience to their
entations.

articipants will have Bible study
norning devotions, led by Richard
erematen, pastor of Germantown
rch of the Brethren, in Philadelphia.
re also will be biblically based
kshops and two daily worships.

s at past National Youth Confer-
es, there will be opportunities for
th to serve others. The NYC ’94
vice Project will be the construction
home right on the campus of
orado State University. Following its
pletion at the end of the week, the
se will be moved to its permanent
tion. Youth and adults will complete
project with their time, labor, and
ncial support.

nd all of these, plus many other
nts, take place in just five days.

those who are not convinced that
C is the most power-filled and
erful event in the Church of the
thren, I have a challenge: Get
olved with your youth group, help its
mbers raise funds to come to Colo-
o, and then come with them. That’s
t, join us at NYC and see for
rself. After the week, you will see a
erence in your youth . . . and in
rself.

his summer, over 3,000 youth and
eral hundred advisors will “come to
edge” in Colorado. Over 100 NYC
f will help them on their journey. It
be life-changing. Barriers will fall,
calls will be given . . . and heard. It
be the most powerful
nt in the church. Just ask Matt
ddie. **M.**

hawn Replogle is coordinator of the 1994
onal Youth Conference.

WOOLGROVE/ from page 13

was certainly a memorable experience.”

One story that Shawn enjoys telling from his workcamp coordinator summer is about having the van he was driving stopped and searched at the Mexican border. “I think we would have been all right if I hadn’t just before then led all three vans the wrong way up a one-way street,” he says, laughing at the memory. “That, added to the fact that I hadn’t shaved for a couple of days and had answered *‘Sí’* instead of ‘Yes’ when asked if I was an American citizen was probably what made the border guards suspicious. My Spanish is virtually nonexistent, but after I said *‘accidente’* and *‘iglesia’* (church) a few times, they let us go. The youth in the van just laughed at me.”

Shawn’s supervisor, Chris Michael, praises him for his “commitment to doing things well.”

A friend who was in BVS orientation with Shawn in 1992 remembers him best for the devotion he led on the last night of the experience. Shawn tells what he did: “I gave everyone in the group a marble. The marbles were close to perfect, but each one had an imperfection in it. The imperfection in each of the marbles was to remind us that none of us is perfect, but we need to keep on striving toward this goal.”

“He really has a vision for where NYC and youth ministry is going,” says another friend about Shawn. “He is dedicated to exposing the youth to new experiences, and really wants them to grow through the event.”

Many people who know or work with Shawn use that word “dedicated” to describe him. For Chris Michael, who supervises him in her post as director of Youth and Young Adult Ministry, the thing that most impresses her about Shawn is his “really strong organizational skills and his commitment to doing things well.

“I know that NYC had a profound effect on him in 1986, and he really wants to make sure that this 1994 generation of Brethren youth has the same opportunity to be so affected.”

“For me,” says Shawn, “my two years in BVS have entailed a sacrifice of time and money, but I have grown a great deal through the experience. I just hope that the youth at NYC can gain something of that same spirit during the week in Fort Collins, and that it will change their lives in some way.”

This expressed hope, says Jeff Carter, is typical of Shawn. “He has a very pragmatic view of religion. It is something to be used and lived, not just set around and talked about. Shawn has a good sense of tradition and heritage in Brethren symbols without getting caught up in the rituals.”

For those who believe that BVS is a launching pad for leadership in the Church of the Brethren, they might do well to keep their eyes peeled for Shawn Replogle’s lift-off. **M.**

Facing our last enemy

Jesus expresses the truth that many of us are too afraid to admit: Death is abandonment. And if death is the end, we Christians should grieve most of all.

by Ryan Ahlgrim

One of the most terrifying verses in the Bible is Jesus' screamed question from the cross, "My God, My God, why have you forsaken me?" According to Mark 15:34, these are the last words Jesus ever says. His last word is an agony, an abandonment at the point of death. Anyone who ever doubted that Jesus was a human being like the rest of us needs only to read that one sentence. Or one can look back to his final evening in the Garden of Gethsemane, where Jesus cried out in a distressful prayer to God, "Father, remove this cup from me" (Mark 14:36). It is clear from Mark's Gospel that Jesus did not want to die. Quite frankly, death terrified him just as it terrifies us.

These words of Jesus from the cross and in the garden always have been for me the most poignant words he ever spoke. I am drawn to him when I hear him cry to God in the face of death, because he says what I am afraid to say. The horror of death is not minimized or denied. Jesus—both human and God-filled—honestly grapples with a terror of death.

But is there not also a peaceful side to death, a gentle acceptance and embrace? Yes, and this good side of death is not too hard to see. For one thing, death makes life important. Since we are here for only a short time, it matters what we do and how we use our days. We set goals and priorities, and our decisions have added importance. Also, death is a part of life. One needs only to look at the world of nature to see how everything is in a continuous cycle of death and life. That which dies becomes the soil for that which will live. Death makes more life possible.

A member of our congregation died and was cremated. One evening as the sun was setting, his family and friends scattered his ashes in a field at the family farm. As I walked out to that field, crickets were jumping and chirping in the tall grass. I was struck by how alive creation was, how alive the ground was. And we were adding our brother's ashes to that ground.

If it were not for death this would become an old stale world. We would stop having children, because if we did not die, the world would soon be full. And so we would have no choice but to cease creating new human life with all its fresh energy, vision, and hope.

So death does have a good side, and occasionally people even welcome it. As a volunteer hospital chaplain, I sometimes met elderly people who truly were ready to die, not because of pain and loneliness, but because life had been full and long, and now they desired rest. To see this is to see something beautiful.

But there is another side to death—the cruel side. Death does not usually come at the most desired and peaceful time; it usually is an unwanted invader. One night I was called to the hospital to be with a young mother. Her 15-year-old son was having a heart attack. We prayed intensely and continuously. And then the doctor came to us and said the son was dead. The mother became hysterical with grief, and well she should have. Death had been very cruel.

It is true that death makes life important, but paradoxically, it also makes life meaningless. What do any of our actions or accomplishments matter if death claims us all? If we just eat, work, love, and then die, what is the point? As Ecclesiastes tells us, if death is the last word, life is meaningless.

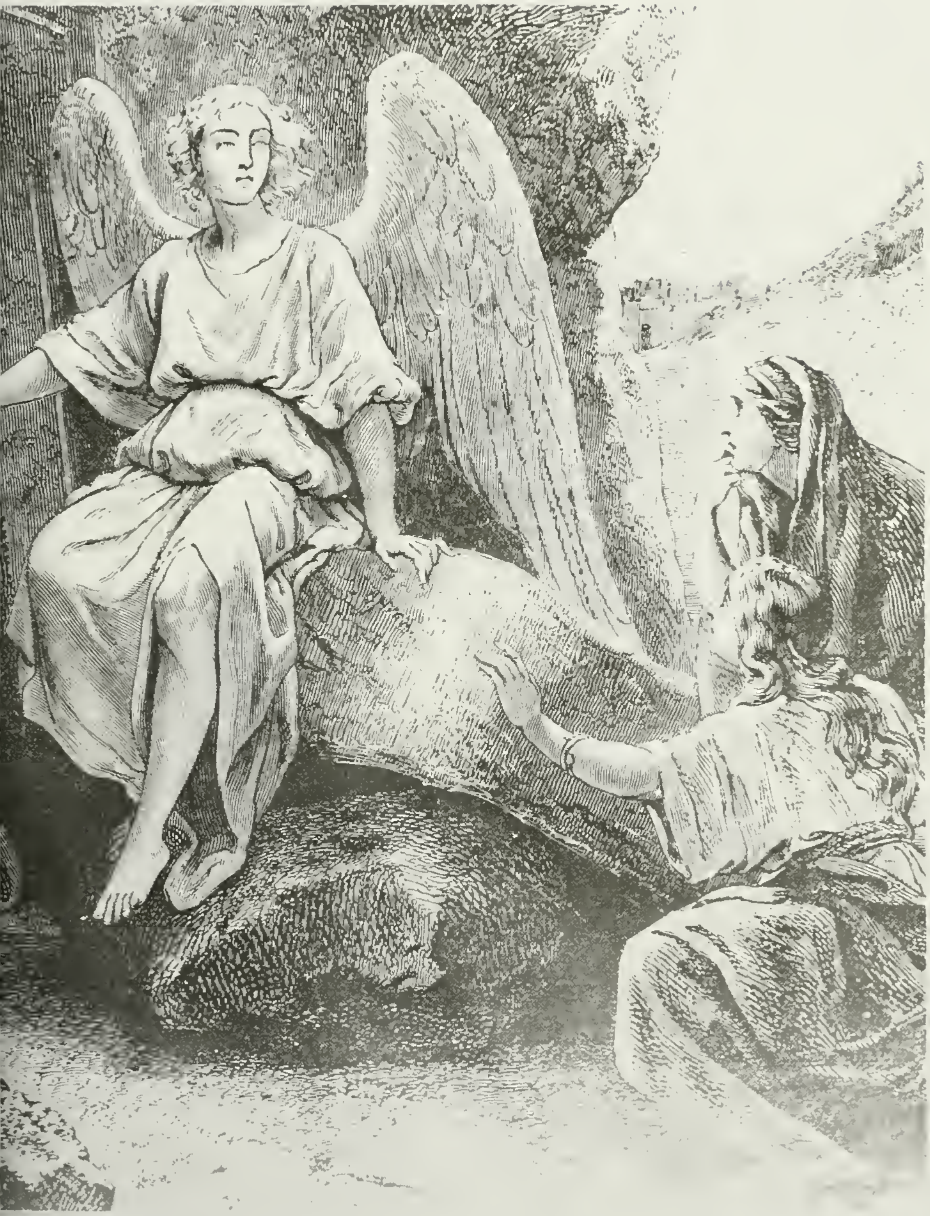
And finally, the cruelest aspect of death is that we as individuals cease to exist. The human race may go on for a while longer, but it goes on without us. We may be partially remembered for a generation or so, but we ourselves have no memory and no life. Every unique smile, thought, and act of sharing and love eventually will die. We will all cease to exist.

This is the most terrifying face of death. No wonder Paul calls it "the last enemy" (1 Cor. 15:26). There are many things that work against God, tearing down life and love, but the worst is death.

So is death good or evil? I suppose it is both, although its evil side usually and eventually overwhelms the good. It is necessary and it makes new life possible, but it also is terribly frightening, cruel, and unfair, robbing us of hope, love, and meaning.

So Jesus expresses the truth that many of us are too afraid to admit: Death is abandonment. And if death is the end, we Christians should grieve most of all. The apostle Paul pulls no punches when he says, "If for this life only we have hoped in Christ, we are of all people most to be pitied" (1 Cor. 15:19). Not just because we are obliterated in death—that's tragic enough—but because our faith as Christians would then be quite wrong. We believe love has the last word, but if Jesus is rotting away in a tomb then politics and power and execution have the last word. If Jesus is dead, and if we all likewise simply die, then our whole life is misguided.

Mark does not end his Gospel with Jesus' final cry of abandonment. Rather, he tells us that three women go to Jesus'



omb early on Sunday. With his death, heir faith is shattered, and all they can lo now is properly bury him by putting pices around his decaying corpse. But vhen they arrive at the tomb, the stone is olled back. They look inside and a young man says to them, "He has been raised; he is not here. Look, there is the place they laid him. But go, tell his disciples and Peter that he is going ahead of you to Galilee" (Mark 16:6-7). The women run out of the tomb and say nothing to anyone because they are afraid.

That is how Mark ends his Gospel: Jesus is not seen and Jesus does not speak, and the women simply run away afraid. Everything is stark. Even the message of hope, "He has been raised," is merely one word in Greek. Why does Mark end his story so abruptly? Maybe because the resurrection of Jesus is too great and too far beyond our understanding for elaboration. We cannot comprehend it or explain it. It just is.

I am drawn to Mark's stark portrait of Easter morning because it does not brush away death so easily. Human doubt and fear remain. The terror of death and the mystery of resurrection are left in a trembling half-light, in hope and silence. The resurrection is never seen or explained, and maybe not even believed in.

The Gospel of Mark does not end in joy like Matthew, Luke, and John. It ends with hope that is muted by fear and confusion and the unanswered question: Will the women break their silence and find the faith to say, "He is risen"? We are the women, and only we can answer that question. As we face our last enemy, death, we decide whether to break the terrible silence and say in faith, "He is risen."

Ryan Ahlgrim is pastor of Peoria-North Mennonite Church, in Peoria, Ill.

(Readers who turn to Mark's Gospel as they follow Ryan Ahlgrim's article will note that there are verses 16:9-20, describing an appearance of Jesus with the disciples after his resurrection. These verses were not part of the original text of Mark, however. What is left of the original ends, as writer Ahlgrim states, with the three women fleeing the empty tomb in fear.—Ed.)

A mug of remembrance

by Pete Haynes

It was just an ordinary coffee mug, a Christmas gift from my sister, many years ago. At times it served its intended purpose. At times it also functioned as a pencil holder, a paperweight, a paintbrush dipper, a measuring cup, as well as a container for whatever needed containing. Frequently it wasn't used at all—lost amid the clutter of a desk or shelf. As I grew older, the mug started to carry meaning. When I drank from it, I remembered the one who gave it to me. I thought of my family and my roots. I appreciated the comfort of unconditional ove and support that no one can take way.

There was another ordinary coffee nug, discovered on the shore of a lacier-fed lake in the Yukon. Its liscovery was a part of an adventurous ummer in Alaska. The previous year ad been a rough one—a time of nourning the dead; of dealing with other etbacks; and, in the process, discovering darker side of my personality. Those wo months in Alaska were for healing, n the context of a new challenge. Life egan again. Afterward, whenever I lrank from this mug, I remembered the ummer of '84, and was reminded that ew life can sprout from yesterday's shes.

So, two ordinary mugs came to sit on ny desk—one of roots and comfort, the ther of beginnings and challenge. They ecame a barometer of my day. When I elt insecure, I drank from the one. Vhen I felt adventurous, I drank from he other. Sometimes I imbibed of risk vhen I craved comfort, remembering hat healing comes not by withdrawal but y a leap of faith. On other occasions I ipped of my roots when in a gung ho nood, knowing that to fly, one needs a lace from which to leap.

Isn't it strange how material objects an become vessels containing a larger neaning? Stranger yet, after my chalenge mug fell and broke, I still kept it in lain view. It functioned beyond its apability as a container.

Then came Mary. She is a member of he crew that regularly cleans my office. These energetic workers do an excellent ob. Mary once told me she likes everything about the organization she works or but its name. She doesn't appreciate he term "retarded citizens."

One day, when I was away, Mary ccidentally knocked the challenge mug o the floor. A week later, she handed me *new* mug she had searched for and ought on her own. No amount of ersuasion could convince her to keep the mug. She was not responsible for the other mug breaking, I told her. But one doesn't return a gift. So Mary's generosity provided me with a new challenge mug.

In some ways, it signified a greater risk to me than a trip to Alaska. You see, Mary is an adventurer, stepping forth by faith into this world with greater gusto than I.

This story does not end here. When two friends of mine decided to give three years of their lives to volunteer mission work in the Caribbean, I gave them my old comfort mug and my new challenge mug. "Drink from them together," I said, "and remember your roots here, as well as our encouragement to fly." On a recent furlough, they gave me a new challenge mug, with "Jamaica" written across the bottom. I now drink from it often.

These are just ordinary coffee mugs. Yet they are so much more. I need to find one for my friend Mary, to give as a gift, not an obligation.

How could I tell her I gave away what she had first given me? Isn't that the nature of a gift, though, to be passed on? Like comfort, it cannot be held too closely, otherwise the healing of life's hurts cannot happen. Like a challenge, it risks breakage, but it never forgets the giver.

And Jesus took a cup . . . or was it a mug? "This is my blood of the covenant, which is poured out for many," he said to his disciples that fateful evening. "When you drink from it, remember. . . ."

Pete Haynes is pastor of Long Green Valley Church of the Brethren, in Glen Arm, Md.

Cups

by Carol Joy Bowman

Delicate crystal goblets sparkling with light,
polished silver chalices rich in tradition,
handmade earthen vessels,
carved calabashes,
clinking tin bowls,
patched buckets,
rusty dippers,
cupped hands . . .

The people of God drink . . . and remember:

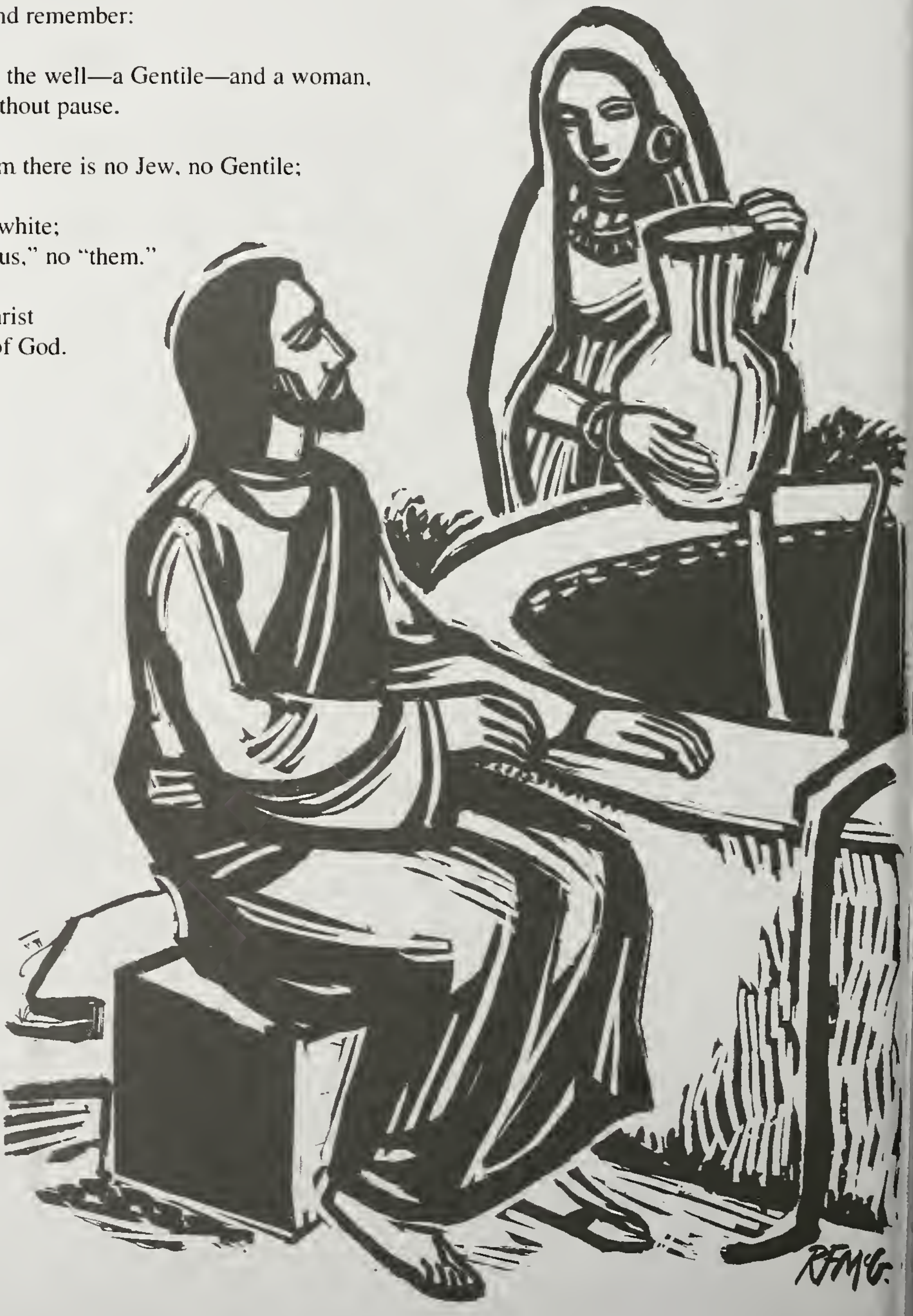
They remember the one at the well—a Gentile—and a woman,
whom He accepted without pause.

They remember that in Him there is no Jew, no Gentile;
no male, no female;
no black, no white;
no "us," no "them."

They remember that in Christ
we are all the People of God.

The People of God drink,
and remember,
and their cups are filled.

Carol Joy Bowman is a member of Sunnyslope Church of the Brethren, in Wenatchee, Wash., and a former vice-chairwoman of the Church of the Brethren General Board. She is administrative assistant for a regional office of the United Church of Christ.



What's the difference?

Several scriptures appear to make our path to salvation truly a 'narrow way.' Just how much leeway do we have for diversity within our denomination? And beyond that, what about people whose religious tradition is outside Christianity? Two Brethren writers present their own thinking on these two questions.

by Donald E. Fancher

I come from a strange family. We are not all alike. My dad was short and slight. He rarely spoke much. When provoked, he had a fiery temper.

Mom always had to fight her weight. She spoke German until she went to school. Even late in her life, when she got excited, she used English words, but German word order.

Mom and Dad did not agree on politics. One was a die-hard Democrat, and the other one . . . wasn't.

I have one sibling—a younger brother. As we get older we look more and more alike. But we are quite different. I live comfortably. My brother is, as we used to say, "well off." Politically, he is somewhere to the right of Barry Goldwater. He insists I am somewhere to the left of George McGovern.

I come from a strange family. But we *are* a family. We recognize the differences. These differences sometimes cause us pain. But, by and large, we take pleasure in them. We are a family.

When I struggle with the differences I see within the church, it helps me to use the analogy of "family." I am sometimes surprised and pained by the differences I see. But those with whom I differ I cannot toss out of the church any more than I can toss my brother out of the family.

Certainly the differences we experience within the church family are real. Some of the differences are superficial; but some of the differences are deep.

Sometimes, of course, the differences result from our inability to hear the faith expressed in ways that do not correspond with the ways we articulate it. None of our words completely encompass or completely depict God. And words that could do that would be words about an idol. I find it helpful to remember that whenever I talk about God, I have to use metaphor and analogy.

When I talk about God, I am forced to

(continued on page 22)

by Gregg A. Wilhelm

Last December, On Earth Peace Assembly organized a day-long seminar on peacemaking from different religious perspectives. Representatives from the Jewish, Buddhist, Islamic, and Baha'i faiths traveled to the Brethren Service Center in New Windsor, Md., to present their traditions' views on peace. The seminar's purpose was for members of a historic peace church to learn more about other faiths in hope of taking a very small step toward harmony in a religiously pluralistic world. It was not meant to be an opportunity to proselytize.

One member of a local Church of the Brethren congregation requested and was granted time to speak on behalf of the Christian faith. Fair enough, although the point of the day was to introduce us already familiar with Christianity to other traditions of peacemaking, perhaps dispelling some misconceptions along the way. Unfortunately, the brother's speech had little to do with Christian pacifism and love of neighbors who may not be just like us. His diatribe—gently and passionately delivered—boiled down to a proclamation of Jesus Christ as the sole savior of humankind. Only in Christianity, he said, did God reach out to humanity, whereas these other inferior religions strive to reach out to God. This fundamental difference bestows upon Christianity a "truth" apparently unattainable by other faiths. The problem with other traditions is that they have not accepted these facts and real peace will not be realized until they do so.

I appreciated the speaker's courage and conviction, but the whole scene was embarrassing. Four people are invited to present their deeply rooted beliefs and then are made to feel uncomfortable for holding those beliefs. It's like saying "Thanks for sharing—not!" or "Aren't these poor misguided religions cute?" Such entrenched positions are just the

(continued on page 23)

From the General Secretary

A program to overcome violence

One of my responsibilities as general secretary is to represent the Church of the Brethren on the Central Committee of the World Council of Churches. The Church of the Brethren was one of the founding churches of the World Council at the First World Assembly in Amsterdam in 1948. World Assemblies are held every seven years; the next, and eighth, will be in 1998. Between world assemblies the Council is governed by a Central Committee of 150 members. Many churches cannot be represented since there are nearly 322 member churches with a collective total of 400 million members. Previously M. R. Zigler, Norman Baugher, and Robert W. Neff have represented the Brethren on the Central Committee.

As I write (in January), I am seated in the Eskom Conference Center midway between Johannesburg and Pretoria, South Africa, where the current Central Committee meeting is being held. The atmosphere in South Africa is electric with the anticipation of the elections of April 27. These elections will bring in a totally new government whose primary task will be to dismantle apartheid. You can imagine the anticipation with as many as 20 political parties taking part in the campaign for election. However, there also is the everpresent threat of violence disrupting the process.

A group of us visited the townships. These are areas around the central cities such as Johannesburg and Capetown where "African" and "colored" people have settled by the hundreds of thousands. Squatters come from rural areas seeking employment and housing. Under apartheid they were restricted to the township areas. Some of the townships are reasonably livable; others are absolutely squalid. Moderate to extreme poverty prevails. We soon discovered that after apartheid it will be very difficult for conditions to change: Economic, social, and psychological realities will tend to hold old patterns in place.

In a presentation by the South Africa Council of Churches, the Central Committee learned of the continuing violence in South Africa. The many kinds of violence include indiscriminate slaughter, village raids, attacks on demonstrators, assassinations, train and taxi murders, drive-by shootings, house-burnings, kidnappings, and street wars. Following this ominous litany, Bishop Desmond Tutu addressed us to say that the killing in South Africa would be much greater without the witness of the churches. Consider the violence that has accompanied radical change in other places and times, for example the Emancipation Proclamation and the accompanying Civil War in the United States.

Perhaps the most remarkable aspect of the Central Committee meetings is the worship. Hymns and prayers in many languages make it a contemporary Pentecost. At the opening worship, the preacher thanked the World Council for its Program to Combat Racism, which helped to mold world opinion in opposition to apartheid in South Africa. He then called for a program to overcome violence around the world.

A Program to Overcome Violence! A British Quaker, a Canadian Quaker, and I were moved to ask the Central Committee for such a program. This is the message of the Friends and the Brethren at our best. Our proposal was adopted by unanimous vote.—Donald E. Miller

Donald E. Miller is general secretary of the Church of the Brethren.

FANCHER/ from page 21

use the language of this world—this space-time continuum. I may say, "God is a shelter in the storm." That conveys something profoundly true about the experience of many of us. But, of course, I do not mean that God is a tent, or a tree, or a snug harbor. I may say, "Jesus Christ is the good shepherd." I am not talking about his ability to keep a bunch of four-legged woollies from coming to grief. I am talking about his care for folk like me, who sometimes seem to have the intellects and contrariness of merinos. Even when I confess my faith in "God, Father, Son, and Holy Spirit," I am, in a real sense, using the language of metaphor and analogy.

There are some images—some metaphors and analogies—that speak very strongly to some of us. These same images may sound meaningless to others.

The fact that language used by another does not strike fire in my life and heart does not make it meaningless language. It does not mean that the one who uses language that does not jibe with my experience is dim-witted. It means that our life journeys have molded us in ways that enable us to find meaning, and to express meaning, in different ways.

The Brethren tradition, which I increasingly have come to cherish, has said that no one way of expressing the faith is held to be normative. No one way of speaking of God, or of Christ, is the one acceptable way. We have said that the New Testament is our only creed. And immediately I am forced to recognize that this sacred book also speaks of God in images, in analogies, and in metaphors. The words always point beyond themselves to God, the reality at the heart of our existence.

We have said that we will not use the historic creeds as tests of faith. We may—or may not—find meaning in those ancient texts. We may—or may not—find that the imagery captured in the creeds expresses the reality of God as we experience it in the body of Christ. In any case, we will not require of our brothers and sisters conformity to any expression of faith—even one that is precious to us.

We are a family. We are a faith family with wide differences. We cannot read others out of the family without reading ourselves out of it in the same action.

We Brethren who live in Pacific Southwest District are acutely aware of the diversity within our faith family. Some of the diversity has been with us or a long time. Some of us are urban olk, some are from small towns, and thers have their roots in the soil. Some f us are very "well off" financially, thers are in very straitened circumtances; most of us are somewhere in etween. Some of us trace our roots in he Church of the Brethren through everal generations. Others of us easure our roots in the Church of the rethren in months or even weeks. Some f us are labeled "liberal;" others are tamped "conservative." Many of us esist all such labels.

In recent years, our diversity has ecome more pronounced. One of the ore visible forms of our diversity is the thnic variety. In addition to African merican, Korean American, Anglo, nd Hispanic congregations, we have a ongregation whose pastor's heritage is n the Philippines.

This diversity could lead to hostility nd schism. It could lead to the religious quivalent of hate crimes. But pluralism eed not lead to this. If our diversity is ecognized as the treasure that it is, it an lead to the enriching of us all.

Pluralism in the church does not mean hat we try to put it all into a pot, stir it ogether, and get religious stew. Pluralsm in the church means that we all etain the integrity of the faith as we xperience it, articulate it, and live it out. frican Americans are not required to ehave as staid white folk. Folk whose xperience of Jesus is expressed primaily in terms of a model for human life eed not feel alienated from folk whose xperience of Jesus is expressed primaily in terms of Savior and Redeemer. olk whose favorite hymns are predomiantly revivalist need not feel they do not hare the faith with those who delight in he music of the new *Hymnal*. We can earn from each other. We may find lements in each other that challenge nd enrich us.

We may even find that out of our ifferences comes a vitality we all need. Out of our diversity we may come to a espect for each other. Out of our iversity we may discover that we are ne family—a strange family, to be ure, but one family of God.

Donald E. Fancher is pastor of Long Beach Calif.) First Church of the Brethren.

WILHELM, from page 21

kind of barriers we Christians should be trying to scale for a richer understanding of the things that make for peace.

One audience member did rise to announce that the views expressed were not representative of the entire Church of the Brethren or of Christianity generally. But I am not concerned about the impressions of the four panelists. They all were confident, educated authorities of their respective faiths with solid credentials—a rabbi, a learned Zen instructor and psychotherapist, an imam, an international scholar. Two teach at an ecumenical institute where they encounter the diversity of faith everyday. No, I am much more concerned about the Church of the Brethren.

A first step in overcoming what I believe is a narrowness in our perspective is accepting the relativity of religious expression. People have a boundless capacity for expressing the mystery of the divine. The Christian story—and the Anabaptist story within it—are chapters and subplots in the universal narrative of humanity's longing for communion among ourselves and with God. We must recognize that, as human expressions, all religions are incomplete stories incapable of embodying all that is God and all that makes for relationship between God and humanity. As committed as I am to Jesus Christ as Savior and as a model for my pacifism, I am not willing to limit God's own creativity to Jesus Christ as God's *only* "point of contact" with humanity. I am not secure enough in my understanding of the human-divine relationship or egotistical enough to confine God's agency in and through Jesus Christ alone to judge non-Christians as somehow less adequate.

The Church of the Brethren historically has demonstrated an abundance of creativity in its pastoral application. If a pluralistic approach toward peacemaking is truly desired, perhaps more creativity should be spent toward explaining it theologically. In his book *The Myth of Christian Uniqueness*, theologian Paul Knitter writes that "a theological self-understanding informed by modern historical consciousness can provide an

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interpretation of Christian faith that will—without destroying or undercutting the fundamental significance of the central symbols of God and Christ for the orientation of life—enable Christians to give other religious traditions their full integrity and meaning, neither patronizing nor otherwise demeaning them."

Christians are afraid that recognizing other expressions of faith—admitting the relevance of other religions—somehow undermines their own convictions. This is clearly not the case. Unfortunately, Christians sometimes convert their zeal into hatred, closed-mindedness, and exclusivity. Such transformation is a hypocritical exhibition of the Christian message of love.

Living in this world and hoping for any progress toward global peace is a difficult ambition not without challenges to our own ways of thinking and believing. I am not suggesting that we dilute our faith in Jesus Christ as Savior or alter our confessional language or be timid in sharing our message with non-Christians; these are essential elements of our faith and ministry. I also am not denying the possibility of God radically and uniquely breaking into history through the person of Jesus Christ. But when venturing out into a religiously ornate world we need to carry an attitude of love and compassion, not one of conversion and condemnation. Even if we refuse to embrace other religions, we must nevertheless appreciate them for their value to their adherents while communicating graciously with different believers as cohabitants of this same God-created earth.

In another book, Knitter suggests the development of a global systematic theology that aims to present Christian beliefs in a coherent way, intelligible and, to some degree, true and meaningful for persons of other faiths. Likewise, other theologians—the Jew, the Baha'i, the Buddhist, the Muslim—must present their faith claims in a way meaningful for us. This is the beginning of a legitimate theological dialog of pluralism. Effective dialog must be based on personal religious experience and firm truth claims, but while recognizing the possible truth in all religions. There also must be an openness to conversion, not the proselytizing type, but a two-way conversion among all participants in dialog toward a better understanding of God's truth.

The attitude expressed by the brother at the New Windsor seminar, however, is symptomatic of the problems that keep wounds across the religions from healing. It is a hindrance to authentic interfaith dialog. These are the kinds of wounds that perpetuate war and violence. We as a community of Christian believers should be more sensitive to these tensions and more creative in our responses to other faiths.

Gregg A. Wilhelm, a member of Woodberry Church of the Brethren, in Baltimore, Md., is an assistant editor at Johns Hopkins University Press, in Baltimore. He is receiving an M.A. degree from the Ecumenical Institute at St. Mary's Seminary, in Baltimore, this spring.

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On identifyin

Olden D. Mitchell

Keep focus on personal/social

A few phrases in the December 1993 editorial ("What Is It About New Windsor?") stood out as I read it—"the identity and mission of the Church of the Brethren," "the irresistible essence of what it is to be Brethren," and "tell the world what being Brethren is all about."

The editorial provided an accurate picture of the Church of the Brethren for the past 50 years. The center of the life, the ministry, the mission of the Brethren for that period has been New Windsor, not Elgin. To see in clear perspective these 50 years in Brethren life, we need to focus on the *previous* 50 years.

In the picture of these years—1890-1940—two broad strokes stand out in the portrait of the life of the church. With a great vision of reaching the world for Christ, the Brethren began mission work in India, China, and Nigeria.

The second broad stroke is reaching America for Christ, with great evangelistic fervor in almost every congregation. During these 50 years, Brethren membership increased from about 61,000 to 177,000—an increase of about 300 percent. The deep concern for the lost moved the entire denomination to prayerful evangelistic concern.

Running through Brethren life from 1890 to 1940 was the primary concern to "reach the lost" at home and abroad. The gospel was *personal*.

During the next 50 years, beginning around 1940, the mission and life of the Church of the Brethren was focused on Brethren Service, with New Windsor as the center. Brethren concern, time, and money found many avenues of ministry to a suffering, needy world. In those years the gospel was *social*.

Also, during those 50 years, the world mission of the Brethren in India, China, and Nigeria largely came to an end. Evangelism and church growth ceased to be on the Brethren agenda. And along

r mission

vith a decline of about 50,000 in church nembership there was an even greater lecline in worship and church school ttendance.

How do we articulate and identify the nission of the Church of the Brethren? s we begin another 50-year period of ur history, who and what are the rethren? What broad strokes will paint he true portrait of the future of this body f Christ's followers?

In the past decade and more, some pecial efforts have been made to again ut the "personal" back into the Brethren xperience of the gospel. Passing on the romise has received strong support cross the Brotherhood. But there does ot seem to be much excitement in our ongregations about evangelism, and ven less personal concern to seek, find, nd restore "the lost."

If we are to capture the "essence of hat it is to be Brethren" now and into he next century, we need to go back to rethren beginnings. We need to study he New Testament in small groups as e seek to know and follow the mind of hrist. We need a new commitment to esus as "the way, the truth, and the ife."

The Lord of the Church calls all ollowers to "go make disciples." He also sks, "Why do you call me 'Lord, Lord,' nd do not do what I tell you?" (Luke :46.) His own ministry was clearly ummarized in Matthew 9:35-38. For im, the gospel, as he taught it, and as e lived it, was both personal and social, t the same time, all the time.

This is "what being Brethren is all bout," following Jesus in understanding nd in living the *total* gospel.

The key concern now, as in the two revious 50-year periods in the life of the hurch of the Brethren, is *leadership*. Who or where are the leaders of the hurch who can inspire the multitude of rethren with enthusiasm and excitenent, with fire and fervor—so essential f the Brethren are to fulfill their nission?

Olden D. Mitchell, of Elkhart, Ind., is a retired hurch of the Brethren minister.

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BRF not hung up on KJV

Please read pages 8-9, 12-13 of Vol. 24, No. 1, *BRF Witness* ("The New Bible Translations: Are They Necessary?") and refrain from accusing the Brethren Revival Fellowship (BRF) of being a "King James Version-only group, as implied in the February editorial ("Curling up with a Catalog").

With this reference to the BRF, Messenger continues to misrepresent the group to the magazine's readers. Instead of that, deal with the issues, please.

Craig Alan Myers
Columbia City, Ind.

(On page 8 of the BRF Witness *referred to above, writer Galen R. Hackman writes: "[T]he need for a new translation of the Bible into English becomes clear when the following two truths are recognized: First, we must ever remember that language changes. Second, there have been significant advances made in the area of biblical scholarship."*

On pages 12-13, he writes: "The Living Bible *cannot be surpassed for gaining an overall understanding of a large section of the Bible. . . . For public reading and exposition, the* New International Version *is my choice, because of its clarity, accuracy, and excellent English. When doing critical, exegetical work on a passage, it is hard to beat the literal nature of the* New American Standard Bible. *And if it is beauty and poetry and cadence that you prefer, then the time-honored* King James Version *is the best."—Ed.)*

• There is a paragraph in the February editorial that I don't understand. Either I am misreading the sentence that mentions the Brethren Revival Fellowship, or else the editor has made a colossal mistake.

The BRF is not grieved that many have "betrayed (their) trust in the tried and true King James Version (KJV) of the Bible." In fact, we nearly always use translations other than the KJV in our publications, and Messenger reprinted major portions of *BRF Witness*, Vol. 24, No. 1, in its August 1989 issue. That issue of *BRF Witness* attempted to explain why the new translations are necessary.

Our next issue of *BRF Witness* uses the New Revised Standard Version (NRSV) throughout the editorial and the

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The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

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Jew International Version (NIV) in the najor article. Already in Vol. 14, No. 4 1979), we asserted that it is not the Cing James Version of the Bible that is inspired"; we hold strongly to the belief hat "the Bible is free from error in the riginal autographs."

Our view of the Bible is derived from he attitude of scripture toward itself, the estimony of Jesus regarding the Scripures, the evidences uncovered by rcheologists, etc., and not from a belief hat the KJV has some kind of word-forvord magic that makes it the Word of God.

Harold S. Martin
York, Pa.

• I was surprised by the February ditorial's reference to the Brethren Revival Fellowship and the King James Version of the Bible.

Some Brethren who identify with the 3RF may hold solely to the KJV, but it is ny impression that many BRFers agree vith the 1979 "Biblical Inspiration and Authority" paper of Annual Conference, vhere it states that the position of one group of Brethren is that the "Bible is vithout error in the original autographs, and any conflicts within the text are only seeming discrepancies due to our own ack of understanding. The King James Version is not the only English translaion considered reliable. Scripture passages are studied in light of their context, the laws of grammar, and the form of biblical writing they represent. The total Bible is uniquely inspired and has the highest authority for life" *Annual Conference Minutes, 1975-1979, page 560*).

In a June 1985 MESSENGER interview, hen Annual Conference moderator and 3RF vice-chairman Jim Myer said, "I ike the King James Version. . . . But I am not hung up on it. . . . I have many of he new versions of the Bible and I use hem in my studies."

With so many translations available, it s important to select a reliable version. Personally, the King James Version is ny own favorite. But I also like the New nternational Version, the New American Standard Bible, and the New King ames Version.

All this notwithstanding, I enjoyed the

Pontius' Puddle

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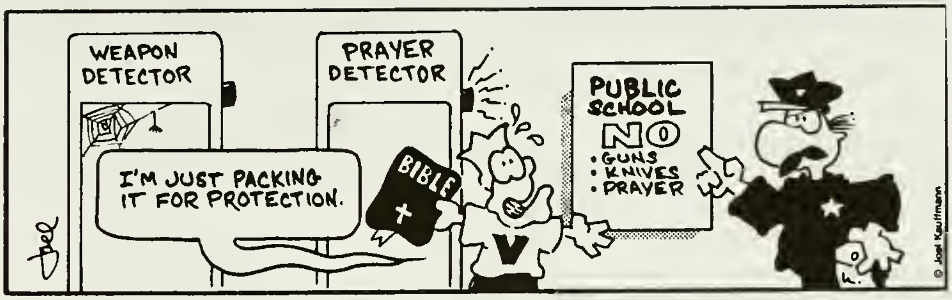

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Word From The Moderator

The family names of Rivera, Garcia, Jo, Goretzki, Raftovich, Kwan, Espinoza, Kyerematen on Brethren lists reflect an expanding multi-cultural tapestry. What a blessing and challenge!

In January and February, I participated in church life in the Dominican Republic and Puerto Rico. Beautiful people, contagious faith, spirited singing, growing churches are phrases that describe Brethren there. The challenge remains, however, for quality training, orientation for pastors, understanding the denominational processes, and growing faithful disciples. Are we listening?

We invite, but do we include them, empower them, and allow them to enrich our lives with their gifts? Are we able to say with an open spirit and open arms, "Come! Drink the Living Water"? Look around your church. Any additional color or language? Any new expressions in your worship services? Any new names on the roster?

Earl K. Ziegler

1994 Annual Conference Moderator

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glimpse at the 1926 Brethren Publishing House catalog provided by the February editorial.

Dean Garrett
West Alexandria, Ohio

• As one born and raised in a moderate to conservative Church of the Brethren congregation, I heard the teachings of ministers of both liberal and conservative persuasions. Bible scholars such as Jim Myer, Harold Martin, and Olen Landes (all members of the Brethren Revival Fellowship) introduced me to the wonders of the many versions of the Scriptures. It was exciting to hear these men quote from several versions in order to reveal the true meaning of the text.

It saddens me to once again be reminded that many in our denomination (some proclaiming themselves to hold the most loving, caring, and open view of theology) have yet to understand and respect those who hold a more conservative view. One of the BRF's most important purposes is to bridge the gulf between liberal and conservative Brethren. It always has encouraged those disillusioned with "Elgin" to remain in the denomination and help make it strong.

Donita Keiste
Mifflinburg, Pa.

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TOUR—Australia and New Zealand with Bridgewater College President Wayne F. Geisert. 17-day tour Cairns, Sydney, Canberra, Melbourne, Christchurch, Queenstown, Mt. Cook, Auckland, and Rotorua. Leaves September 17. Returns October 3. Cost (roundtrip airfare from west coast, first-class accommodations, 23 meals, and entertainment) $3,295 per person, double occupancy. Optional excursion available to Fiji. For info. brochure, write: Australia/New Zealand Tour, c/o Wayne F. Geisert, Bridgewater College, Bridgewater, VA 22812-1599. Tel. (703) 828-2501, ext. 1300.

TRAVEL—Tour Japan June 12-21; Alpine Tour in Germany, Austria & Switzerland June 16-July 1; Spain and Portugal July 22-Aug. 5; Great Britain Aug. 9-26; China and Hong Kong Oct. 5-18; Musical Tour to Vienna, Austria & Budapest, Hungary; Christmastime in Switzerland & Germany Nov. 28-Dec. 6; Christmastime in Bavaria Dec. 5-13. Hosted through Juniata College. For further info. contact: Gateway Travel Center Inc., 606 Mifflin Street, Huntingdon, PA 16652-0595. Tel. (800) 322-5080.

TRAVEL—Join baseball delegation to Nicaragua, June 11-23, 1994. Play or cheer as we meet with our third-world brothers and sisters in beautiful Bocana de Paiwas. Tom and Marlene Zerger, former Witness for Peace coordinators, extend this invitation to serve, share, and witness. Donations of baseball gloves, children's shoes, and money gratefully accepted. Total cost $1200. $100 deposit. Deadline for registration April 15. Call (313) 565-3015, ASAP.

TRAVEL—Israel/Egypt Holiday. Wendell & Joan Bohrer, Fred & Nancy Swartz host a tour to Israel and Egypt. Aug. 8-18, 1994. 11-day tour includes travel to Jerusalem, the old city, Dead Sea, Megiddo, Galilee, Cana, Mt. Carmel, Mt. Nebo, Cairo, Luxor, Valley of the Kings, Tomb of King Tut. For info. write: Wendell & Joan Bohrer, 8520 Royal Meadow Dr., Indianapolis, IN 46217. Tel. (317) 882-5067, or Fred & Nancy Swartz, 10047 Nokesville Rd., Manassas, VA 22110. Tel. (703) 369-3947.

TRAVEL—Brethren Service Center's 50th Anniversary Committee is hosting a European Tour, July 31-August 14, 1994. Glenn & Helen Kinsel, tour leaders. Visit former and current Church of the Brethren and Heifer Project persons and sites. Visit persons involved in Brethren Volunteer Service, the Polish Agriculture Exchange, and Student Exchange Program. Geneva, Stuttgart/Miedelsbach, Marburg, Schriesheim, Schwarzenau, Kassel, Berlin, Skierniewice, Krakow, and Vienna are stopping places. For info. contact Terri Meushaw, Brethren Service Center, 500 Main Street, New Windsor, MD 21776-0188. Tel. (410) 635-8716.

WANTED—Applications sought for a quarter-time paid position as Pacific Southwest District youth coordinator. Send names or inquiries to: Phyllis Eller, Pac. S.W. District office, Box 219, La Verne, CA 91750, or call (909) 593-2554. Salary will be negotiated depending on qualifications and experience. Interviews begin in April. Employment projected to begin this summer.

WANTED—Camp manager or couple to manage Camp Colorado in Pike National Forest. 40 min. from Denver or Colorado Springs. From Memorial Day to Labor Day 1994. Camp located on 85 forested acres. Features swimming pool, hiking trails, 6 dorms, dining hall, recreation bldg. Camp has 4 wks. of Brethren-sponsored camps and is rented remainder of season to Brethren churches and family reunion groups. Duties incl. purchasing supplies, cleaning and repairing camp. Altitude of camp is 7,500 ft. Applicants should be in good physical shape. Salary $1,000 a month. Incl. 2-bdrm. cabin, utilities. Interested parties contact Ron Achilles, Rt. 1, Box 143, Quinter, KS 67752. Tel. (913) 754-2322.

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nville, Atl. N.E.: Matthew Bowers, Dick & Ruth Dietz, Ashley Ebersole, Jodi Good, Ben Hackman, Annie Lefever, Gary Rosborough, Colleen Sholly
kersfield Community, Pac. S.W.: Diana Hale
acon Heights, N. Ind.: Joshua Snyder
e River, N. Ind.: Darbi Earnhart, Adam Geiger, Jolene Gipe, Rex Hartman, Elijay Kreider, Deanna Perry, Rick, Robin, Emily & Philip Plasterer, Joel Targgart
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Waterford, Pac. S.W.: Teresa Myers
West Alexandria, S. Ohio: Chris Dull, Julie Fraley, Mandy & Pat Shockey, Adina Simpson

210th BVS Orientation Unit

(Orientation completed January 29, 1994)

Bishop, Paula, Atlanta, Ga.; to Interfaith Conference of Metropolitan Washington, D.C.
Brown, Christopher, Roanoke, Va.; to Lahman/Sollenberger Video, Annville, Pa.
Carroll, David, Lewistown, Pa.; to Near Eastside Multi Service Center, Indianapolis, Ind.
Davis, Larry, Ebensburg, Pa.; to Tri City Homeless Coalition, Fremont, Calif.
Faus, Jeffrey, Manheim, Pa.; to Trees for Life, Wichita, Kan.
Fisher, Crystal, Cedar Rapids, Iowa; to Holy Family Service Birth Center, Weslaco, Tex.
Gallagher, Jeff, Modesto, Calif.; to Camp Harmony, Hooversville, Pa.
Geibler, Norman, Halberstadt, Germany; to Washington City Church of the Brethren, Washington, D.C.
Gilmore, Deana, Ashland, Ohio; to The Lehman Center, York, Pa.
Johnson, Suzanne, Toronto, Canada; to Queen Louis Home, St. Croix, Virgin Islands
Kirchner, Shawn, Waterloo, Iowa; to Gould Farm, Monterey, Mass.
Kuhner, Gretchen, Bremerton, Wash.; to LARAP, El Paso, Tex.
Loser, Amy, Elizabethtown, Pa.; to Comfort House, McAllen, Tex.
Mason, Mary, Sebring, Fla.; to New Sudan Council of Churches, Nairobi, Kenya
Murner, Brett, Wellington, Ohio; to Iowa Peace Network, Des Moines, Iowa
Patalano, Robert, Ashland, Ohio; to Flat Creek Church of the Brethren, Big Creek, Ky.
Patalano, May, Ashland, Ohio; to Flat Creek Church of the Brethren, Big Creek, Ky.
Petry, Brenda, Walkerton, Ind.; to Casa de Esperanza de los Niños, Houston, Tex.
Reimer, Troy, Goodview, Va.; to Journey of Hope, Griffin, Ga.
Toback, Staci, Newington, Conn.; to International Fellowship of Reconciliation, Alkmaar, Netherlands
Turnay, Abraham, Akron, Ohio; to Woodland Altars, Peebles, Ohio
Vaillancourt, Krisanne, Kensington, Conn.; to NW Treeplanters/Farmworkers, Woodburn, Ore.
Vassady, Lisa, Lancaster, Pa.; to Trees for Life, Wichita, Kan.
Warren, Shay, Encino, Calif.; to Inspiration Café, Chicago, Ill.
Zander, Barbara, Westminster, Md.; to Prodigals House, Winston-Salem, N.C.

Licensing/ Ordination

Carlson, Melinda, licensed Jan. 8, 1994, Trinity, Virlina
Dixon, Robert H., ordained Jan. 8, 1994, Kokomo, S/C Ind.
Hostetler, Bruce Alan, ordained Jan. 19, 1994, Manchester, S/C Ind.
Ilyes, Charles L., ordained Jan. 15, 1994, New Fairview, S. Pa.
Johnson, Anthony Leo, licensed Jan. 8, 1994, Brick, Virlina
Markey, Dale L., ordained Jan. 15, 1994, New Fairview, S. Pa.
Thacker, Robert W., licensed Sept. 7, 1993, Jennersville, Atl. N.E.

Pastoral Placements

Bartholomew, John, from Peru, S/C Ind., to Mohican, N. Ohio
Bowman, Dale, from Covington, S. Ohio, to Copper Hill, Virlina
Carl, Edward, from Uniontown, W. Pa., to Goshen City, N. Ind.
Gresh, Ken, from seminary to Arcadia, S/C Ind.
Hardenbrook, James, from other denomination to Nampa, Idaho
Hatfield, Terry, from district executive, N. Ind., to Denver Prince of Peace, W. Plains
Keiper, John, from Stonerstown, M. Pa., to Lower Claar, M. Pa.
Keller, Kevin, from secular to Columbia City, N. Ind.
Longanecker, Arlan, from Ridge, S. Pa., to Baltic, N. Ohio
Miller, David, from Manassas, Mid-Atl., to Roanoke First, Virlina
Payne, Russell, from Blissville, N. Ind., to Coulson, Virlina
Quintrell, Gregory, Meadow Mills, Shen., to Ligonier, W. Pa.

Wedding Anniversaries

Benner, Lawrence and Elsie, McAlisterville, Pa., 50
Brubaker, Elbert and Helen, Gratis, Ohio, 50
Buirley, Clifford and Sarah, Troy, Ohio, 50
Campbell, Henry and Jeanne, Kokomo, Ind., 50
Clay, Vernon and Josephine, Hartville, Ohio, 55
Deardorff, Everett and Helen, Hartville, Ohio, 60
Espigh, Paul and Catherine, McVeytown, Pa., 65
Gorden, Israel and Edwina, Goshen, Ind., 65
Hoffer, Victor and Mabel, Palmyra, Pa., 65
Jordan, Fred and Clara, Salem, Va., 65
Keenan, Harold and Helen, Onalaska, Wash., 60
Lehigh, Roy and Ruth, Lititz, Pa., 60
Mackey, Wilbur and Florence, Chambersburg, Pa., 50
McCort, Francis and Elizabeth, Hartville, Ohio, 50
Myers, Roy and Evelyn, Jacobus, Pa., 50
Page, Clarence and Betty, McAlisterville, Pa., 50
Slough, Mildred and Carl, Troy, Ohio, 60
Snyder, Maurice and Lois, North Canton, Ohio, 55
Sumey, Frances and Lewis, Uniontown, Pa., 60
Uhrig, John and Mary, Greenville, Ohio, 70
Wilson, Alexander and Helen, Melbourne, Fla., 55
Zumbrum, Milford and Margaret, Columbia City, Ind., 55

Deaths

Altland, David, 72, York, Pa., Jan. 13, 1994
Angelo, Dominic, 89, Friedens, Pa., Jan. 8, 1994
Bashor, Carolyn, 86, McAlisterville, Pa., Sept. 14, 1993
Beach, Howard, 86, Martinsburg, Pa., Oct. 15, 1993
Blickenstaff, Harry, 86, La Verne, Calif., Jan. 17, 1994
Bowers, Margaret, 83, Lewistown, Pa., Oct. 20, 1993
Dressler, Edna, 76, Danville, Pa., Nov. 16, 1993
Eshelman, Almeda, 111, Hartville, Ohio, Dec. 10, 1993
Fiscus, Esther, 85, Birdsboro, Pa., Nov. 12, 1993
Flory, Ralph, 90, Oswego, Ill., Nov. 29, 1993
Flory, Luella, 88, Oswego, Ill., Nov. 14, 1993
Gill, Herbert, 83, Martinsburg, Pa., Dec. 10, 1993
Hagen, Helen, 64, Parkesburg, Pa., Jan. 6, 1994
Harter, Harold, 74, Purdy, Mo., Dec. 30, 1993
Hively, Gerald, 68, Columbia City, Ind., July 12, 1993
Hollinger, Allen, 79, Neffsville, Pa., Jan. 14, 1994
Hood, Leo, 63, West Lawn, Pa., Nov. 15, 1993
Kimmel, Evelyn, 82, Albion, Ind., Jan. 12, 1994
Kroh, Pearl, 90, New Oxford, Pa., Jan. 20, 1994
Lee, Josephine, 62, Wilmington, Del., Jan. 8, 1994
Lichvar, Elda, 75, Boswell, Pa., Oct. 29, 1993
Lozier, Harry, 92, Warsaw, Ind., Jan. 2, 1994
Martin, Louise, 81, Warsaw, Ind., Sept. 24, 1993
Martin, Furman, 75, Warsaw, Ind., Dec. 2, 1993
Merkey, Ernest, 84, York, Pa., Dec. 29, 1993
Metzler, L.C., 72, Martinsburg, Pa., Nov. 30, 1993
Miller, Ada, 70, York, Pa., Jan. 10, 1994
Minnich, Iva, 83, Greenville, Ohio, Oct. 23, 1993
More, George, 70, Churubusco, Ind., Sept. 13, 1993
Myers, Frances, 83, York, Pa., Jan. 14, 1994
Phillips, Marie, 95, Mount Penn, Pa., Dec. 7, 1993
Pope, Joanne, 63, Roaring Spring, Pa., July 13, 1994
Royer, Freda, 88, Kimmell, Ind., Dec. 19, 1993
Ryan, Larue, 69, Danville, Pa., June 9, 1993
Sampson, Charles, 80, Lima, Ohio, Oct. 1, 1993
Schlegel, Robert, 69, Thomasville, Pa., Dec 31, 1993
Shank, Neva, 74, East Berlin, Pa., Jan. 8, 1994
Swartz, Hilda, 93, McAlisterville, Pa., Oct. 9, 1993

Considering the scenic route

Probably no other painting has been such a rich source of inspiration for political cartoonists as Grant Wood's "American Gothic," that depiction of the stern farmer, pitchfork in hand, and his forbidding daughter (often mistaken for his wife) standing before their Gothic-style farmhouse.

I predict that among journalists, the "new information superhighway" will provide just as rich a source of inspiration for allusions to the highway image. So many possibilities—Sunday drivers, fast lanes, exit ramps, pot holes, road blocks, detours . . . on and on.

In case you've lately been traveling only the "back roads" (See what I mean?), the "new information superhighway" means that before long, virtually all the information in the world will be readily and instantly available to us via personal computers (PCs), modem-accessed phone lines, and other yet-to-be perfected items of hardware and software. Communicating cheaply and efficiently with anyone in the world will be a snap. Barriers to information will come tumbling down. Anything you want to know, anyone you want to reach, will be available to you.

Remember the time around 20 years ago, when Citizen Band (CB) radio was all the rage? You were made to believe that everyone was going to get a CB. Going to get one because they were not a luxury, but a necessity of life. Every vehicle needed one. They were fun to have, too. Just go yak, yak, yak on your CB to someone else with a CB who was as enamoured with his new toy as you were with yours.

Think of the fun that old CB users can have out on the new information superhighway!

Just because we *can* do something, does that mean we *should* do something? One newspaper columnist writes, "The new information superhighway is likely to become clogged with Sunday drivers (*See what I mean?*)—people with nothing better to do than cruise around gaping out the window. They'll get on the highway because they can, but if what . . . (the) futurists have in mind is some idealized new world, that vision is likely not to happen. The high-tech Sunday drivers will access information 24 hours a day, and yak back and forth as if on fiber-optic desktop CB radios, and probably have a fine time doing it. But it will be little more than idle recreation."

I haven't seen the new information superhighway yet, but I have inklings of what it can be like. Every morning when I come into my office at work, the first thing I do is turn on my PC, the marvelous piece of technology that enables me to crank out editorials and other writings so much more efficiently than I used to produce with pencils, yellow legal pads, and typewriters.

Just as I was getting used to my PC, and appreciating it, our office technology advanced a step, and I was added to the "network." Now I have to type in a password to get into my PC, and before I am able to start using it, I must deal with any messages on my screen that other members of the General Board staff have put there to engage my attention.

So far I have found that to be an annoyance, rather than a help. It's like not being able to unlock my front door at home and go in until I stand outside and read all the junk mail in my mailbox.

A cold chill ran over me the other day when an old friend asked me if I was on the E-mail ("electronic mail") network yet; he'd like to begin communicating with me that way.

What nags at me is the unsettling suspicion that electronic mail, the new information superhighway, television, and all the other "newer, better, faster" ways we have devised for communication are affecting us in negative ways that we don't perceive. It's like upsetting the ecology of the world without being aware of it, while making what we think are advances, all for the good, in producing more food and other products.

As Christians we put much emphasis on the way we communicate, the way we touch each other's life. Our Lord taught and communicated through face-to-face encounters. And even much of that teaching was done through simple stories. We Brethren make much of witnessing to our faith through acts of service, "patient acts of kindness," offering our cup of cold water . . . reaching out and touching.

What adjustments, what losses, will we encounter in the coming age of disembodied communication along the information superhighway?

These questions add to my stress as I see the traffic signs alerting me to the new information superhighway entrance ramp just ahead. Will it get me where I'm going faster and more safely? Or would I have done well to take the scenic route?—K.T.

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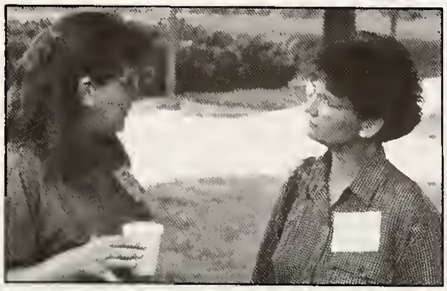
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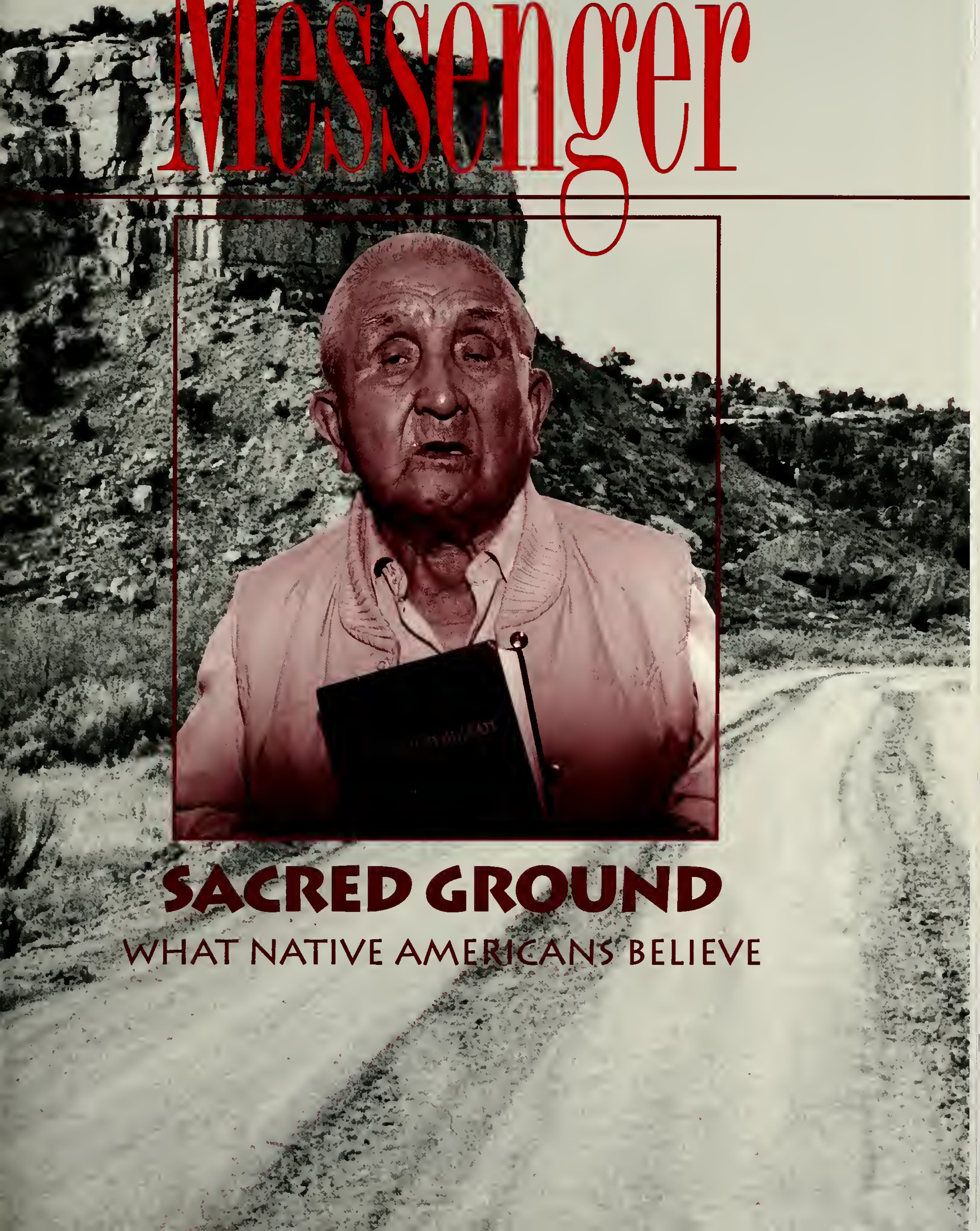
Messenger



SACRED GROUND

WHAT NATIVE AMERICANS BELIEVE

From the Editor

Putting together for this issue the cluster of articles on Native Americans has been an interesting experience for those of us selecting the articles and designing the pages. We have contacted numerous persons, pored over books from the public library, gone through old photos and files in the Brethren Historical Library and Archives, sent a writer/photographer to Lybrook Navajo Mission in New Mexico, and made too many technical decisions, large and small, to even think about.

When the components finally fell into place, we had something that only generally resembled the original concept. We had more text that we had first envisioned. One of our writers was not the one we started with. One article grew out of what had been intended to be a mere sidebar. We regretted we had less space for photos than we had planned, and had to forego using some great photos we had on hand.

On top of all that, we were using our computer more than ever in our layout and design work (work quite beyond the capacities of the editor, I should add, and so left to our skilled production assistant, Paul Stocksdale).

We were pleased with our results, and hope that our readers are receptive to this pre-Conference highlighting of the paper "Community: A Tribe of Many Feathers."

But when our MESSENGER cluster was all ready for the printer, I read through the Conference paper again and realized that none of what we had done could substitute for Brethren reading that paper itself. It is our hope that everyone heading for Wichita, especially the delegates, will thoroughly digest the paper found in the Conference booklet. It's good reading, and we should have a meaningful debate.

Kermon Thomasson

COMING NEXT MONTH: A look at Haiti, where Brethren workers witness the oppression wracking that country.

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Vol. 144, No. 5 May/June 1994
Messenger

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Messenger is the official publication of th Church of the Brethren. Entered as secon class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, N 1, 1984. Messenger is a mem of the Associated Church Pre and a subscriber to Religious News Service and Ecumenic Press Service. Biblical quotations, unless otherwise indicated, are from the New Revised Standard Version.

Subscription rates: $12.50 individual rate, $10.50 church group plan, $10.50 gi subscriptions. Student rate 75¢ an issue. I you move, clip address label and send wi new address to Messenger Subscriptions. 1451 Dundee Ave., Elgin, IL 60120. All at least five weeks for address change.

Messenger is owned and published 11 times a year by the General Services Co mission, Church of the Brethren General Board. Second-class postage paid at Elgi Ill., and at additional mailing office, May June 1994. Copyright 1994, Church of th Brethren General Board. ISSN 0026-0355

POSTMASTER: Send address chang Messenger, 1451 Dundee Ave., Elgin, IL 60120.

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***Cover story:** Since Annual Conference has on its agenda the paper on Native Americans "Community: A Tribe of Many Feathers," we thought it timely to present a cluster of articles on the subject (page 16). The winsome face of Navajo child Wendiline Begay (in an Easter 1994 photo at Tók'ahookaadí) and church elder Frank Chavez (cover) are the work of photographer/writer George Keeler.*

In Touch

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

The good doctor

"I may be a doctor, but I'm not one who's good for anything," says Jesse Ziegler in mock despair. "My mother-in-law always wondered how she ended up having three sons-in-law with doctorates and none of them in medicine. No doubt she would have been pleased that one of us eventually ended up in medical school."

When Jesse Ziegler was a faculty member at Bethany Seminary, he never thought he'd wind up teaching at a school of medicine.

That one is Jesse, who has been working at Wright State University Medical School, in Dayton, Ohio, since his retirement in 1980.

The field of community health may seem like a radical shift for an ordained minister to have taken at age 68, but Jesse is quick to explain the logic behind it. "My masters and doctorate were in psychology and psychotherapy, and it was psychopathology and mental hygiene that I taught, both at Bethany Theological Seminary and Yale Divinity School."

Jesse worked for 21 years as an administrator with the Association of Theological Schools (the accrediting agency of theological schools in the US and Canada), right up to his official retirement in 1980.

"It was at this point," says Jesse, "that Wright State University approached me about coming on board with its medical faculty in the department of community health, and a year later that United Theological Seminary asked me to join its faculty as an interprofessional educator.

"I started at Wright State on a half-time salary, and since then I've worked my way down to a dollar a year, to where I am now, as an unpaid volunteer about five days a week."

Over the last 14 years, Jesse has pioneered courses that bring together caregivers of all kinds into a common forum where they address issues of loss and death.

Recently, Jesse helped to organize a day-long symposium on an interprofessional approach to cancer. "We got 25 clergy, 25 physicians, and 25 nurses together to look at interprofessional responses to patients with cancer. The feedback was very positive."

Jesse takes a broad view of grief, seeing its relevance in situations of loss, illness, accidents, and death. This makes his input particularly valuable in the medical setting, where people are faced every day with losses other than, but also including, cancer.

"I hadn't thought that I would end up teaching at a school of medicine, but it has been a very rewarding experience," Jesse says. In June last year, he received a citation from Wright State in honor of the work he has done in his field.

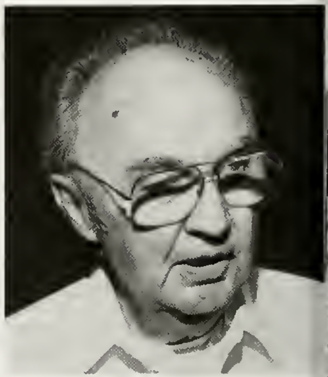
"I think for a minister of religion to be acknowledged for his pastoral work as well as his academic work by a state university is remarkable," says Jesse's daughter, Harriet, a journalist in Melbourne, Australia.

"I enjoy teaching," says Jesse. "It's as simple as that. Doing this work is what keeps me alive."—MARGARET WOOLGROVE

Making history popular

History is one of those subjects that traditionally gets bad press. For many people, it is taken for granted to be boring.

But **Paul Jewell** doesn't think so, and neither do the people in Kansas City, Kan., who flock to the history class he founded 20 years ago. His weekly class on the "History



Paul Jewell

and Culture of Wyandotte County" has grown in popularity through the years, outliving Paul's tenure on the faculty of Kansas City Kansas Community College.

The retired professor, who is a member of Kansas City (Kan.) First Church of the Brethren, still stays involved. And for all his passion for history, he has an eye, as well, for the future. In the last session of the 1994 course, May 14, Paul was to lead the class in a discussion on "Wyandotte County in the Year 2000."

Paul, who currently is writing a history of the community college, says one of the secrets of the success of his course was the involvement of people from the county. "We used people who have either lived the history of the county or have expertise in the field. I had over 200 different speakers."

Speech! Speech!

Mac Bair

Kristi Rittle

A cow-kissing contest may not have much in common with speech-writing, but both are activities in which youth are involving themselves in preparation for National Youth Conference (NYC) in July.

Mac Bair, of Westminster, Md., and **Kristi Rittle**, of Oswego, Ill., are the two winners of the NYC speech contest, writing on the topic "The Role of Youth in the Life of the Church."

Mac, a high school sophomore, has had experience with public speaking through his 4-H Club activity, so he is not nervous about presenting his message to 3,500 other youth at NYC.

Kristi, a high school senior, is worried about whether people will be open to what she has to say. "It's a very personal message," she says, "but it has broader themes that apply to all the youth in the church."

At Hanover (Pa.) Church of the Brethren, Mac is president of his youth group and involved otherwise in the congregation. "There are 11 youth going to NYC from Hanover," he says, "and we've done a lot of different things to raise travel money."

The "cow-kissing" contest is the most unusual thing. Mac explains: "Several names were put forward as 'candidates,' and then on the polling day, the person with the most money in his box had to kiss a cow. We raised a lot of money."

Kristi is co-president of her youth group at Highland Avenue Church of the Brethren, in Elgin, Ill. Also she directs children's choirs and occasionally sings solos at church.

"I like to try new things," she says, explaining her motivation for entering the speech contest. "I wanted to do something my parents could be proud of, as well as something I believed in."

Kristi graduates from high school May 28 and will begin music studies at Millikan University this fall. Mac continues to play baseball and volleyball and says that he hopes someday to teach biology and chemistry.—Margaret Woolgrove

Names in the news

Hedda Durnbaugh, a member of Huntingdon (Pa.) Stone Church of the Brethren, and the author of *The German Hymnody of the Brethren, 1720-1903*, was in Lillehammer, Norway, for a worship celebration of the Lutheran Church of Norway, just prior to the opening of the Winter Olympics. Her English translation of an Olympic hymn by Norway's leading hymn-writer, Svein Ellingsen, was used at the celebration.

• **Donald F. Durnbaugh**, a member of Huntingdon (Pa.) Stone Church of the Brethren, and the denomination's foremost historian, participated in the second international conference on the Holocaust, held at Humboldt University in Berlin, Germany, in March. He presented a paper titled "The Suppression of the Rhönbruderhof by National Socialist Authorities on April 14, 1937."

• **Todd Wenger**, a member of Mechanic Grove Church of the Brethren, Quarryville, Pa., has begun a three-year assignment in Ouagadougou, Burkina Faso, through Mennonite Central Committee. He is serving as a young-offender reconciliation worker. He recently completed a term of Brethren Volunteer Service in the Church of the Brethren Washington Office.

• **Russell Bixler**, a Pittsburgh-based Church of the Brethren TV preacher, was featured in a March *Guideposts* magazine story, "A Place by the Fire."

• **David J. Bachman**, a member of Woodberry Church of the Brethren, Baltimore, Md., has received the 1993 Perioperative Clinical Nurse Educator Award, recognizing his work in that field. He is a clinical educator at Union Memorial Hospital, in Baltimore.

• **Melanie May**, of Rochester, N.Y., a former Church of the Brethren executive, has received a First Decade Award from Harvard Divinity School, recognizing her as one who in pursuit of her vocation has been "an inspiration and encouragement to all [Harvard Divinity School] graduates to rededicate themselves. . . ."

Close to Home

BRETHREN
SERVICE

At Bassett church, a 50-year-old symbol has been imbued with new meaning for service in today's world.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

A cup in remembrance

The stained-glass window was a bit dated. It depicted the famous Brethren Service symbol that appeared on little wooden offering cups on many a Brethren family's eating table in the 1940s. The church in which the window was installed became dated too . . . and inadequate. When the **Bassett** (Va.) Church of the Brethren moved to a new facility 10 years ago, it left behind the old church and the window.

At the urging of Garnett Phibbs, who was pastor at the time of the window's installation, the segment of window depicting the Brethren Service cup has been retrieved, rededicated, and imbued with new symbolism. Long-time Bassett members Bill and Ava Smith, and Clyde Carter, a Virlina pastor who grew up in the Bassett congregation, also were instrumental in reacquiring the treasured piece of memorabilia.

The window segment has been framed in wood by Bassett member and craftsman Cecil France. On February 6, it was rededicated during a service marking the congregation's 10th year in its new facility.

Garnett Phibbs was on hand, and related how longtime Brethren Service executive W. Harold Row had told him years ago that, so far as he knew, the Bassett window was the only one of its kind in the denomination.

Virlina District executive David Shumate, speaker for the day, challenged the congregation to "celebrate [its] rich past, but build a new vision for the future." Bassett's witness commission plans to begin a new outreach program by year's end, employing rather than retiring the church's living symbol of Christian love and service, renewing the perennnial message of a cup of cold water given in Christ's name.

After its dedication, the framed window segment was sent for display at the General Offices in Elgin, Ill., in recognition of the past ministry of many people across the denomination and to challenge current and future generations to a life of service.—R. DOUGLAS JONES

R. Douglas Jones is pastor of Bassett (Va.) Church of the Brethren.

Singular justice

The man found guilty of vehicular homicide in the death of Don Tennis, of **Lititz** (Pa.) Church of the Brethren, was ordered to donate $5,000 to the Don Tennis Memorial Fund the congregation had set up.

During pre-sentence investigation, Don's widow, Edith, went to work to see that the justice meted out was appropriate. "We tried to convey what our loss was and what the impact had been on the community," she said.

But the prospect of successfully persuading the prosecutor of the case was not bright. So it was with much surprise and joy that the Tennis family heard the judge's sentence.

The Don Tennis Memorial Fund, to which thousands of dollars from other sources already had been given, will be used for capital improvement at the church.

Campus comments

Ron Kraybill, who has taught at the University of Cape Town (South Africa) since 1989, was a recent visiting scholar at **Elizabethtown College**'s Young Center. At Cape Town, he trains South Africans in conflict resolution and peace-keeping. During his time at the Young Center, he worked on a training manual on conflict resolution skills, based on South African case studies he had collected.

- At the **University of La Verne**'s Fasnacht Chair of

Religion 1994 Lectures in April, Sylvester Laudermill, director of music at Long Beach Holy Trinity AME Church, spoke on "Music and the African American Church Experience." A related concert followed.

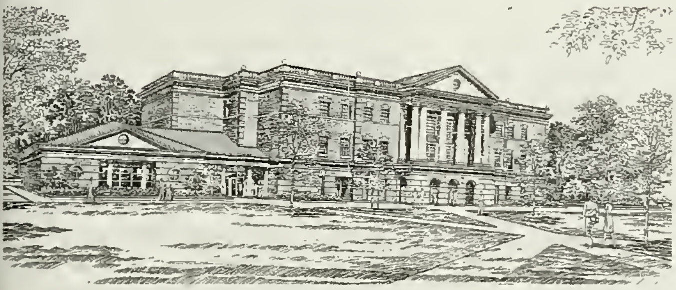
- **Bridgewater College** is building a 75,000-square-foot science center, at a cost of $10 million.

Groundbreaking was April 8, on Founder's Day. Classes are projected to first be held in the new center in January 1996.

- **McPherson College** used a coffeehouse evening to kick off a drive to collect "Sundries for Sudan." For two weeks salt, soap, and towels were collected to send for relief in Sudan, a country devastated by civil war.

- The **Manchester College** soccer team spent 12 days in Jamaica this past winter, helping build a dormitory at the Maranatha School for the Deaf. Another group of Manchester students spent spring break at a Habitat for Humanity workcamp in Morehead City, N.C., building low-cost housing for needy people.

Bridgewater College's new science center



In Jamaica, Manchester College soccer players helped to build a new dormitory at Maranatha School for the Deaf.

Schwarzenau update

The **Alexander Mack Museum** in Schwarzenau, Germany, is attracting a number of visitors, both German and American, according to Brethren historian Donald F. Durnbaugh, who recently visited there.

The museum wants slides and photos of Schwarzenau from Brethren visitors to the village. While many of the photos likely will be from the post-World War II era, earlier photos are also of interest to the museum curators. They especially want photos of the Brethren workcamp that was held in Schwarzenau around 1948-1949.

Anyone with slides or photos to donate should send them, with detailed identification, to Alexander Mack Museum, Am Kohlruecken 6, 59317 Bad Berleburg/ Schwarzenau, GERMANY.

Another Alexander Mack site, an old mill in Schriesheim, is also in the news. The *Talmühle* (Valley Mill), once owned by Mack's father, is reported to be available for purchase in a few years, with the current owners interested in selling it to descendants, according to an item in the April 1994 *Mennonite Family History*.

The Schriesheim mill is not to be confused with an old mill in Schwarzenau that erroneously has been linked to Alexander Mack. That mill, in recent years, has been remodeled as a residence.

The Talmühle (Valley Mill) in Schriesheim, Germany

Let's celebrate

Cando (N.D.) Church of the Brethren will observe its centennial June 11-12. Gulled by agents of the Great Northern Railroad, Brethren began settling in the Cando area in late 1893. Eventually there were about 30 congregations in the state. But agricultural depression and drought decimated the ranks. Today Cando is one of only three North Dakota Church of the Brethren congregations.

- **Tyrone** (Pa.) Church of the Brethren will mark its centennial June 17-19. Brethren historian Don Durnbaugh will speak on June 17, and Middle Pennsylvania District executive Randy Yoder will speak on June 19. A picnic will close the celebration.

News

Bethany signs agreement for Oak Brook property

The trustees of Bethany Theological Seminary authorized President Gene Roop to sign an agreement leading to the sale of its Oak Brook property.

The agreement was signed with James Aiello, a Pittsburgh, Pa., developer who anticipates using the property for retail sales.

"Although a formal agreement has been signed, closing is still several months away," said Roop. "Various matters need to be settled before the closing date and price can be finalized."

Though the board anticipates that the negotiations will result in a reasonable price, that price will be significantly lower than speculation in the 1980s led many to expect.

Roop said, "Bethany will always need to be very careful with its resources and rely on the church as its primary source of support."

When the Oak Brook land sale becomes final, the money from the transaction will be used to retire Bethany's debt. The remainder will be placed in endowment.

Among issues still pending that could affect closing and the final price are engineering survey results regarding flood plain and water retention.

Also at its spring meeting the board approved a budget for the 1994-95 fiscal year, approved a graduating class of 28 students, established an endowment fund for faculty enrichment, and heard reports on this summer's move of the seminary to Richmond, Ind.

A total budget of $1,306,266 was approved by the board for the next fiscal year, beginning July 1994. A list of 28 students was approved for the June 5 graduation, including six candidates for the master of arts in theology degree, 21 master of divinity candidates, and one certificate of achievement in theological studies. This year's graduation marks th final ceremony on the Oak Brook, Ill., campus.

In other business, the Perry Rohrer Faculty Enrichment Fund was proposed by the board to provide annual grants to faculty for special professional growth experiences, writing or research projects. The board heard a report from Joe Mason that the physical move to Richmond will take place the first week of August.

Participants in the Memories and Visions alumni event in April at Bethany Theological Seminary view historical photographs showing all four Bethany locations and photographs of former students, faculty, and administrators.

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

Calendar

Evangelism Leaders Academies: June 13-16, Warner Southern College, Lake Wales, Fla.; July 11-14, Bethany College, Lindsborg, Kan.; July 18-21, Manchester College, North Manchester, Ind.; July 25-28, Eastern Mennonite College, Harrisonburg, Va.; August 1-4, University of La Verne, La Verne, Calif.; August 8-11, Warner Pacific College, Portland, Ore. [For information call the Andrew Center, (800) 774-3360].

National Workcamps: Young adult, June 4-12, Rio Piedras, P.R.; sr. high, June 20-26, Cherokee, N.C.; August 4-17, Dominican Republic; jr. high, July 6-10, Indianapolis, Ind.; August 3-7, Harrisburg, Pa.; August 8-12, New Windsor, Md.; and August 17-21, Tidewater, Va.

General Board spring actions include Hebron, South Africa

Actions taken by the Church of the Brethren General Board at its spring meeting, March 6-7, include a statement on the February 25 massacre in Hebron, suspension of economic sanctions against South Africa, and amendments for a paper on Native Americans.

"We join the world in shock and grief at the senseless killing of more than 50 Palestinians and the wounding of more than 200 others at worship in the Shrine of Abraham Mosque . . . by one or more Israeli settlers," the statement says. "As a community of faith we find the time and place of the assault to be particularly appalling. Such horrific acts prompt us to refocus on the injustices, the roots of violence, which exist in the region.

"As US citizens, we feel the weight of responsibility to press our government to hold Israel accountable for policies that tend to foment violence and inadequately protect civilians—both Palestinian and settler—under its control. . . . We further call for the US government to take an active role in the peace process and to encourage negotiations about settlements being made a priority."

The board's action on South Africa "reaffirms its stand against the injustices of apartheid and earlier encouragements to seek peaceful means to create a representative and humane system of government in that context; suspends the economic sanctions, divestiture, and boycott components of its previous actions regarding South Africa; and encourages investment in South Africa and implementation of the 'Code of Conduct for Business Operating in South Africa' adopted by the South African Council of Churches."

The board also recommended that Annual Conference suspend 1986 and 1989 Annual Conference policy statements that call for divestiture.

The board also approved an amended paper on Native Americans, *Community: A Tribe of Many Feathers,* to send to Annual Conference., for final adoption (See page 17).

Community: A Tribe of Many Feathers explains differences in cultural and spiritual traditions, reviews the history of Brethren involvement with Native Americans, and calls the church to confession and repentance.

An amendment in the paper states as an affirmation, "We confess Christ as God's son and as the one who reveals God and God's will to humankind. While our confession should not demean or in any way violate others, we do invite all people to follow Christ in the way of Christian discipleship." This comes from a concern over the nature of the spirituality referred to in the original paper.

The board approved a study of "Post Cold War Peacemaking" by allowing the intercommission Peace Team to give further discernment to issues that have arisen since the end of the Cold War. Issues and questions the team will study include 1) What is the role of the church in international peacemaking initiatives? 2) Should the church support the use of military means in pursuit of humanitarian goals? 3) To what extent should the church support enforcement of peacemaking and peacekeeping norms by the UN, other international organizations, and national governments? 4) How can the church best support ethically responsible forms of engaging in and resolving conflicts?

In other business, the board approved a budget parameter of $6,450,000 for 1995; a program review and evaluation of its Parish Ministries and General Services Commissions; and recommendations for implementation of the Global Structure Paper passed at the 1993 Annual Conference.

Professor files law suit against Chicago Theological Seminary

Chicago Theological Seminary (CTS) professor and Church of the Brethren member Graydon Snyder has filed a law suit against the seminary.

Snyder charges that the seminary and its student-faculty sexual harassment task force damaged his good name and reputation in a memo announcing he had been placed on probation for his alleged verbal sexual harassment, according to an article in the *Chicago Sun-Times*.

Snyder says that although he "still finds it inappropriate to resolve conflicts in the courts, in this case [I] found no other way to bring CTS to the conference table."

In March 1993, a letter was distributed to all 250 students, faculty, and staff of the seminary reporting that Snyder had been put on probation for engaging in verbal conduct of a sexual nature.

The incident in question occurred in 1992 when a female student of Snyder's supposedly became offended by a story from the Talmud he told to his class explaining the differences between biblical intent and action.

Editor receives awards from RPRC for editorial writing

Kermon Thomasson, editor of MESSENGER, received two awards from the Religious Public Relations Council (RPRC) at its April 7-10 convention in Birmingham, Ala.

An "Award of Excellence" was given for Thomasson's February 1993 editorial, "To the Shores of Mogadishu." In the editorial, he supported sending US Marines to help feed starving people in Somalia.

"When Push Comes to Shove," the April 1993 editorial, won an "Award of Merit" from the ecumenical organization. This editorial was used to defend the February editorial.

16 participants trained for accompaniment in Sudan

In response to a call from the New Sudan Council of Churches (NSCC), the offices of Africa/Middle East and Denominational Peace Witness trained 16 people for the Sudan Accompaniment program, March 17-22.

The goal of the program is to prepare people to work with Sudanese Christians at the grassroots level to bring peace in their war-torn country.

The unit is made up of 16 people. Twelve members of the team are Brethren. Two of the members, Tammy Krause Riddle and John Jones, traveled to Sudan on study tours within the last year. Brethren staff David Radcliff and Merv Keeney also have previously visited Sudan.

The training included sessions on the history of Sudan, nonviolent response to conflict, dealing with cultural differences, background on Islam, survival skills, communication and media skills, and dealing with trauma.

David Radcliff, director of Denominational Peace Witness, stated that the team spent most of its time on nonviolence training. "We aren't teaching them to get involved with protests or marches. We'll teach them how to respond in a peaceful way to the violence they may encounter."

The accompaniment team, if and when called, will be divided into groups of three and paired with three NSCC team members to live in villages to show their solidarity with the people of Sudan. The teams will coordinate relief efforts, teach English, and monitor cease-fire agreements. Participants have made a committment to serve three months to one year. The date for sending an initial group will depend on the political and military situation.

Participants in Sudan Accompaniment training program: (Front row) ***Tammy Krause Riddle, Emily Zielinski.*** *(Second row)* ***Carol Hoke*** *(staff),* ***Olive Collier, Shirley Bowers, Sara Swartz, Jeannette Grove.*** *(Third row)* ***David Radcliff, Harry Rhoades, Jon Hoke*** *(staff),* ***Anne Penman, Don Collier, David Nancarrow, Buzz Bowers, Kyle Hall, Cinny Poppen, John Jones, Leland Grove, Merv Keeney*** *(staff).*

Emergency grants issued fo
California, Russia, Southeas

A grant of $25,000 from the Emergen
Disaster Fund was allocated to assist t
victims of the California earthquake.
These monies were used for shipping
Gift of the Heart Kits and assisting wi
Cooperative Disaster Child Care Oper
tions, as well as helping families in th
Kang Nam and New Hope congregati
who experienced damage and loss.

A grant of $20,000 has been given t
the Russian Agricultural Develoment
Projects, earmarked for work in
Smolensk and Siberia and for the
"Patriarchal Farm" project.

An allocation of $10,000 has been
made in response to the tornadoes and
storms that swept through portions of
Southeast at the end of March. Funds
were used to cover the cost of a Coope
tive Disaster Child Care team that wa
sent to Piedmont, Ala., in early April,
well as the cost of a disaster response
assessment team and repair work in th
affected area.

A grant of $10,000 has been allocat
to the National Youth Cabinet from th
Global Food Crisis Fund to facilitate t
building of a Habitat for Humanity ho
on the campus of Colorado State Univ
sity during the 1994 National Youth
Conference (April, page 14).

An allocation of $2,000 was given f
rebuilding two homes in the West Ban
and Gaza Strip, and $1,500 in respons
to the March 23 gasline explosion in
New Jersey, which displaced over 100
families. In addition, $500 was given
response to flooding from winter ice
storms and melting snow in West Virginia and Kentucky.

An additional $5,000 grant was give
to Haiti in February, in response to the
ongoing struggle there. The money is
used by groups working on human rig
issues in the countryside and those hel
ing Haitians in the Dominican Republ

The following was given to close pro
jects: Haiti, $3,378.21; Nicaragua, $70
Typhoon Flo (Philippines), $544.24.

·ethren attend consultation
promote biblical literacy

ere was a touch of irony to the speech
ven by Renita J. Weems, professor of
d Testament at Vanderbilt University,
ıen she spoke to the Consultation on
blical Literacy, March 11, in Nash-
le, Tenn.

Twelve members of the Church of
Brethren were in attendance as
egates to the consultation, sponsored
the Bible Translation and Utiliza-
n unit of the National Council of
urches.

One hundred and thirty delegates from
denominations in the US and Canada
d come together to explore the ques-
n, "What Happens to the Church, to
urch Members, and to Mission When
Bible is No Longer Read, Under-
od, Acted Upon?"

Weems, an economist before she
came an ordained elder in the Afri-
n Methodist Episcopal Church,
ggested that the best way to promote
blical Literacy might not have any-
ng to do with promoting more Bible
ding.

'Reading and formal study were
vileges and luxuries for the mass of
ople eking out a living," she said.
eligious instruction was an oral event,
ne in community, not in print, and
ne within the context of worship."

Delegates experienced scripture,
ough Bible reading, hearing, acting,
ging, and movement during the three-
y event. Several different schemes for
ding scripture, including more than
e year-long plan, were presented
ring a resource fair.

The Church of the Brethren delegates
rked out preliminary plans to increase
lical literacy among Brethren
ough existing programs and the
coming Jubilee curriculum to be
iated this fall.

The conference was funded by profits
m the New Revised Standard Version
the Bible, and by the individual
nominations.—Frank Ramirez

Earl Hostetter

John Tomlinson

Donald R. Michaelsen

Roy P. Jiminez

J. Rogers Fike

David Longenecker

Tammy Krause Riddle

Guinevere Grier

Districts, General Board announce staff changes

Earl Hostetter and **John Tomlonson** have agreed to serve as executives for Northern Indiana District, each on a half-time basis. Hostetter is serving as interim executive for pastoral care, with duties including the pastoral placement process and care for pastors and families. Tomlonson is serving as executive for administration, and is functioning as primary executive for the district board and its program, and as coordinator of the staff.

J. Rogers Fike has been appointed to serve as interim executive of West Marva District on a part-time basis. Fike served as executive in West Marva from 1969 to 1978. In order to take this position, Fike is taking a leave of absence from his responsibilities as a member of General Board. He will resume these responsibilities in October.

David Longenecker began March 15 as interim associate executive in Atlantic Northeast District. He will fill this position on a three-fourths time basis until the end of December. Longenecker has a family counseling background. He and his family live in Brownstown, Pa., and are members of Lititz Church of the Brethren.

Donald R. Michaelsen has resigned as director of congregational support, effective June 14. He begins June 16 with the division of evangelism of the Board of Homeland Ministries of the United Church of Christ.

Roy P. Jiminez resigned April 15 as director of Hispanic Ministry, a position he has held since 1990.

Tammy Krause Riddle has resigned as coordinator of Brethren Volunteer Service Orientation, a position she has held since July 1992, effective September 6. Her future plans are indefinite.

Guinevere Grier resigned March 10 as coordinator of Lafiya Ministry for personal and professional reasons.

Basketball player killed at tournament in California

Sulu Palega, a 21-year-old member of the San Francisco Brethren basketball team, was killed March 19 during a Church of the Brethren basketball tournament in Modesto, Calif.

Palega was walking with friends from a restaurant to his motel when he was killed in a drive-by shooting, a victim of apparent mistaken identity. Three bay-area men, unrelated to the tournament, were later arrested and two were charged with the killing.

The annual basketball tournament, in its 21st year, has as its purpose to build fellowship among the scattered Church of the Brethren congregations of Pacific Southwest District.

Palega had played in the tournament for four years, and was well known among its Brethren fans. Dealing with the senseless killing was particularly difficult for a peace church, said Modesto pastor Bonnie Kline Smeltzer.

Worldwide

The National Council of Churches appealed to the Czech president and suspended two of its employees following a case of international fraud connected to a Prague-based bank. The fraud could cost the NCC $8 million, earmarked for health insurance premiums for retired employees. The NCC is seeking to recover the money. According to authorities with the National Council of Churches (NCC), the investment was made by an employee who did not follow normal procedures. NCC General Secretary Joan Brown Campbell has asked the president of the Czech Republic to return the funds since they were invested without the knowledge or approval of the correct authorities.

The General Conference Mennonite Church (GCMC) and the Mennonite Church (MC) are looking toward becoming one denomination by the year 2003. The General Board of GCMC unanimously accepted recommendations from the Integration Exploration Committee at its Council of Commissions, March 11-15. The MC General Board voted on the recommendation in late April.

The Church of England ordained 32 women in a March 12 ceremony. Over 1,200 women are expected to be ordained as priests this year. The bishop who ordained the women in the historic ceremony, Barry Rogerson, is also a member of the World Council of Churches' central committee. The ordination of women has been under formal debate in England's state church for over 20 years.

A statement presented by women in the United Methodist Church stated that they believe critics of last fall's ecumenical RE-Imagining conference in Minneapolis are "creating a climate of witch-hunting." The women involved with the conference believe critics are giving a negative impression of the conference and ignoring the positive aspects. The highly criticized issue of lesbianism was mentioned in the statement, reading, "engaging in verbal violence against lesbians reveals the homophobia in the church, and denigrates the rich contributions that homosexual persons have made to the church through the centuries."

According to Ecumenical Press Service, eight women presented the statement, with 800 women endorsing it. The women made this statement at a press conference concerning International Women's Day on March 8.

The Presbyterian General Assembly Council's staff revised its 1995 budget downward by $1.9 million to allocate for the member donations they believe will be withheld in protest of the RE-Imagining conference. The controversial conference was fueled by a letter sent to the denomination by the 26 staff members involved with last fall's conference in Minneapolis. The Presbyterians donated $66,000 of the $400,000 conference budget. The funds came from the Presbyterian Bicentennial Fund.

As of the end of March, 185 of the 11,500 Presbyterian congregations have announced a possible protest move. According to available budget figures, the 185 churches gave large sums of money to the PCUSA in the last few years. James D. Brown, executive director of the General Assembly Council's staff leadership team, stated about the possible boycott, "I am not convinced that a boycott of every ministry carried out at the denominational level can be justified either biblically or theologically. After all, we are a family and families stick together through thick and thin . . . ."

Although the Presbyterian church plans its General Assembly to focus on new "mission initiatives," the backlash against the RE-Imagining conference looks to surround the 206th meeting. The General Assembly is planned for June 10-17 in Wichita, Kan. Many letters are prompting the Assembly to investigate the controversial conference that 400 Presbyterians, including more than 20 staff members, attended.

The General Assembly also will cover such areas as missions in Africa, racial violence, intercity ministry, church development and redevelopment, volunteers, and spiritual renewal. Over 40 missiona will be commissioned at the General Assembly.

Thousands of people, including priests and nuns were killed in April in fighting in Rwanda after the African country's president was killed in a plane crash, along with the president of Burundi, in the Rwandan capital of Kigali.

Following the deaths, according to reports from Ecumenical Pre Service, Kigali descended into chaos with presidential guards and th police killing the Rwandan prime minister, United Nations personnel and thousands of civilians.

The Anglican Church in Nigeria has declared "null and void" the ordination of three women by Herbert Haruna, the Anglican Bishop of Kwara. Disciplinary action is being taken against Haruna, who has rejected the annulment as unwarranted, and said that he m protest to the Church of England.

An invitation for US Surgeon General Joycelyn Elders address the Florida Annual Conference of the United Methodist Chu June 3 in Lakeland has been withdrawn.

Mike Russell, press secretary for the surgeon general, told Unite Methodist News Service the invitation had been accepted in Octobe but was rescinded in March.

He said United Methodist Bishop H. Hasbrouck Hughes of Lakeland, Fla., expressed concern to Elders that a group of individu had threatened to walk out or disrupt the annual conference if she spoke. Russell said Elders, who "isn't afraid to confront controversy didn't want to "embarrass" the bishop.

Elders, a United Methodist, has drawn sharp criticism from acro the country, particularly because of her outspoken views about birth control and the legalization of drugs.

She said the media have failed to report that she is a strong proponent of abstinence as a preferred method of birth control, especially among youth. "I always talk about abstinence," she said.

In December she created a stir when a group of journalists in Washington asked her if the government should study whether legalizing drugs would reduce crime. "They asked if it should be studied and I said yes. I still feel that way," Elders said.

She said she believes drug use would decline, although not immediately, if drugs were legalized. "But I think we would get rid o some crime" related to drugs, she said.

"And we could help treat many of the hard-core users, and eventually the use would go down," she added. She stressed that n method of controlling abuse should be left out of consideration.

Hispanic leaders explore new directions

y Eric B. Bishop

ey came together not knowing what to pect—Hispanic leaders and represen- ives of Hispanic Churches of the ethren—at a consultation April 18-20 Indianapolis, Ind.

What they found in their time together s a meeting with a ry "spiritual tone d the ability to come ray with a sense of ity," said Guillermo carnación, one of e participants, and stor of Alpha and nega Fellowship in ncaster, Pa.

> *"It (the resignations) created some kind of emptiness among the Hispanics, and everyone came to the meeting with a lot of expectations, not knowing if they were good or bad."*

About 30 people ended the consultation, including enn Timmons, associate general cretary for the Parish Ministries mmission, Berwyn Oltman, ecutive of Atlantic Southeast District, d retired minister Phyllis Carter, o served as facilitator for the meet- gs.

In one of two actions of the group, carnación, who is also moderator of e Church of the Brethren in the minican Republic, was asked to ve as Hispanic consultant, on an erim basis for two years, replacing y Jimenez, who resigned in March.

The other action of the group was to me a Hispanic Steering Committee. e committee, which hopes to meet ee times a year, will work over the xt two years with a Hispanic consult- t at developing a working plan for ological education, raising financial pport from Hispanic congregations, d networking Hispanic churches.

Another assignment of the committee to create a functional structure for the spanic movement. In 1996, it will ve a Hispanic Assembly to revise its bylaws and present possible new directions for Hispanic ministries.

Members of the newly chosen steering committee are Vincent Rivera, pastor, Iglesia Evangelica La Nueva Jerusalén, Summit, Ill.; Olga Serrano, co-pastor, Principe De Paz, Santa Ana, Calif.; Gustavo Jimenez, member, Alpha and Omega, Lancaster, Pa.; Milton Garcia, pastor, Castañer, P.R.; and Gilbert Romero, pastor, Bella Vista, Los Angeles, Calif. Phyllis Carter will serve as a spiritual advisor for the committee.

Some of the concerns of the group and the Hispanic churches (churches whose first language is Spanish) are the same as other churches in the denomination—concerns such as homosexuality and the Lordship of Jesus Christ.

"Our religious background was with the Catholic church where everything is black and white," said Encarnación. "But in the Church of the Brethren there are areas of gray."

Late last year, three Church of the Brethren congregations, La Misión De Jesús, McFarland, Calif.; a new church development in Dodge City, Kan.; and Centro Cristiano Vida Abundante, Levittown, P.R., withdrew from the denomination. The reasons for the withdrawal were the concerns about homosexuality in the church and objection to a controversial ordination in Pacific Southwest District.

According to Encarnación, the last three months have been difficult for the Hispanic churches because of resignations of three key people (Luis Bustillo, pastor of La Misión De Jesús, Pedro Brull, executive minister for Atlantic Southeast District, and Roy Jimenez) who were considered to be among the key leadership. "It (the resignations) created some kind of emptiness among the Hispanics, and everyone came to the meeting with a lot of expectations, not knowing if they were good or bad.

"We were afraid if we didn't do something, the rumors (e.g., homosexuality) would be harmful to the Hispanic community," Encarnación said. "This gathering was good because we had the majority of Hispanic pastors here."

The consultation included, among other things, a presentation on "The Brethren Views on the Humanity and Divinity of Jesus," a session on "Brethren Polity and Policies," a "History of the Hispanic Ministry in the Church of the Brethren," an assessment of current situation and needs, and time for prayer and worship.

According to Timmons, a lot of healing took place at the consultation, and it provided an opportunity for the participants to come together and talk among themselves.

The group asked Encarnación to immediately begin visiting Hispanic churches to "talk to pastors and congregations explaining the good feeling at the meeting, and to explore the possibilities" for the future. M.

Wichita

Brethren will experience a week of worship, work, and reunion when they meet June 28-July 3 in Wichita, Kan. for the 208th Annual Conference.

"Come! Drink the Living Water" is the theme for the 1994 Conference, led by Moderator Earl K. Ziegler, pastor of Lampeter (Pa.) Church of the Brethren. Business sessions and worship will be held in the Century II Convention Center.

Conferencegoers will be able to experience a wide array of offerings—from music and speakers, to exhibits and meals. This preview presents highlights of the week's events. More information is available from the Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039. Information packets have been distributed to all congregations.

New business

Two queries from Illinois/Wisconsin district and a recommendation from th General Board are the new business items.

Acceptance and Implementation of the Americans with Disabilities Act originated with the Highland Avenue congregation, Elgin, Ill., asking Confe ence to accept the guidelines of the Americans with Disabilities Act to allo persons with disabilities to participate fully in the life of the denomination.

Simple Life originated with the Springfield (Ill.) First Church and asks Conference to name a committee to stu ways to reemphasize the Brethren tradition of the simple life and to disce its full meaning for our time.

The third item of new business come

Worship

Tuesday evening: Annual Conference Moderator Earl K. Ziegler's topic will be "Come to the River of Life," based on John 7:37-38 and Revelation 22:17.

COME
Drink the Living Water

Wednesday evening: David Bibbee, pastor of Elkhart (Ind.) City Church of the Brethren will preach on "Dear Me," based on Matthew 3:13-17 and Mark 1:9-11.

Thursday evening: Rebecca Baile Crouse's sermon will be "Breaking the Rules—for Christ's Sake," based on John 4. She is co-pastor of Antioch Church of the Brethren, Rocky Mount, Va.

Friday evening: Western Plains District will present the drama "T Gathering," based on Matthew 27:24 and John 13.

Saturday evening: Tyrone Pitts, general secretary of the Progressi National Baptist Convention, will preach on "Providing Living Waters to a Dying World," based on Mark 9:41.

Sunday Morning: S. Joan Hershey's sermon is on "Abundant Water . . . But Many are Still Thirsty," based on Isaia 58:11b (NIV). She is coordinator of consulting and resourcing for the Andrew Center.

24-hour reporting of Conference news

From June 26-July 3, the Church of the Brethren telephone Newsline, *(410) 635-8738, will feature daily updates on Annual Conference events and business.*

Newsline *currently provides weekly updates on Brethren news, with new messages posted Thursday mornings.* Newsline*'s recorded message can be reached 24 hours a day, seven days a week.*

rom the General Board, asking Confer- nce to suspend 1986 and 1989 Annual 'onference policy statements calling for ivestiture in South Africa.

Jnfinished business

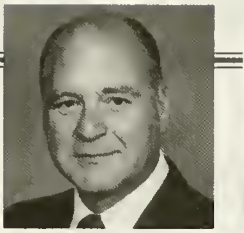
ommunity: A Tribe of Many Feath- rs tops the business agenda this year. he paper explains differences in ultural and spiritual traditions, reviews ie history of Brethren involvement with lative Americans, and calls the church confession and repentance.

leal Events

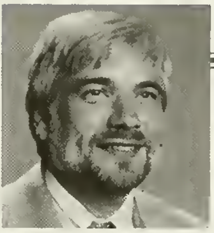
reakfasts: Tickets are $7.50. *Wednes- ay:* On Earth Peace Assembly. *Thurs- ay:* Brethren Press. *Friday:* People of ie Covenant, Evangelical Prayer, Vashington Office Network. *Saturday:* n Earth Peace Assembly,

Luncheons: Tickets are $9.25. *Vednesday:* Discipleship and Reconcili- ion Committee ($5), Ecumenical, ssociation of Brethren Caregivers ecognition, Outdoor Ministries Asso- iation, Program for Women/Global Vomen's Project. *Thursday:* Older dult, HIV/AIDS Network, Brethren ournal Association, CoBace, Associa- on for the Arts lunch and guided tour f the Wichita Art Museum (cost for the our and transportation is $6, and lunch n your own will be available in the useum cafeteria.), Urban Ministries. *riday:* AACB, Church and persons ith Disabilities, Congregational eacons, Brethren Volunteer Service ack lunch), Andrew Center, Womaen's aucus, Youth Advisors. *Saturday:* ridgewater College, Elizabethtown ollege, Juniata College, University of a Verne, Manchester College, McPherson College, Deaf Ministry, African American Brethren.

Dinners: Tickets are $11. *Wednesday:* Church Growth and Evangelism. *Thursday:* MESSENGER, Outdoor Ministries Association (dinner and campfire). *Friday:* Committee on Higher Education, Hispanic Ministries, World Ministries.



H. Fred Bernhard



Joel D. Kline

J. Benton Rhoades

Albert Sauls

Candidates for moderator-elect

H. Fred Bernhard, of Arcanum, Ohio (Southern Ohio), is currently pastor of Oakland Church of the Brethren, district TRIM coordinator, and a member of the Brethren Benefit Trust board. Bernhard has served as district moderator, a member of the district board, Annual Conference Standing Committee (including chairman of Nominating Committee), Annual Conference head teller and messenger, speaker, devotions leader, AIM design team, and as a member of the General Board.

His *vision* is "that Brethren be so excited about God's love for us in Christ that we rally ourselves in unity to share the gospel with all." His *priority* is "that Brethren affirm the primary task of sharing the Good News by being a people who welcome others as God in Christ welcomed us."

Joel D. Kline, of Fort Wayne, Ind. (Northern Indiana), is pastor of Beacon Heights Church of the Brethren. He is currently on the district board and ethics committee, and serves as Brethren Journal Association secretary. He has served as district moderator and commission chair, Annual Conference worship leader, study committee chairman, minister's association chairman, AIM trainer, community ministerium chairman, homeless shelter board secretary, and chairman of the church and society division of the Associated Churches of Fort Wayne, Ind.

His *vision* is "that the church be called to take seriously being the body of Christ." His *priority* is "to celebrate the varied callings of the church, embracing both evangelism and justice making, spiritual growth and church planting, personal healing and reconciliation."

J. Benton Rhoades, of Claremont, Calif. (Pacific Southwest), is a member of La Verne Church of the Brethren. He is a retired church executive and former pastor, and has served as sanctuary committee chairman, district work camp director, small group staff, a missionary, Mission 12 staff, evangelist, ecumenical youth movement of North America chairman, and Agricultural Missions executive director. He has served on Annual Conference study committees, and the Committee on Interchurch Relations.

His *vision* is "that our church be an inclusive Bible-centered community." His *priority* is "that our focus be justice and peacemaking."

Albert Sauls of Manheim, Pa. (Atlantic Northeast), is pastor of East Fairview Church of the Brethren. He has served as district moderator and board chair, Annual Conference speaker, Ministers' Association past president, and as area representative to other denominations. He has also served on the ministry commission, evangelism committee, youth services board, Vision for the 90s, hymnal feasibility committee, community service club, and mental health board.

His *vision* is "to bring truth and justice to the present age." His *priority* is "to set clear goals for the Church of the Brethren and work in harmony with one another in light of differing points of view."

Wichita

Pre-Conference meetings

The Association of Brethren Caregivers (ABC) meetings begin with a fellowship dinner in McPherson, Kan., on Saturday evening, June 25. This is part of the **Brethren Home's Retreat** which takes place Saturday through Monday, and includes sessions on Lafiya ministry and Health Care Reform.

ABC-planned events continue on Monday afternoon in Wichita with the start of the **Brethren Benefit Trust/ Ministers/Caregivers Conference**. The theme of this year's conference will be, "From Ethics to Action: Making Healthcare Choices." Five different speakers will address the issues surrounding this topic in sessions that continue through Tuesday afternoon. ABC holds its **annual business luncheon** Tuesday.

Paul Boll and Lana Norris will preside over the breakfast meeting of the **Association of Brethren/Mennonite Older Adult Ministry**.

The **Health/Caregiving Festival** rounds off the ABC pre-conference events, offering a healthy food menu, entertainment and family fun for all conferencegoers.

Richard D. Doll will be the keynote speaker for the **Forum on Public Education** on Tuesday, looking at "Crises in Public Education" and how the Church of the Brethren should respond. Workshops on conflict resolution, the role of the local church in public education, cultural diversity and the role of television in changing famil values will also be offered.

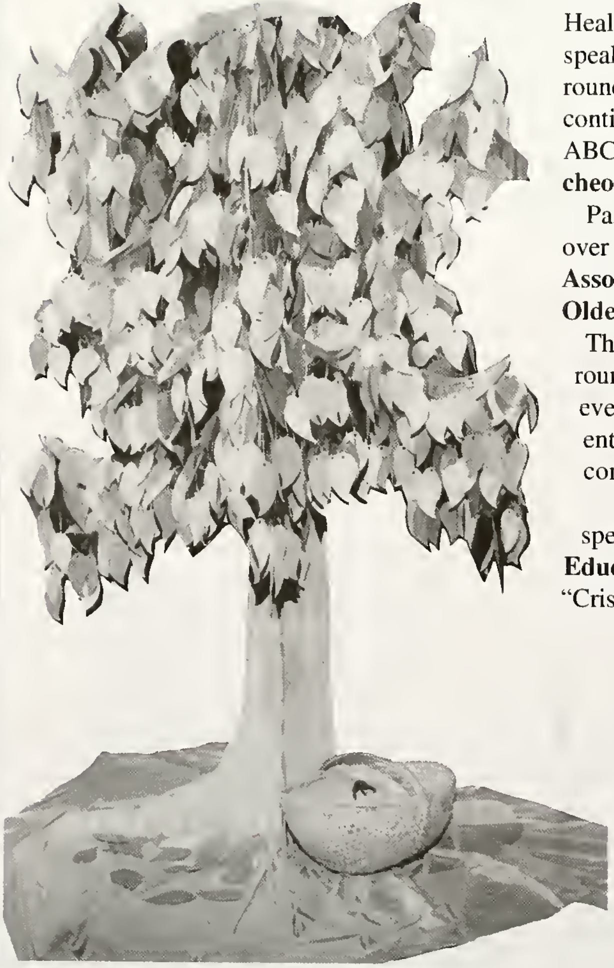
Two training workshops are being jointly offered by **Ministry of Reconciliation** and **On Earth Peace Assembly**. The first will be led by Margo E. Maris on "Attending and Healing the Whole System when Abuse of Power Happens," and the second will have the leadership of Jim and Susan Vogt in examining "Families Making Peace: What are the Ingredients?" Both workshops take place over Monday an Tuesday.

Wendy Wright, a writer who teaches at Creighton University in Omaha, Neb will be the guest speaker at the **Wome in Ministry** brunch on Monday.

On Tuesday morning the **Associatio of Brethren/Mennonite Older Adult Ministry** will hold a breakfast meeting.

Standing Committee will meet Saturday through Tuesday afternoon. Standing Committee will hear reports from the review committee of the 1992 Ethics in Ministry paper and the subcommittee on sexuality and leadership concerns. The members will also be looking at a process for developing a congregational ethics paper.

The **General Board** meets Tuesday afternoon at 1.



The "Tree of Life" that displayed 3,650 new members in the Church of the Brethren at the 1993 Conference in Indianapolis, Ind., will also be planted in Wichita for churches to place leaves to show new members.

Music

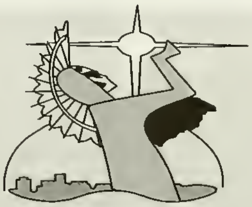
"**Acappella**," a nationally known male quartet, headlines Annual Conference with a Saturday evening performance. The concert, co-sponsored by the Youth/ Young Adult Ministries program and Annual Conference, will begin at 9 p.m. following worship.

The **Conference choir** will sing in orship on Wednesday, Thursday, Sat- rday, and Sunday. Donald R. Frederick f McPherson, Kan., is choir director. race Groff of Palmyra, Pa., is the Con- rence organist, and Karen Cakerice of ldora, Iowa, is the Conference pianist.

Congregational singing will precede ach worship session, beginning at 7 ach evening Tuesday through Thursday. will begin at 6:50 p.m. on Friday, and :45 p.m. on Saturday with a children's ncert. This year's **music coordinator** Paul Roth, pastor of Highland Avenue hurch of the Brethren, Elgin, Ill.

Four **early evening concerts** are offered during Conference week. All concerts are at 6:00-6:45 p.m. at the Century II Theater. Hyun Joo Yun, a vocal soloist from Seoul, South Korea, will perform on Wednesday. Californias: Classical and Contemporary will perform Thursday. Judy Chadwick and Jean Hendricks will perform on duo Steinway pianos on Friday. The McPherson College Chamber Singers will perform on Saturday.

A **one-hour recital** featuring the WurliTzer theater pipe organ is arranged for Thursday at noon in the exhibit hall. This is one of five WurliTzers still operating in the country.



Conference tidbits. . .

Volunteers are needed in program areas and activities planned for Conference participants. Contact the Annual Conference office for further information.

- McPherson College will host an **afternoon open house** on Sunday, July 3. The college will provide tours of the campus and visits with students, faculty, and staff.
- **Joan Brown Campbell**, general secretary of the National Council of Churches (NCC) will be the featured speaker at the Ecumenical Luncheon. She will speak on "The Urban Crisis and the Churches' response." Campbell will also speak at a Wednesday insight session titled "The Plight of the City."
- A **hearing** will be held on Tuesday evening at 9 on the "Community: A Tribe of Many Feathers" paper prior to the opening business session. Also, the Pastoral Compensation and Benefits Committee, and Ministerial Leadership Committee will hold forums Tuesday night.
- A series of **Bible study electives** will be held each morning from 7:30 to 8:30, Wednesday through Saturday, and each evening from 9 to 10, Tuesday through Friday.
- There will be approximately **54 insight sessions** held Wednesday, Thursday, and Friday nights.
- The **worship leaders** for Conference are: Judy Mills Reimer, 1994 moderator-elect on Tuesday evening; Laura Sewell, a retired India missionary, from Peace Church of the Brethren, Portland, Ore., on Wednesday evening; Milton Garcia, pastor of Castañer (P.R.) Church of the Brethren, on Thursday evening; Gail Erisman Valeta, pastor of Buckeye Church of the Brethren near Abilene, Kan., on Friday evening; Phyllis Kingery Ruff, Peace Church of the Brethren, Council Bluffs, Iowa, on Saturday evening; and Stafford Frederick, pastor of Olathe (Kan.) Church of the Brethren, on Sunday.

Housing, food, & travel

There are 11 hotels in the Wichita area arranged for Conference housing. The Ramada at Broadview is the official Conference hotel. There will be free shuttle service between the convention center, Friends University, and hotels not in walking distance. Prices begin at $41 per night (one person, one bed).

Arrangements can also be made for housing at Friends University, and at two campgrounds near Wichita.

Food service will be available daily at concession stands in the convention center, and Wednesday through Saturday through cash buffets for lunch and dinner.

Airfare discounts have been arranged with United Airlines and TWA. To make arrangements with United, call (800) 521-4041 and refer to i.d. number 543NP. For the TWA discount, call (800) 325-4933 and refer to profile number V13661.

There is access to limousines and taxis for travel between the airport and hotels.

SACRED GROUND: WH

by Ron Pazola

As many modern indigenous people try to get in touch with their traditional ways, so many non-Native Americans are beginning to discover the social, spiritual, environmental, and educational contributions that Native Americans have made. As magic and mystery continue to be lost in a culture that becomes exceedingly objectified, computerized, specialized, and compartmentalized; as organized religion continues to lose its hold over many of its followers; as people continue to become disassociated from God, nature, community, and themselves; and as Native American prophecies about the destruction of the environment seem on the brink of becoming reality, Native American spirituality takes on added importance.

There is no Native American word for religion because they do not view religion as a category divorced from society. Their entire world is a sacred place filled with wonder and awe.

But what can non-Native American Christians learn from Native Americans? Is the spirituality of Native Americans that different from the spirituality of Western Christians? Can indigenous people teach Westerners anything that they don't already know from the teachings of the church and the readings of scripture?

Part of the problem in Western culture is that it is riddled with dualities. Good versus evil, body versus spirit, sacred versus profane are some of the common distinctions that have dominated Western thought for centuries.

But for the early indigenous people of North America and many modern Native Americans there are no dualities. All of life is one. There is a unity to all creation. All life is interconnected like the web of a spider: To hurt one living creature is to hurt all living creatures, and to pluck a flower is to trouble a star. As Joseph Epes Brown points out in his book *The Spiritual Legacy of the American Native American*, there is no Native American word for *religion* because they do not view religion as a category divorced from society. Their entire world is a sacred place filled with wonder and awe. The mystery of God is everywhere—in the rising sun and beyond the early morning mist, on the vast plains and in the dense forests, under a star-filled sky and beneath the light of a constantly changing moon.

Although every Native American nation has a distinct spirituality, there are some common threads in all Native American spiritualities. Referring to the world as Grandmother Earth, most Native Americans look at their physical surroundings as a living being. All things are alive, and spirituality is sought through intimate communion with the natural wor Unlike many who look at the world as either a sophisticated machine or a commodity to be used and thrown away, traditional Native Americans experience the earth as a moving, breathing entity that is holy and life-giving. They sha a notion of cosmic harmony, in which humans, animals, plants, and the physical earth cooperate wi the supernatural to bring about a balanced harmonious universe.

As Paula Gunn Allen emphasizes in *The Sacred Hoop*, "The notion that nature is son where over there while humanity is over he or that a great hierarchical ladder of being exists on which ground and trees occupy a very low rung, animals a slightly higher or and man [never woman]—especially 'civilized' man—a very high one indeed is antithetical to tribal thought." And, she continues, "The American Native America sees all creatures as relatives [and in tribal systems relationships are central], as offspi of the Great Mystery, as co-creators, as children of the mother, and as necessary pa of an ordered, balanced and living whole."

Animals are especially revered by traditional Native Americans. (Just as there was sharp differentiation between divinity and humans for early Native Americans, so, too there was no clear distinction between hum and animals.) Because animals were create before humans, animals are looked upon as guides and teach of human beings, and in a sense as their superiors because animals frequently act in the role of agent for the Creator.

Crucial to understanding Native American spirituality is the realization that traditionally Native Americans view spa as spherical and time as cyclical, while Westerners perceive space as linear and time as sequential. Western time has a beginning and an end; Native Americans understand time a an eternally recurring cycle of events and years.

As Native Americans communicate with the four directions, they travel around a circle and eventually come back t where they started, benefiting from the knowledge and feelin received on the journey. The process then begins anew like t day, the seasons, and the cycles of the moon.

That is why the circle is an especially powerful symbol for Native Americans. At the center of the circle is the hum person. To lose sight of this sacred center is to lose sight of one's humanness. In his classic book *Black Elk Speaks*,

ATIVE AMERICANS BELIEVE

hn G. Neihardt quotes Black Elk, the famous Sioux medi- ie man, who is lamenting the fact that his people must now e in square houses:

> Everything the Power of the World does is done in a circle. The sky is round, and I have heard that the earth is round like a ball, and so are all the stars. The wind, in its greatest power, whirls. Birds make their nest in circles, for theirs is the same religion as ours. The sun comes forth and goes down again in a circle. The moon does the same, and both are round. Even the seasons form a great circle in their changing, and always come back to where they were. The life of a man is a circle from childhood to childhood, and so it is in everything where power moves. Our teepees were round like the nest of birds, and these were always set in a circle, the nation's hoop, a nest for many nests, where the Great Spirit meant for us to hatch our children.

Although differences exist between Native American and estern spirituality, there are many similarities.

"It's important to remember that Native American and n-Native Christians worship the same God," says Father ın Hascall, O.F.M., Cap., pastor the Keweenaw Reservation and West Central Diocese of ırquette in the Upper Peninsula of chigan and an Ojibwa hippewa) medicine man and est. "We can teach [non-Native nericans] to pray from the rituality of the land based on the spels, which can't change."

For Hascall and his Ojibwa ople, spirituality is based on ationship with the family, which strengthened through sacrifice. /hen I take cedar and sage and use m in my ceremony, they're my nily. They sacrifice themselves to lp me to pray," he says. As Christ de every sin his own when he crificed himself on the cross, scall explains, the Ojibwa make crifices so that the entire family n benefit. The strengths of the nily thus allow each person to deal th hardships that Native Americans have had to grapple with for thousands of years, he says.

Sacrifice manifests itself in such ceremonies as the sun dance, the main ritual of Plains Native Americans such as the Sioux, the Cheyenne, and the Shoshone.

A sacred event offered each year in midsummer, the sun dance is a prayer of thanksgiving, petition, regeneration, and restoration. It has nothing to do with the worship of the sun as some critics have erroneously observed. A large, circular open-frame lodge is ritually constructed in imitation of the world's creation with a sacred cottonwood tree in the center that links sky and earth. There are four days of intense dancing, together with flesh offerings and piercings of some of the dancers' chest and back muscles with wooden skewers.

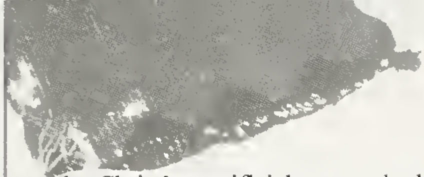
Although outsiders may cringe at these rites, Native Americans do not regard the piercings as self-inflicted torture but as the offering of one's self to the Creator—much like Christ on the cross. Many compare the sacrifices of the sun dance to the sacrifice of the Catholic Mass, which ritualistically repeats Christ's death on the cross. Just as all of humankind was saved

A TRIBE OF MANY FEATHERS

by David Radcliff

A lone, white wolf crossed the road, caught in the headlights of our car. We were in New Mexico in December 1992 for the first meeting of the committee selected to write a paper on the church and Native Americans. Snow was in the air and on the ground as our group went out by car for supper one night during those meetings. That was when we glimpsed this beautiful ephemeral creature. According to Indian lore, Yahola Simms told us, seeing a white wolf is a good sign. Aware of the challenge that lay ahead of us in writing our paper, we were happy for any indication that our work might succeed.

The stimulus for writing a paper such as this came from several quarters. Youth in attendance at the 1992 Christian Citizenship Seminar, sponsored by the Washington Office and Youth and Young Adult Ministry office, were brought to a new awareness of the historical and current situation of Native Americans. They concluded their experience by calling on the denomination to develop a new, updated statement related to the concerns of Native



by Christ's sacrificial act, so the larger community benefits from the rigors and sacrificial elements of the sun dance.

The traditional ritual of the vision quest also involves sacrifice. For three of four days, a person goes off to a secluded place to communicate with the spirits to gain direction and purpose. Through fasting, praying, enduring the elements, and experiencing solitude, the person has an opportunity for direct contact with the supernatural.

During the vision quest, someone may experience a dream or vision from which is received spiritual knowledge and power that can later be used to help the larger community. (Although Christians don't profess that Christ went on a vision quest per se, the gospels tell of Christ's fasting for 40 days and nights in the desert before he began his public life. From his desert experience, Christ was able to overcome the devil's temptations and to gain the strength necessary to begin his public ministry.)

Unlike the typical Western thought that views suffering as a problem that has to be explained and justified, traditional Native American thought sees hardship and pain as the norma part of the cycle of life. For Native Americans, life is best whe things are difficult because people learn humility and dependence upon God. Most Native Americans believe that when lif is too good, people become complacent, think too highly of themselves, and stop trying to improve.

Thus, traditional Native Americans rarely view death as a punishment or something to be feared. For them, it is a natura process that all living things must encounter to begin life anew

As Old Testament Hebrews called their God Yahweh—often translated as "I am who I am"—tribes such as the Lakota Siou call God Wakan-Tanka—the "Great Mysterious" or the "Holies of Everything." According to Sioux beliefs, Wakan-Tanka, Tunkashila—or Grandfather—and the spirit powers form a trinity similar to the Christian Father, Son, and Holy Spirit. Tunkashila is only slightly less "powerful" than Wakan-Tanka

The creation myths of the Plains Native Americans are amazingly similar to the creation accounts found in Genesis. One Sioux creation myth parallels the Adam and Eve story.

Americans. Later that summer, Ethelene Wilson and her son Ben, who had attended the seminar along with six other Native Americans from the Navajo community of Lybrook, in New Mexico, took part in the General Board's "live report" at Annual Conference. They reiterated the call for a new statement.

The General Board took up the challenge at its October meeting, naming a committee to draft a statement for eventual consideration by Annual Conference.

The Native American Study Committee—(front) Erin Anspaugh, Ben Wilson, Ethelene Wilson; (back) Yahola Simms, David Hendricks, David Radcliff (staff liason).

These calls came, of course, in 1992, the 500th anniversary of Columbus' arrival in the western hemisphere. The last two words of that sentence tell us something about the impact of the series of events that began to unfold in the year 1492. This is the "western" hemisphere because it is to the west of Europe, seen then and now as a kind of global reference point by which other parts of the globe are named. What words might one substitute for "western hemisphere?" "New World?" New to whom? "The Americas?" named thus by the Europeans. So, simply to pass this anniversary was itself an occasion to pause and reflect on the profound changes ushered in by that seaman's voyage.

Our committee of six faced several challenges. We were a "mixed" group of people of European and Native American background. My own tendencies are to be optimistic about the possibilities for human community in any situation. Here, however, we needed to quickly learn about each other and to work with each other's distinctive characteristics and perspectives. What are our reasons for being here? What do periods of silence mean to different one of us? Why are some more comfortable with eye contact? What are the often unspoken bu always present influences on ou deliberation of our own persona histories and history of our respective peoples? What do we do with words such as "Indian?" The challenge of relating to one another with respect and compassion was the first one we needed to face.

We knew that the paper needed to speak for both groups and, even more, for the whole church. The "we" of the paper needed to represent all the color and voices of the church. We knew that there would be some in the church who would analyze the paper in great detail, on the lookout for hints of "New Age" influence or for some other belittling of the Christian witness. Several of the responses we received from congregations and individuals in the fall of 1993 made us feel that we had not been clear enough and had left room for such accusations at several points in the paper. In revisions presented to the March 1994 meeting of the General Board, we strove for greater clarity; the

According to the Sioux, at one time people dwelled beneath the earth. Like Adam and Eve, who wanted to be like God by partaking from the fruit of the tree of knowledge, Wazi, the chief of these underground people, and Kanka, his wife, wanted to obtain the power of the gods. A spirit by the name of Inktomi promised to give them the power if they would help him make humans look foolish.

Once Wazi and Kanka had this much desired power they knew they would no longer need Inktomi, so they asked for the power first. Inktomi knew what was in their hearts and forced them to live in the world above where they and all their descendants would live in shame, while Inktomi continued to make fools of humankind.

And flood stories are found in both the Old Testament and Sioux mythology. As creation was born anew in the story of Noah and the ark, the Sioux people, according to one version, were born from a great flood, which visited the Western Plains and drowned the original people there. A bald eagle flew by and a beautiful woman grabbed onto its feet. The eagle carried the woman to a great tree on a cliff above the water. Upon the cliff the woman gave birth to twins. And it was these twins who would eventually form the Sioux Nation.

Native Americans have left a legacy for the peoples of the world. Respect for life, awe and wonder for God's creation, stewardship for the environment, appreciation for sacred time and sacred place, acknowledgment of the unity and interconnectedness of the earth and earth's creatures are values that Native Americans have practiced for thousands of years.

Ron Pazola is a freelance writer living in Chicago, Ill.

This article is an excerpt from a longer one by Ron Pazola that appeared in US Catholic, *February 1994. It is printed here with permission.*

The accompanying photographs of scenes near the Lybrook Mission in New Mexico were taken by George Keeler.

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board told us we had achieved this.

We also felt a special obligation to represent the feelings and Christian convictions of the members of Tók'ahookaadí fellowship in New Mexico, as this is the only congregation within the denomination of primarily Native American (Navajo) membership. We didn't want to say things to misrepresent them, while taking care to address whatever concerns they might wish to bring before the church. Reports from Tók'ahookaadí are that the group has grown in recent months, at least in part due to the feeling that, in the writing of this paper, the denomination once more has turned its attention to them. (See page 20)

We hope that the paper has achieved several goals. While its primary purpose is not to be a statement on the nature or purpose of Christ, we hope that throughout the paper there rings an affirmation of the power of Christ in human history. It is through Christ that we can reach out to one another across any human boundary; it is because of Christ's passion for justice and peace that the paper calls for these to be expressed in human relationships.

We hope that the paper likewise affirms human life in all its God-given diversity. Religious fervor too often has been the mask behind which have hidden the evils of racism, imperialism, greed, and plain hatred. We have tried to say clearly that God loves all people, and would have us love, respect, and work alongside them for justice, regardless of their religious loyalties or racial origins.

The paper names the church as a community of disciples who share a common salvation, who worship a common God, and who make a common commitment to Jesus. Yet the members of this community have many different ways of expressing their Christian faith, based on cultural and personal differences.

While there is not a section titled "repentance," the committee believes that a call to recognition of past and present injustices and thus to a spirit of contrition is implicit in the paper. The feelings of the Native American members of the committee come through in the telling of history and the recollection of the mistrust built up over the past 500 years. The committee believes that to read and ponder this history is itself something of an act of repentance.

Our committee also hopes that the paper can lay the basis for a new beginning in the relationships of people within the Church of the Brethren, as well as with others beyond our denomination. Among the "Recommendations" is a series of suggestions for improving communication and in general for building a deeper fellowship with one another. We hope that the paper as a whole points us in this same direction, as we believe that this is the most important result that could come of the lengthy process of studying and adopting this as a statement of our denomination.

At many points during the work of our committee, we experienced what we hope the church as a whole may experience in the days ahead. We came together from different worlds, as it were, to walk on a common journey. We learned to appreciate one another's peculiarities as valuable assets in the quest to write a statement that might be of service to the church. We laughed at and with one another, and together felt the pain of listening to voices who challenged or even condemned our efforts. We enter this last stage of our work together feeling love for one another and for the church, and a burning desire that, in the words of Jesus, "we may all be one."

David Radcliff is director of Denominational Peace Witness on the World Ministries Commission staff. He serves as staff liaison to the committee that drafted the paper "Community: A Tribe of Many Feathers."

LYBROOK AND IT

by George Keeler

Lybrook, the Church of the Brethren's witness in Navajoland, is just 100 miles northwest of Albuquerque, the largest city in New Mexico. But the area seems as remote as if the journey were only possible by time travel. At 7,200 feet, Lybrook is centered on a stretch of North America's highest landscape. It is a starkly beautiful land of sage, canyons, rainbow-colored mesas, and towering wind-shaped monuments. It is home, also, to the largest Native American tribe in the United States, the Navajo. Getting to Lybrook, situated on the edge of the reservation, means stepping into the culture of another nation. And it is a nation beset with challenges that set it apart in late 20th-century society.

The Church of the Brethren Lybrook Navajo Mission opened in 1953 under the leadership of Ernest and Olivia Ikenberry. Quickly, the two organized a high-quality private school, a medical clinic that saw an average of 100 patients a month, an Alcoholics Anonymous program (which proved to be one of the most active in Navajoland), regular Christian worship services, and a Sunday school.

Four years later, there was a regular attendance of 70 persons in church services, in addition to Navajo reading classes to translate the Bible, many baptisms, vacation Bible school for children, organized child care, overnight campouts for the youth groups, summer camp activities for children, fellowship groups for women and young adults, and outpost work for teaching reading in the home. By then, the mission land had grown to 59 acres.

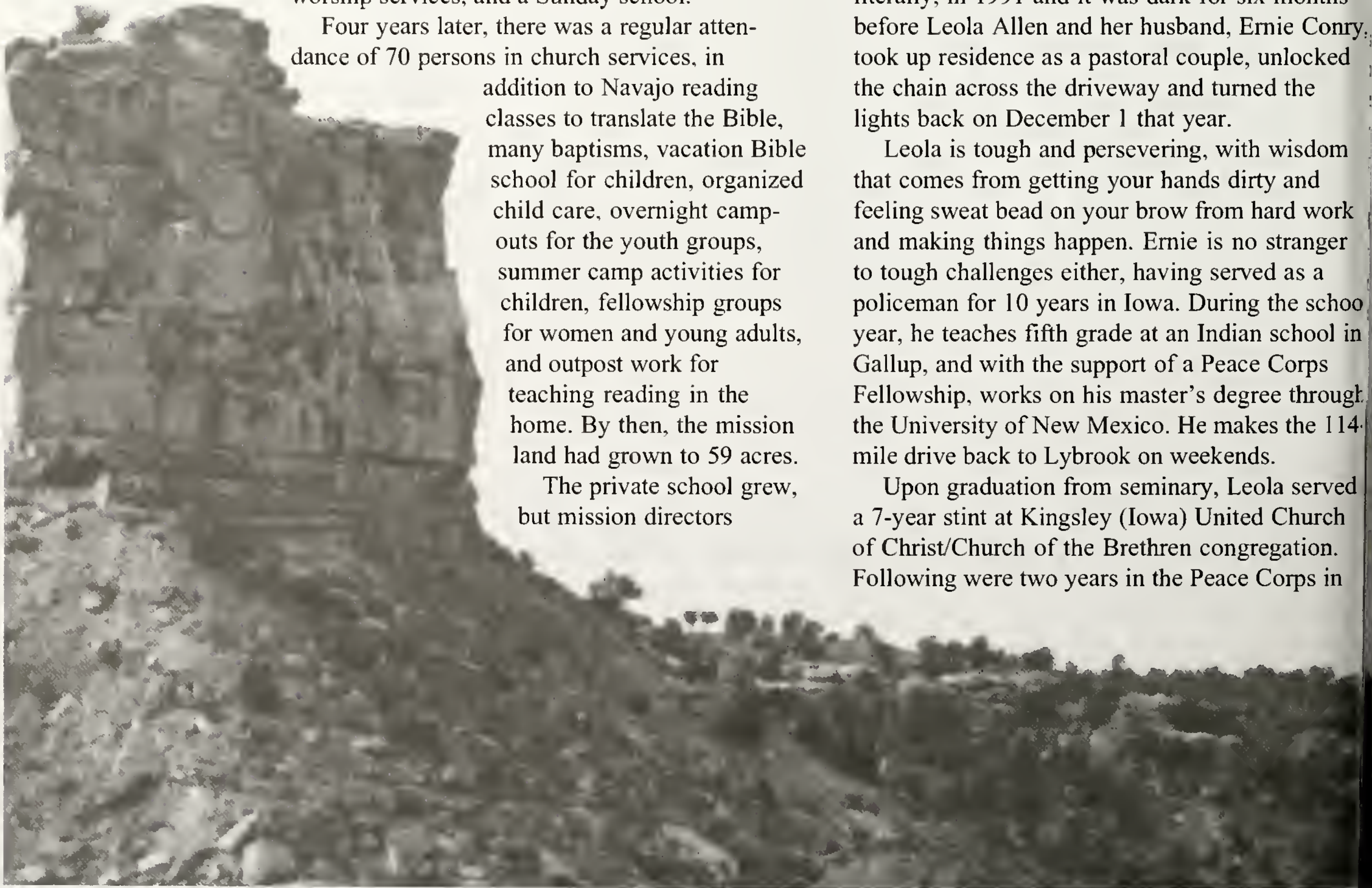
The private school grew, but mission directors pushed to have the education of children taken over by Rio Arriba County and the state of New Mexico. In 1963, a public school opened its doors to Navajo children. A preschool program took up residence in the old school building, and the mission continued to bustle with activity. Children were constantly on the grounds, playing basketball—the favorite sport of the Navajo—long into the evening hours, aided by powerful court lights.

In the late 1970s and '80s, the mission focus changed. The government, which once pushed social services to the churches, reversed its policy. The medical clinic was taken over by the government and moved. Other programs were lost as both the government and the Church of the Brethren General Board faced budget problems in the 1980s. Nevertheless, one bright spot in the mid-1980s was the construction of the long-awaited chapel. The Navajo renamed their new church Tók'ahookaadí, after an ever-flowing spring on the property (Messenger, January 1985, page 9).

Then the lights of the mission went out, literally, in 1991 and it was dark for six months before Leola Allen and her husband, Ernie Conry, took up residence as a pastoral couple, unlocked the chain across the driveway and turned the lights back on December 1 that year.

Leola is tough and persevering, with wisdom that comes from getting your hands dirty and feeling sweat bead on your brow from hard work and making things happen. Ernie is no stranger to tough challenges either, having served as a policeman for 10 years in Iowa. During the schoo year, he teaches fifth grade at an Indian school in Gallup, and with the support of a Peace Corps Fellowship, works on his master's degree through the University of New Mexico. He makes the 114-mile drive back to Lybrook on weekends.

Upon graduation from seminary, Leola served a 7-year stint at Kingsley (Iowa) United Church of Christ/Church of the Brethren congregation. Following were two years in the Peace Corps in



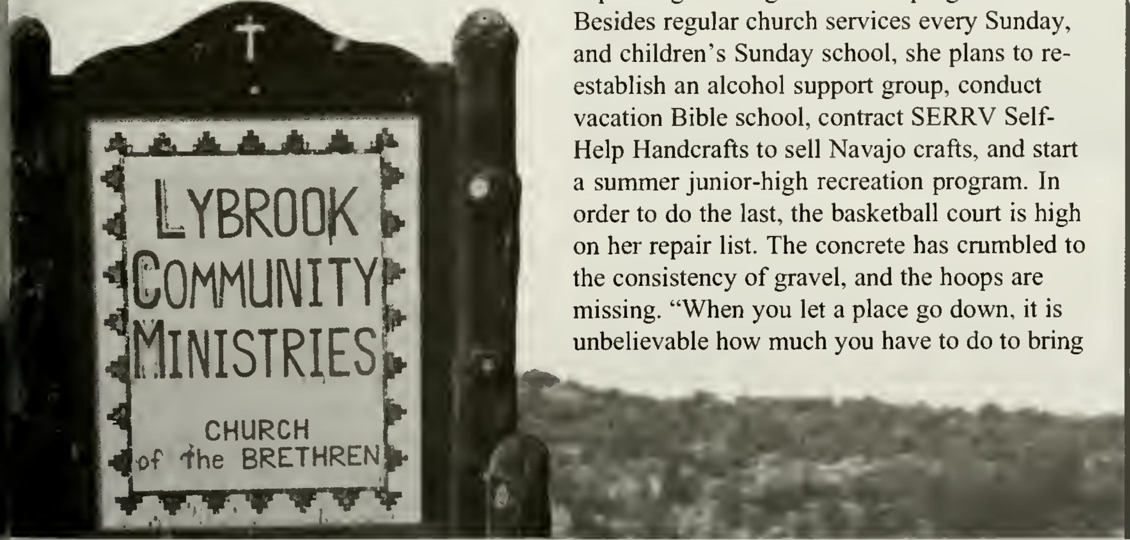
HANGING ROLES

the Dominican Republic. Then Western Plains District contacted the couple about heading Lybrook. They accepted. Together, with the help of a Brethren Volunteer Service (BVS) married couple from New York, Tom Cunningham and June Bayard, this team has restarted the engine of the mission.

But should it still be called a mission? The road sign was changed before Leola's tenure as pastor to read Lybrook Community Ministries. "Mission is an all-inclusive term," says Leola. "At the moment, we are the Tók'ahookaadí Fellowship of the Church of the Brethren. We'll build from there."

And she is, indeed, remaking Lybrook into what it can be, rather than what it is. The old dilapidated church/school/cafeteria house has been razed; so has the dirt and log hogan that visiting youth groups once slept in. The other old school/social hall building is scheduled to be razed, too. The new metal one-room church building serves now as the worship area, Sunday school room, meeting hall, and social hall. An adjacent building is undergoing complete renovation and will open soon as a fellowship hall, kitchen, and meeting area. Lybrook is reshaping its physical plant and its mission focus.

"I've spent two years 'dejunking' the physical plant," says Leola. "There was junk and trash everywhere when we arrived." When the hanta virus scare started last year in the four-corners area, where the church is located, Leola sped up the timetable. "We had bags of ancient grain and other perishable goods, which should have been distributed to the people, stored in the old buildings. They attracted rodents and were disposed of immediately." Other items that were remotely salvageable were given away.



Fortunately, the entire area escaped harm from the virus, thought to be spread by the deer mouse. One case was reported last year in Cuba, 40 miles away, and another in Farmington, 60 miles away. "We have improved the sanitation conditions here so that the virus is not a threat," says Ernie.

Maintaining a positive public-relations image is important for the mission management team because it relies heavily on volunteer support for this church in Western Plains District. "Quinter Church of the Brethren, our 'sister church,' has been very supportive," says Leola. "We need the help. People with open hearts are welcomed. I take Christian help wherever I can get it."

The main volunteer project now is the renovation of the fellowship hall/kitchen. The BVS couple has been diligently working on the project, but it is almost overwhelming for one or two people. Drywall still needs to be installed in spots, and wiring and plumbing work remains. When it is finished, it will be the largest such building in the area. The church building holds that distinction, too, and is often utilized for funerals and other community events.

With the physical plant improvements underway, Leola is implementing an ever-expanding offering of summer programs. Besides regular church services every Sunday, and children's Sunday school, she plans to re-establish an alcohol support group, conduct vacation Bible school, contract SERRV Self-Help Handcrafts to sell Navajo crafts, and start a summer junior-high recreation program. In order to do the last, the basketball court is high on her repair list. The concrete has crumbled to the consistency of gravel, and the hoops are missing. "When you let a place go down, it is unbelievable how much you have to do to bring

LYBROOK CHRONOLOGY

1952 In November, the General Brotherhood Board approved a ministry to the Navajo and authorized the purchase of a mission at Lybrook, in New Mexico, on the edge of the Navajo reservation.

1953 In September, Lybrook Navajo Mission opened, under the leadership of Ernest and Olivia Ikenberry. Regular church worship and Sunday school were started, and a one-room school opened.

1954 Thirty-four Navajos enrolled in the first annual vacation Bible school. A 244-foot well was drilled at a cost of $1,200. When no water was found, an even costlier 1,000-foot well was drilled.

1955 By now, four Brethren Volunteer Service workers augmented the Lybrook staff. There were club programs for children, young adults, and women.

1956 The mission added 55 acres of land to its four-acre site. Two houses were purchsed for use as a clinic and a residence. William Hayes began as business manager and supervisor of volunteers. His wife, Bernice, a registered nurse, supervised medical work.

1957 Mabel Hesuse began translating church sermons into Navajo. Jackson Yazzie became the first Navajo staff leader, teaching Sunday school, leading Bible study, and conducting worship in Navajo. In September, Galen and Ruth Snell succeeded the Ikenberrys as mission directors.

1958 The education program expanded to a two-room school, with classes through sixth grade, taught by Mary Miller and Mildred Myer.

1959 Ten Navajo Christians and the mission staff participated in love feast. The mission purchased two four-room cottages from government surplus for use as staff residences.

1960 Edith Merkey joined the teaching staff. An Alcoholics Anonymous chapter was formed, with Navajo leadership. It quickly became well known throughout Navajoland.

1961 Two Navajo young women from the mission attended college, one at McPherson and one at La Verne. Ruth Dibert, a registered nurse, took over the clinic and health program.

1962 Jerry and Berkley Davis succeeded the Snells as directors. Two Navajo staff members, Andrew Hesuse and Frank Chavez, took schooling in preparation for service at Lybrook. Five Navajos were part-time staff members.

1963 The county began providing elementary education for all children in the mission area. The two mission teachers transferred to the new county system. The mission continued "pre-first" classes, to help teach Navajo children English.

1964 The mission continued a 4-H Club program and Christian education classes with the public school children.

it back," Leola sighs.

Outreach programs in place include general education equivalency tutoring, performed by Tom and June; and a Navajo drop-in center, located in their BVS house. Tom and June play on the Church basketball team and are popular with the youth, who visit them at all hours. "We're having a great time here," says Tom. "For the Navajo, it is a tough existence. This is a culture rich in time and poor in resources."

It was the memory of the mission and its positive impact on the Navajo community that drove Mary Thompson, a Navajo, to petition Western Plains District in person for its reopening. Mary, mother to six children and four foster children, holds great power in the community. "In this matriarchal society," says Leola, "Mary is one of the members who is the glue. She is the spiritual head of the church."

The Church of the Brethren presence in Lybrook is important for community members. "There is a great sense of tradition. The Navaj went to school and church here. The medical clinic was here. They have also lived with Church of the Brethren families around the country as foster children."

"This church belongs to us," says Frank Chavez, a long-time member with memories o the glory days of the mission. "Something was broken here, but now we are fixing it."

In the late 1960s, Frank was the only full-time Navajo staff member, assisting in visitation, services, and maintenance. "I pray every morning, every day for the future of this church," he says clutching *Diyin God Bizaad* (the Holy Bible in Navajo) close to his chest. "We need to make our children understand the importance of going to church," he quietly adds, his finger resting on 2 Timothy:3.

Indeed, the church's future lies in its children. And children are everywhere. On Easter morning 1994, more than 20 cut out Easter symbols from construction paper while listening to the hymns and sermons of Leola's service. The church atmosphere is relaxed—th doors open for the children to come and go. Coming to Tók'ahookaadí is fun—a chance to be with friends and participate in a Sunday school lesson led by Ernie.

"THIS CHURCH BELONGS TO US," SAYS FRANK CHAVEZ, A LONG-TIME MEMBER WITH MEMORIES OF THE GLORY DA OF THE MISSION. "SOMETHIN WAS BROKEN HERE, BUT NO WE ARE FIXING IT."

After church, sports equipment—in-line skates, basketballs—come out. The Church of the Brethren compound provides a substance not found on the reservation—concrete. Pent-up energy is released on the concrete sidewalks and even in the church building itself, as children bring to church their toys that can onl be used on hardtop. Younger children play on the merry-go-round, swings, and teeter-totters left from the private school days of the mission.

Leola takes in stride all the children racing around her. "This church belongs to God and

THE CHURCH OF THE BRETHREN COMPOUND PROVIDES A SUBSTANCE NOT FOUND ON THE RESERVATION—CONCRETE. 'ENT-UP ENERGY IS RELEASED ON THE CONCRETE SIDEWALKS AND IN THE CHURCH JILDING ITSELF, AS CHILDREN 3RING THEIR TOYS THAT CAN ONLY BE USED ON HARDTOP.

e people,” she comments, adding, “When the llowship hall is finished, it will help.”

The key to working with the older youth has een basketball. For the youth, their free time volves around the sport. The Church of the rethren team is in the middle of its league ith three wins and three loses. Bleachers are lled at basketball games in the local school ym. But no one seems to care what the score . This is non-competitive basketball. Youth nd adult mixed teams are playing for the sheer y of it. “You see differences,” says Tom. “It’s ke being in another country.”

For the youth, there is not much to do out here. Bowling and movies are 60 miles way. The Church is sponsoring a softball team is spring. Video nights are planned. Some of e youth will attend National Youth Confernce in July. Last year, Ernie took a youth roup to the Church of the Brethren Christian itizenship Seminar.

Leola and her congregation have put nsiderable energy into softening the starkness f the steel church building. “I want the inside look like the people who worship here,” she ys. “I want people who worship here to feel mfortable. This is a *Navajo* Church of the rethren.” Genuine Navajo rugs, woven by Iary Thompson, adorn the pulpit. Scripture is ad in both English and Navajo. Melodies of ymns are familiar, even if the words are not. Amazing Grace,” “What a Friend We Have in sus,” and “Sweet Hour of Prayer” are all sung Navajo. Most of the congregation is bilingual in Navajo and English. Mary Thompson usually serves as song leader on the piano. Sometimes her husband accompanies hymns on the electric bass guitar, while a daughter leads the singing.

The people who worship here are relaxed, comfortable, and subdued. Many of the young women come in sweats; young boys and old men wear baseball caps. A few of the older women come in more traditional Navajo dresses. Leona dresses up for the occasion and wears turquoise and silver jewelry—a gift from the women of the congregation. That is a symbolic act for her; Tók’ahookaadí women often wear similar jewelry, and the presentation of the gift was an invitation to join them. Leola explains her jewelry: “The Navajo have a saying, ‘Walk in beauty, the beauty way. Beauty is above me and beauty is below me.’ The Navajo decorate everything. I am told that the Lord created turquoise and silver to appreciate and to enjoy.”

Navajo baskets are used to collect the offering, which on Easter Sunday totals $6.37 from the 40-plus people in attendance, some of

1965 Jerry Davis was succeeded by Myrl Weyant as mission director.

1966 The Office of Navajo Economic Opportunity took over the “pre-first” school program, using the mission facilities. The mission purchased a government surplus building to use as a shop. The Student Intercultural Program (SIP) was begun, with Navajo students living with Anglo families across the country while attending school.

1968 Total church membership was 48, excluding staff. The Navajo Christian Association and the four missions of the area were holding joint evangelisic meetings.

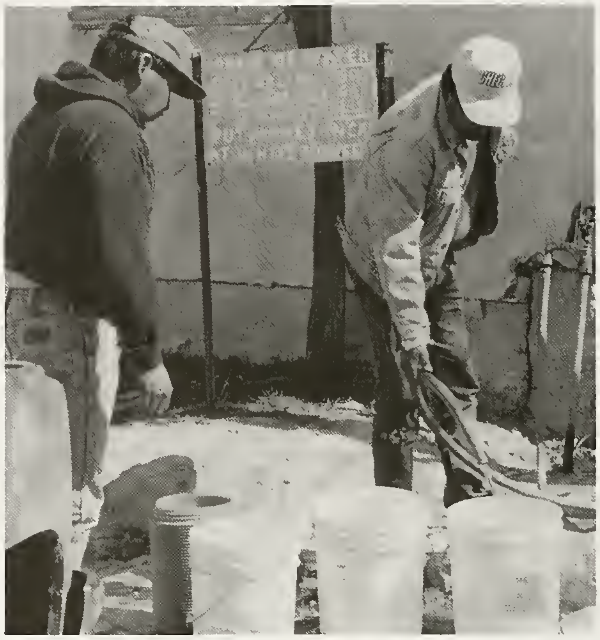
1969 Navajo Henry Hesuse was licensed to the ministry and became full-time pastor of the Lybrook Navajo Church Fellowship. Alvin Blough succeeded Myrl Weyant as mission director.

1970 Elmer Fike became mission director, but was non-resident, living in Flagstaff, Ariz. He also was coordinator of Brethren American Indian Ministries. Having a *non-resident* director was designed to encourage Lybrook Navajos to develop and depend on their own leadership.

1971 Henry Hesuse left the Lybrook pastorate and was succeeded by Billy Lewis. Land was secured by lease at Nageezi for building a new church facility.

1973 In response to a petition from Lybrook, the Lybrook-Nageezi Church of the Brethren Fellowship was recognized.

FOR THE LARGER COMMUNITY, THE CHURCH POSSESSES A VITAL LIFE-GIVING ELEMENT—WATER. RUNNING WATER IS NONEXISTENT ON THE RESERVATION. . . . DURING THE DAY, NAVAJO DRIVE MANY MILES IN THEIR DUSTY PICKUP TRUCKS TO PURCHASE THE DELICIOUS, NATURALLY SOFT WATER (500 GALLONS FOR $1.35).



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whom drove 30 miles on dirt roads to reach the church. "That money, most in change, represents as much to my congregation as families that put in $100 bills," says Leola. "Many of our families are very poor. Tók'ahookaadí Church is not self-sufficient."

The unemployment rate is high. "There are not a lot of jobs around here," notes Ernie. "The unemployment rate hovers around 40 percent." Many members of the congregation are employed, though, working as auto mechanics, mechanics for oil and gas companies, and as nurses and artists. Some are sheep herders.

Navajo culture does not encourage the accumulation of wealth. "They don't want to be rich, just survive," says June.

On her first Thanksgiving at the church, Leola planned a traditional all-church dinner. "One person volunteered to bring the turkey. But the turkey didn't show up." Leola retreated to her kitchen. The only meat she found was in leftover sloppy-joe mix, which she quickly heated up.

"I apologized to the congregation," says Leola, and "they answered, 'But nobody is leaving here hungry.'"

"They don't blame or pass judgment here," adds June. "What is, is. There is no judgment or assessment, just open honesty."

Leola's second Thanksgiving, with a "grand and glorious feast," went more smoothly. "I now know things about who is responsible and who is not," she nods, laughing at the Pilgrim Thanksgiving symbolism of her congregation joining with Anglos at the dinner table.

The Tók'ahookaadí congregation looks forward to Leola's seasonal celebrations—Easter, May Day, back-to-school hot dog roast, Octoberfest (non-alcoholic), love feast, and Christmas. A potluck dinner is held after every church service. Food baskets are distributed every Sunday to needy families, with the four staff members providing the bulk of the food.

The Navajo made all the ornaments for las
year's Christmas tree. Church artists already are working on a life-size nativity scene that will be displayed at the Highway 44 entrance next Christmas. Baby Jesus will be in a cradl
board, with Navajo-dressed figures sporting traditional hair styles. The wise men will be cowboys on horseback—two Hispanics and an Anglo.

"We are on our way to being fully alive without the formal organization of a church. We are a living part of the Church of Jesus Christ," says Leola. "My motto around here i
'The difficult we do immediately. The impossible takes longer.'

"The people who worship here are serious about their relationship with Jesus Christ. I know it in my heart. They know it in their hearts. I see it in their selection of gospel hymns. I hear it in their prayers and commu
cation with me. It is, 'Jesus who saves; Jesus

1974 The Lybrook Mission program, except for evangelism, worship, Christian nurture, and Christian service, was made a separate ministry under the SHARE program of the World Ministries Commission. The function of Lybrook Community Ministries, as the mission was renamed, was to assist the Navajo people develop self-help projects that would uplift and benefit them. The mission buildings were used for crafts classes, adult education, and mechanics training.

1975 In a painful period of transition, aggravated by misunderstandings over the intent and pace of indigenization, Russell Kiester was called to be interim development pastor of the Lybrook fellowship. He also served as administrator of community SHARE grants.

1981 The SHARE program terminated, and Russell Kiester's role changed to place more emphasis on pastoral tasks. Management of the Lybrook property and direction of its program was transferred to Western Plains District.

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whom we rely on; Jesus who will protect us.' We are a Christ-centered church."

For the larger community, the church possesses a vital life-giving element—water. Running water is nonexistent on the reservation. So are electricity and phones. The Church of the Brethren, which is blessed with electricity and phones, also has one of the few working wells in the area. During the day, Navajo drive many miles in their dusty pickup trucks to purchase the delicious, naturally soft water (500 gallons for $1.35). The transaction is done on the honor system: Money is deposited in a slotted coffee can that sits on the parsonage's porch wall.

Other challenges persist for the Navajo. They are a people caught between two cultures, and the frustration erupts with alcoholism and early deaths. As Ernie walks through the fresh graves in the Church of the Brethren cemetery, he notes that more than half of the people died of alcohol-related accidents or illnesses.

"Families will say, 'We wish the alcohol was not there,'" says Tom. "The school drop-out rate also is high. Many people just don't make it. Look at the ages on the gravestones."

The government doesn't seem to be effective in easing the pain of the Navajo, either. A new hospital was opened in Shiprock, 90 miles away; then the government ran out of money to staff it.

Back at Lybrook, meanwhile, they finally got the basketball hoop up Sunday, April 17, and the church basketball team is practicing late into the night on its own broken concrete court for the upcoming championship tournament. The ball bounces erratically on the concrete, but it does so equally for both teams.

Leola promised that on her next trip into Bloomfield, 50 miles distant, she would buy the group a ball pump. "Now we need a volleyball net. Then they reminded me the tetherball is missing. I'll get one of those, too. We are coming. In the words of St. Paul, we're running the good race over here. We're in process at Lybrook. My goal is to be the Church of Jesus Christ, to follow Matthew 25. My ultimate goal is to become unemployed, with Navajo as directors, or to at least have a partnership with Navajo leaders. We are moving in that direction, but it will not happen overnight. We need to bring this place alive."

George Keeler, associate professor of journalism at the University of La Verne, is a member of La Verne (Calif.) Church of the Brethren.

VISIT TÓK'AHOOKAADÍ

Brethren are invited to visit Tók'ahookaadí and the Lybrook ministry the week after Annual Conference, July 5-10.

Special activities, July 5-6, are a Navajo craft exhibit and sale featuring items made by Tók'ahookaadí members; tours/hikes featuring geological formations and ancient Native American ruins; and Native American/Southwest meals. Also, there is an Anasazi Pageant in Farmington, July 7.

Camper and motor-home hookups are available, plus motel rooms and Lybrook housing.

For more information call David Radcliff at (800) 323-8039.

1984 Western Plains District granted fellowship status to Lybrook, chartering it as Tók'ahookaadí on October 28. The General Board designated an 11-acre section of the mission land for the building of a new church facility.

1986 In a budget crisis, the General Board discontinued funding that cared for property upkeep and pastoral support. Pastor Russell Kiester terminated. The fellowship ceased meeting regularly. Two Navajo couples, Mary and James Thompson and Arlene and Eugene Arviso, worked at keeping the group functioning.

1987 Catherine Dell, a Wesleyan Holiness minister, began work in August as pastor at Tók'ahookaadí, serving until June 1991.

1989 Quinter (Kan.) Church of the Brethren entered into a "sister church" relationship with Tók'ahookaadí. Quinter helped with summer youth programs and other ministries. The district named a Lybrook Support Committee.

1991 Leola Allen and her husband, Ernie Conry, came to Tók'ahookaadí in December as a pastoral couple.

1994 Tók'ahookaadí has a one-room church building that serves as sanctuary, Sunday school room, and fellowship hall. An adjacent building is being renovated for use as fellowship hall and kitchen. A BVS couple, Tom Cunningham and June Bayard, also serves the ministry at Lybrook. Pastor Leola Allen continues to expand the Lybrook ministry and to rejuvenate old programs.
—KERMON THOMASSON

The health care cure: An ethical dilemma

by Joel K. Thompson

If health care is not at a point of trauma, it does seem to be experiencing stress. And whatever the cure, we will be required to make tough choices.

Scan the first 10 chapters of the book of Mark. It's amazing. Immediately following the baptism of Jesus, the ministry of healing begins. An unclean spirit is subdued in the synagogue; Peter's mother-in-law is healed of fever; Peter's house becomes a clinic for healing both chronic and communicable diseases; and synagogues in Galilee see quieting of demons.

Then the leper, a paralytic, a withered hand, the sick by the seaside, the demonic Legion, Jarius' daughter, the woman with a 12-year blood-flow problem, those too sick to walk carried on pallets, the Greek woman's child, the deaf and speech-impaired man in the Decapolis, the blind man at Bethsaida, epilepsy, and a blind beggar named Bartimaeus.

Jesus came healing, Mark says, because his was a new teaching, a new authority. But it wasn't just Jesus. The disciples also anointed with oil and healed many as they traveled from one village to another.

The ministry of Jesus, the new teaching, the new authority, was directly linked to wholeness of mind and body. The early church understood and never questioned the ministry of healing. Through the years, the church assumed it must create an atmosphere of hospitality if there was to be wholeness. It was in the nature of things that the church would create hospitals. Health care is not simply to be left to government, nor is it a political issue outside the concern of the church. It is at the heart of faith. It is to be valued. It is a ministry into which we are baptized.

So individual Christians and the community of faith (the church) should be very much concerned when the health care system we have created in this country is itself afflicted with a chronic illness, or as some would suggest, a catastrophic terminal one.

Health care in this country now consumes over 16 percent of state and local tax revenues. Since 1986, private businesses have spent as much on health care as they earned in after-tax profits. In all, we are spending over 14 percent of our gross national product on health, over $817 billion. Among the 24 industrialized nations making up the Organization for Economic Cooperation and Development, the United States spends over two times more on health care per capita than any other member, yet it ranks 21st in infant mortality and 16th in female life expectancy of those 24 nations.

A man living in Harlem, N.Y., has a life expectancy shorter than one born in Bangladesh—one of the four poorest countries of the world. Our infant mortality rate is equal to a third-world Caribbean country. Thirty-five million members of our community are not insured for health care. Thousands more are underinsured. Each year, $70 to $80 billion of our health care cost can be attributed to fraud—that is, such things as shaping the diagnosis or treatment to fit reimbursement provisions, ordering unnecessary tests, and billing for services not provided.

The Rand Corporation in Santa Monica, Calif., believes it has clear evidence that nearly a third of carotid artery operations are inappropriate and that 14 percent of by-pass operations are unnecessary. A San Diego study indicates that 40 percent of angiograms were done on patients not needing such a procedure. A Value Health Science study found unnecessary usage of certain procedures—hysterectomy (27 percent), carpal tunnel syndrome (17 percent), tonsillectomy (16 percent), laminectomy (14 percent), upper gastrointestinal X-ray studies (30 percent), pre-operative lab tests (60 percent), and cesarean births (50 percent).

Speaking of cesarean births, 30 percent of the births in our country are now by C-section. In some states, these "scheduled births" are now at 43.7 percent; in other states they are as low as 12.7 percent. Does this mean there are differences in the women of these states, or is it the way medicine is practiced? John Wennberg's studies show it is the latter. He found that the probability of a child living in Stowe, Vt., having a tonsillectomy by age 15 was 70 percent. If the child lived in Waterbury, it was about 10 percent. He then discovered that 50 percent of the men in Portland, Maine, had prostate surgery by age 85, in Bangor, it was 10 percent. In Iowa, studies showed, heart surgery was o times as high in Des Moines as in wa City.

The bill for unnecessary operations, imated at 25 percent, is $135 billion nually. Twenty-five percent of all rgeries are done to correct problems of vious surgeries.

A study out of Seattle reveals that 53 rcent of all hospitals stays are not cessary. Twenty-four percent of tients shouldn't have been admitted. hat is most significant about this last ure is that 1.3 million of us suffer expected, disabling injuries in spitals each year. These are called rogenic injuries (adverse events). They ppen to one of every 25 admissions, d result in 198,000 deaths annually. at is four times the number who die our highways. The number is so large re is a *Journal of the International dy for the Prevention of Iatrogenic mplications.* These numbers do not lude hospital infections, which, by the y, are the biggest epidemic in the US lay. Not AIDS, not hepatitis, not TB, t hospital infections.

An Auburn University pharmacist imates that hospitals make two-or ee-percent medication errors. In a 0-bed hospital, if we could assume full cupancy, that would be 60 to 90 drug ors a day. Some hospitals are thought have as high as an 11-percent medican error rate.

All these statistics are just the tip of iceberg. We have no really good stem to insure long-term care for those our community who need it. And e pharmaceutical costs: It's a crazy stem. Ativan, an anti-anxiety drug de by Wyeth, costs 702 percent more re than in Canada; Reglan, a gasintestinal drug by A. H. Robins is 545 rcent more expensive here; Tylenol th codeine from McNeil Pharmaceutil is 484 percent more; Valium, a che Biomedical Labs product, is 434 rcent more.

If health care is not at a point of uma, it does seem to be experiencing ess. And whatever the cure, we will be uired to make tough choices that are influenced by values. And that implies that we have some difficult ethics issues awaiting us.

The way professional health care services are provided is clearly a value issue.

Our routine practices give us away. In Joliet, Ill., there is an institution that takes people's clothes when they are admitted. Each person is then assigned a number, turns over all valuables, is assigned a stranger as a roommate, has family visits restricted, and is forced to live according to the institution's schedule designated for eating, sleeping, and exercising. What have I described? The state prison? Or St. Joseph Hospital?

A Chicago hospital with 876 beds, a teaching institution, still has in its nursing performance standards the phrase "no more that three medication errors per year." That, of course, is for each nurse. Strange. I often wanted to ask "What is the accepted baby-drop rate in the nursery?" Isn't it time we expect as much from our health care providers as we do from those who make our cars? Anything less than zero defects is unacceptable.

Even our language gives us away. We have "waiting rooms" for patients—those who should be patient with us, the providers.

And when a ventilator patient meets the cardiovascular and brain-wave protocols for death, a family should not be held hostage for another day while a physician demands a second EEG, for which he will receive a reading fee.

An institution should not allow a solo OB/GYNE practitioner to run a 47-percent cesarean birth rate in order to schedule births at three separate hospitals in an orderly manner.

Determining to whom we will provide services is a value issue.

We are very much a pick-and-choose society. We are afraid to provide access to everyone because we say we will then have to ration our resources. We prefer to ration them as we do now—to those able to pay. We are still trying to distinguish between deserving and undeserving. We simply do not think of us all being in anything together. I would think, however, that the church would be the first to say that everyone should have the right to basic health care.

But after basic access, there are still value questions. Who determines that the governor of Pennsylvania receives a heart/lung transplant within hours of going on the transplant waiting list, while others are by-passed? Does a family have the right or responsibility to insist on doing everything possible to preserve the life of a comatose teenager? At whose expense? On what basis does a state legislature cut its support for prenatal care while continuing to provide dollars for a liver transplant for post-65-year-old alcoholics?

The way we make health care decisions is a value issue.

The Church of the Brethren has always understood this issue. It is one of creative tension between the beliefs held by the community of faith and an individual's choice made in the awesome presence of God. As a health care practitioner, is it permissible to force upon our patients our beliefs and practices? When I was a hospital administrator, I had to deal with patients and their families when their wishes were not honored by employees. An example is a man with terminal cancer who had filed all the appropriate documents with the hospital regarding his wishes on the use of heroic measures. His chart had a valid DNR (Do Not Resuscitate) protocol in it, and yet when he coded in the radiology department, a doctor and nurse "brought him back."

Another example: A young medical intern was present when his wife delivered an infant with major congenital disabilities that required numerous technological support systems to maintain survivability. He requested that no support be started, but was overruled by the official team in attendance. Over the next week it was the hospital ethics committee, along with the medical team, the family, and its parish priest who resolved the issue.

Bringing health care ethics home

Health and health care are hot topics for everyone these days, from the White House to White Branch, from Washington to Wenatchee. As the debate over a national health plan grows more intense, some very real ethical issues are often overlooked or underplayed, especially within the church.

Health care ethics can be brought home by raising a few simple questions:

Would it be possible to find a congregation anywhere whose members, whether individual or families, do not find themselves confronting hard choices on health-related matters almost routinely?

What portion of a pastor's time is spent providing pastoral care in times of illness or personal need?

How much of a small congregation's budget does it take (if it can afford it at all) to provide insurance for the pastor and family?

If life can be extended well into the 80s and 90s through advancements in medicine and drugs, what are the benefits and costs of such prolonged life?

How many tough ethical decisions does a retirement home administrator and board have to make in a year's time?

What dilemmas does a trauma unit chaplain of a community hospital face in just one night shift?

Questions such as these led representatives of the Association of Brethren Caregivers, Brethren Benefit Trust, and the Ministers Association to plan a joint conference on the theme "From Ethics to Action: Making Health Care Choices for You, Your Family, and Your Church."

The ministers/caregivers conference is set for June 27-28 in Wichita, Kan. Sessions will begin on Monday afternoon at 3 p.m. and continue through Tuesday afternoon, concluding before the Annual Conference worship service on Tuesday evening.

The keynote speaker for the conference, David Hilton, a former missionary doctor with the Church of the Brethren in Nigeria, and now serving as a church health consultant in Atlanta, Ga., will address "Critical Health/Caregiving Issues Needing our Attention."

Margaret R. McLean, adjunct lecturer in the department of religious studies and an associate for applied ethics at Santa Clara University, in California, will focus on "Critical Caring: The Church and Health/Caregiving Ethics."

The article by Joel K. Thompson in this MESSENGER is a brief version of his address at the conference "The Health Care Cure: An Ethical Dilemma." He is director of benefits for Brethren Benefit Trust and a former hospital administrator and church executive.

Laurence J. O'Connell, president of Park Ridge Center, a center for the study of health, faith, and ethics, in Chicago, will speak about "The Challenge of the Church in Health/Caregiving Ethics."

Another feature of the conference will be a roundtable discussion on representative cases dealing with difficult decisions. The moderator for the roundtable will be Tana Durnbaugh, nurse educator at the College of Lake County, in Illinois, and past president of the Association of Brethren Caregivers.

The conference is billed for ministers and caregivers. With that description, everyone should be included and welcome . . . just as surely as everyone is included in facing difficult health care choices.—ROBERT E. FAUS

Robert E. Faus is director of Pastoral Ministry on the Parish Ministries Commission staff.

What if I demand continued treatment, even if useless? Should the physician give a $3,500-injection of yet another chemotherapy miracle drug just two hours before I die? Should I be told "no" by the community? Can a person choose "passive" euthanasia and then seek comfort from family and friends and the church? When does "passive" become "assisted"? Who will decide these issues? If not the church, others will.

The way we determine what is health care's proper share of the resource pie is also an ethical issue, a value decision.

As was mentioned earlier, during the 1980s, health care spending increased 111 percent; more than 14 percent of the GNP is for health care. There are other issues in our society—such as education, a crumbling infrastructure, a fragile environment, housing, and the homeless. And the irony is that resources not spent on these issues can cause an increase in the use of resources for health care.

If good health is, as defined by the World Health Organization, "not simply the absence of illness, but rather the presence of well being," then there are other demons in our society that are Legion.

At least 7.7 million Americans live in poverty, and we know that those in poverty usually do not seek out medical treatment except as a last resort. And there is usually a correlation between poverty and poor pre-natal care. Low-weight babies have increased in the 1980s by three percent and neo-natal intensive care costs have skyrocketed.

Guns are killing our children at a murderous rate. There has been an 11-percent increase from 1984 to1992 in such deaths. If guns were polio, we would not tolerate them in our midst. Guns are a public health care issue according to the American Academy of Pediatrics, along with drugs, alcohol, AIDS, pregnancy, and car crashes.

The health care issue (for the church, it's proper to say the health care *ministry*) is our calling, our ministry. We mus provide the leadership in our society to reorder our priorities, Such reordering is going to gore everyone's ox, at least a little. But it will be less painful if we dust off what was once a key American value, and is still the Christian ethic, an accept that it is a good thing to give to the less fortunate, to aid those in need, especially if you have a whole lot more than they do.

Joel K. Thompson is director of benefits for the Brethren Benefit Trust.

Tithing: A response to grace

by Wayne J. Eberly

Loving, someone has observed, is easy in the abstract, but hard in the concrete. Unfortunately, only the latter kind of love is worth anything. How would you feel upon receiving this note:

"My own true love,
Words cannot describe my love for you! I would climb the highest mountain to look into your eyes so blue. I would swim the swiftest river for one word from your divine lips.

P.S. I'll be over Saturday night . . . if it doesn't rain."

What, you may ask, does this have to do with tithing: Perhaps nothing, perhaps everything. It all depends on how concretely we understand the love of God to be.

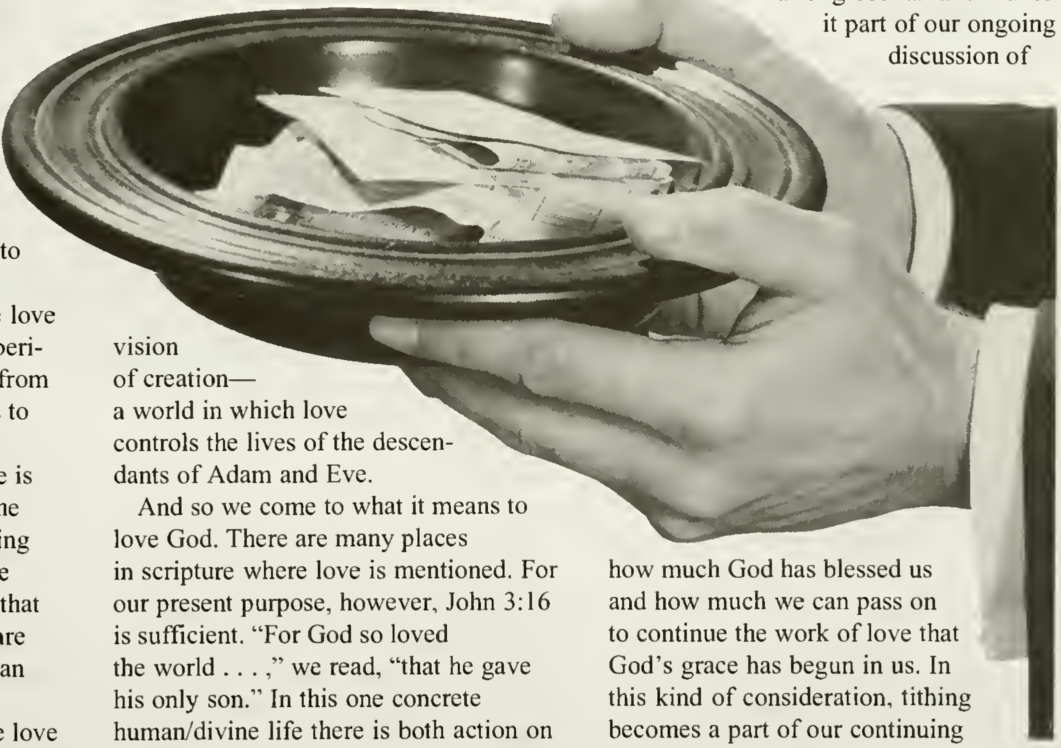
It's all too easy to say that God is a spirit whose nature is love. This can be a quick route to practical atheism, this glib characterization of an abstract concept. It is also contrary to the biblical picture of God. In both Hebrew and Christian scripture, the love of God reveals itself in concrete experiences and invites visible responses from those who have eyes to see and ears to hear.

The first expression of God's love is creation. The whole of creation is the result of God's reaching out, speaking his Word and letting that Word take material form. The biblical faith is that our lives and all that surrounds us are expressions of God's love that we can feel, see, hear, taste, and smell.

A second expression of the divine love is a call to relationship that we name the covenant. It is a declaration that God continues to be involved in the affairs of his creation. It is an invitation to become creative partners with God.

This covenant was understood in different ways by God's people. Sometimes it appeared simply as a statement of God's unmerited grace, as in the promise to Noah following the flood, or in Jesus's teaching that the rain blesses the just and unjust equally. At other times the covenant is seen as a conditional relationship, defining the kind of response that will bring God's people into the fulfillment of the promises of creation.

The New Testament or New Covenant carries the story a step further. God's Word to all of creation is good news. The point of it all is life, abundant life, life heaped up and overflowing with God's gifts. The new covenant is not a way to get a greater share of God's gifts, because those already have been given. The new covenant is an invitation to find fullness of life by helping God fulfill the vision of creation—a world in which love controls the lives of the descendants of Adam and Eve.



And so we come to what it means to love God. There are many places in scripture where love is mentioned. For our present purpose, however, John 3:16 is sufficient. "For God so loved the world . . . ," we read, "that he gave his only son." In this one concrete human/divine life there is both action on our behalf and example for our response. Loving and giving are virtually synonymous.

This is the point at which we too often get sidetracked. If we think of loving in abstract terms we tend also to see giving abstractly. So we need continually to go to the roots of our faith which lie in the God who gives. Giving is always tied to our receiving. Hilbert Berger, a stewardship consultant, reminds us, "God never asks us to give anything that God has not already given us." This applies to time, abilities, and the material world. All of these are necessary to life.

Some persons feel uncomfortable when the talk about giving turns to specifics. The nature of giving, however, is such that we not only need to form the intention to give but deliberate on the size and meaning of our gift. It is true that Jesus did not, in so many words, advocate or dismiss the tithe. In the only specific reference, he seemed to place it in the context of one's total response to God—part of the covenant commitment.

Thinking of the tithe in this way removes it from the status of a religious tax and makes it part of our ongoing discussion of how much God has blessed us and how much we can pass on to continue the work of love that God's grace has begun in us. In this kind of consideration, tithing becomes a part of our continuing efforts to grow into the fullness of the stature of Christ. Tithing takes its place alongside other spiritual disciplines that are part of our response to God's call.

Wayne J. Eberly is director of Stewardship Education on the General Services Commission staff.

Responding to a blue-light special

The blue lights flashing behind me were announcing to the world: 'Another so-called Supermom bites the dust.'

JUN
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First in Flight
NC
92
BRETHREN
NORTH CAROLINA

by Phyllis H. Crain

I quailed when I saw the state trooper in the oncoming traffic lane. I didn't have to look at my speedometer to know that I was driving more than 25 miles over the speed limit. I checked my rearview mirror, praying not to see brake lights. Rats! No such luck!

I already was having "that kind of morning." I had hit the "snooze" button on the alarm clock two times too many. I couldn't get my hair dry enough to style. There wasn't enough time to cook pancakes for the family, and there wasn't any milk for cold cereal. The clothes I had laid out for my five-year-old son weren't the clothes he wanted to wear to school. My 15-year-old daughter needed money for a field trip, but I had forgotten to stop by the bank and cash a check the day before. I was running late for a meeting in Greenville, S.C., which was 45 miles away, and I had 30 minutes to get there. And now the blue lights flashing behind me were announcing to the world: "Another so-called Supermom bites the dust."

I pulled into a restaurant parking lot. To my surprise, the trooper did not pull up behind me in the usual "speeding ticket" position. Instead, he pulled around me to the right . . . very slowly . . . and then parked on my left with his window even with mine.

I lowered my window and, in my mos

essed-are-the-meek voice, said, "Good orning, sir." I forced a smile and mmented on the beautiful morning. ie trooper did not smile. He did not knowledge that it even was morning, uch less a beautiful one. He wrote on a d in his hand what I prayed was not a eeding ticket.

Finally, he made eye contact with me d gruffly asked, "What does your tag ean?"

"My . . . my *tag*?" I asked, forgetting omentarily that I had a vanity license ate that reads "BRETHREN." Watch- g the flashing blue lights reflect off my ndshield, I thought, "This had *better* good."

Should I speak of Schwarzenau and ermantown, Pietists and Anabaptists, exander Mack and M.R. Zigler? The tual seconds seemed like long minutes fore I began my answer to the waiting ooper.

"The Brethren . . . the *Church* of the ethren . . . is my denomination. It gan in Germany nearly 300 years ago. iere is only one Church of the Brethren ngregation here in South Carolina . . . small church in Travelers Rest, about minutes from here. Have you ever *ard* of our denomination . . . ?"

The trooper answered sharply, "No."

I considered switching to the tack "We kind of like the Baptists," but went in my original direction: "My ngregation is back near Tryon (just er the border in North Carolina). It is small congregation of about 100 embers. We Brethren are Protestants d one of the historic peace churches nscientiously opposing war."

I caught myself. "Just great, Phyllis," I ought, "This guy probably is a Viet- m vet." The trooper appeared to be growing impatient, so I hurried on to finish my capsulizing of Brethren beliefs in layman terms.

"We Brethren consider the New Testament to be our creed. The word 'brethren' is used in the New Testament as an affectionate way of referring to one another as brothers and sisters in Christ." I had a feeling that this hadn't come out just right, but maybe it sounded good to the trooper, so I went on. "We are into service and living out Christ's teachings on human relationships. For example, our Brethren Disaster Relief team spent a year in Charleston helping clean up and rebuild after Hurricane Hugo came through. Maybe you are familiar with the Matthew passage "As you did it to one of the least of these . . . you did it to me?"

The trooper nodded, and I continued. "I put 'BRETHREN' on my license plate for two reasons. I believe the Church of the Brethren is one of the best kept secrets in the world and I want people to see my license plate and wonder 'What does that mean?' Maybe they will ask me or take the time to find out. And I want everyone who sees my plate to know that in a time when we focus on our differences more than on our similarities, we need a reminder that we are all God's children . . . brothers and sisters . . . *Brethren*."

The trooper got out of his car, walked to the rear of mine, and looked at my license plate again. He came back to my window and asked, "Y'all think y'all gonna be the first up at the rapture?"

I didn't catch his joke. I said, "Well, no. We haven't ever concerned ourselves with how many or in what order folks will be beamed up."

I thought grimly, "Well, we *haven't*. We're too busy writing letters to MESSENGER fussing among ourselves about whether our name is inclusive enough."

Then the trooper pointed out that at the top of my license plate is the North Carolina boast "First in Flight," with a silhouette of the Wright brothers' airplane. "Oh! 'First in Flight: Brethren.' Now I get it!" Well, that's a secure retirement thought. I laughed weakly.

A hint of a smile appeared on the trooper's face. He said, "I didn't have my radar on."

"Oh! You *didn't*?" I gasped audibly, whispering inaudibly, "Thank you, God."

The trooper went on, "I turned around and followed you because you looked so incredibly guilty."

I thought, "That wasn't guilt. It was sheer, unadulterated fear—fear of a speeding ticket and higher insurance rates."

The trooper's final comment was more of a rhetorical question: "How about slowing down so none of us meets our Maker prematurely?"

As the blue lights finally stopped flashing, and the trooper pulled away, I responded, "Yes, sir. I will try to do that," hedging with "try" instead of "promise."

Driving on to my meeting . . . a bit more slowly than before . . . I pondered that word "Brethren." In response to another rhetorial question posed years ago, "Would a rose by any other name smell as sweet?" Somehow, I don't think so.

Phyllis H. Crain is a member of Mill Creek Church of the Brethren, near Tryon, N.C. She is coordinator of instruction for a school district in Spartanburg, S.C.

Growing old: Is the best yet to be?

I don't know of I am getting old, but I am aging. In spite of this, I want my life to be meaningful and useful as long as God gives me breath.

by Paul M. Robinson

When does a person become old? Popular opinion regards anyone who has lived the biblical fourscore years as being old. I recently celebrated my 80th birthday, but I don't feel old. I know that I have lived a long time, but that does not make me feel really different from the way I felt at 60.

I have known people who seemed old at 25, and others who seemed remarkably young at 95. We are coming to realize that old age is not just a matter of years, but of attitudes and perspectives that help to determine what life will be like for that ever increasing group of citizens whom we euphemistically refer to as "older adults."

Unfortunately, too many of us are launched into this inevitable process with very little preparation or reflection. We just grow older day by day with little thought for the direction in which our older years are leading us. Some of our churches, including my own, have developed significantly helpful programs for older adults, providing counsel and support for the aging process. Because growing old gracefully is such a challenging and potentially rewarding experience, I am offering a few suggestions for meeting the challenge and enhancing the potential for rewards.

Plan for the future

This seems so obvious. Yet it is amazing to discover how many people are totally unprepared for the changes that develop in the aging process. We are taught to be economically provident in younger years so that we will be financially secure in old age. But too often little thought is given to the emotional and psychological security that is important in changing life situations.

Retirement from employment can be a great blessing. It provides freedom from a work commitment schedule that has dominated most of our life. It allows us to pursue hobbies and special interests for which there was little time in working years. But for some people, retirement is a traumatic and devastating experience. They no longer feel supported by the significant relationships that their employment provided. They begin to lose their sense of identity as they see others doing the work that was once so significant for them. In retire-

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Applying ‘Oil o

by Hubert R. Newcomer

There is a commercial product called "Oil of Olay." If you don't know about it, you don't see magazine ads or watch TV commercials. Oil of Olay claims to work wonders for you in retaining your youth. This lotion will keep your skin soft and smooth and supple; it will wipe away the wrinkles. After all, who doesn't want to stay young? So much for those claims.

A learning from the Church of the Brethren first National Older Adult Conference (NOAC) in 1992 revealed that most older adults are quite satisfied, thank you, to be the age they are. The more than 600 people who shared in that Lake Junaluska experience were a living example of what Betty Friedan in her book *The Fountain of Age* refers to as "vital aging."

They had no need for "Oil of Olay" to keep them young. The "Oil of Ol'Age" kept them vital as the years passed. And NOAC at Lake Junaluska in the foothills of the Great Smoky Mountains was an exciting application of that vitalizing "oil."

"Oil of Ol'Age" is an attitude, an attitude that can honestly say "yes" to our years as we grow older. While society in general, and too often the medical community in particular, tends to see our years after 50 as a degenerative "disease" plunging us downhill to-ward death, that was not evident among those first NOACers. Rather, there was an air of gratitude and anticipation about God's gift of life in older years.

In some ways, it was like "old home week." People whose paths had crossed in various ways over the years, and others whose paths were crossing for the first time, found joy in being together. Greetings and embraces were epidemic that week. The readiness to think deep thoughts, an eagerness for new learnings, and laughter and play were stimulated by the planned and unplanned activities of those four days. From meeting each new morning in ways special to the spiritual yearnings of each person, to the evening time of total group worship and late evening activities and conversation, the days were filled with options for study/discussion groups, recreation activities, lectures, crafts, visiting and resting as needed. Oh yes, and don't forget those times of breaking bread together buffet-style, morning, noon, and evening.

Certainly most older adults enjoy being in intergenerational settings. They delight especially in children. But at NOAC there was expressed appreciation for being together that week with peers, testifying to common experiences, joys, concerns, dreams, and hopes. Hearing nt years, filling our free time with tivities that may take on new meaning us, such as volunteer service in mmunity agencies or church, the rsuit of creative hobbies, or learning w skills becomes not only desirable,

l’Age’

insights and absorbing the feelings of senters, many of whom were of their n age group, was not only challenging NOACers but also inspiring and art-warming. Listening to Paul M. binson say, “There have been times en I have felt like a has-been, but tainly not this week,” struck a chord understanding for many. Or to hear ward Uhrig comment, “This has been greatest experience of my life,” cumented something of the depth of iritual and emotional involvement ared by others. Or to listen to presenter izabeth Welch, author of *Learning to* *85* and a member of a jazz band back me, pound out on the piano “When the ll is Called Up Yonder” was to put ver the hill” out of one’s vocabulary.

That first NOAC was a venture into unknown. The planners needed to termine what would be an appropriate cation/setting for that kind of gather- . They needed to guess at how many ople would respond to an event that d never happened before in the Church the Brethren. They needed to plan a hedule and a program that would make ople want to be there. They needed to list leadership that would meet the erests of those they hoped would end. And it was a venture into the yet- be for those 621 brave souls who gistered for that first NOAC. They had one to ask what such a conference was like or if it would be worth their time and money.

“Oil of Ol’Age” seems to have been applied heavily on these dance-floor participants at NOAC 1. Enthusiasm for the conference was so great that NOAC 2 was scheduled for only two years later.

But the planners planned, the registrants registered, and they came together by car, by bus, by train, by plane for a week not soon to be forgotten. It was observed there that if the average age of those attending was 70, NOAC had brought together more than 43,000 years of wisdom and experience, to say nothing of the years of such obvious older adult vitality.

While most of us find some considerable satisfaction in having someone say to us, “You surely don’t look that old,” and we may have second thoughts about being referred to as “the elderly,” still the “Oil of Ol’Age” keeps us happy with and grateful for the years that we are being given. The hundreds of evaluations that were turned in at the end of the first NOAC were not without some helpful suggestions and concerns, but they were overwhelmingly positive about what had happened that week. When responding to the question of how often NOAC should be held, with some structured hint of every four years, many evaluative comments were “I want to come to the next one and I may not be able to wait four years.” So the next one is coming this year, 1994, two years after the first one.

What to expect of NOAC 2? Ask someone who attended NOAC 1. Obviously, there will be some differences in terms of program, leadership, and schedule, but there will be more of the same in terms of motivation, values, renewal, challenge, interest, and vitality. As was true with the first NOAC, it will be true also with NOAC 2 that the atmosphere and beauty of Lake Junaluska will greatly enhance the experience.

What of the “Oil of Ol’Age”? It works! It is an attitude about growing older. It is helpful to start using it when you are young.

Hubert R. Newcomer, who with his wife, Alice, co-directed NOAC 1, is a member of Manchester Church of the Brethren, North Manchester, Ind. He retired in 1988 as executive director of The Palms of Sebring (Fla.) retirement community.

From the General Secretary

Unified or not?

People sometimes ask me if Brethren Vision for the '90s (BV'90s) is part of the unified budget of the General Board. If you answer this question "Yes" or "No," the answer is misleading. Brethren Vision for the '90s includes a broad group of new program initiatives called for by our people and affirmed by Annual Conference as the denominational goals for the 1990s. Money given to Brethren Vision for the '90s goes only to those new program initiatives. In this sense, BV'90s is not a part of the unified budget.

On the other hand, a number of BV'90s money goes directly into the unified budget. In this sense, BV'90s is a part of the unified budget. Put it this way: Brethren Vision for the '90s is a broad group of new initiatives that support and expand the ongoing programs of the church, that is, the unified budget. Those who give to BV'90s know that they are supporting the new initiatives called for by Annual Conference, but they also know that they are supporting and strengthening ongoing programs of the church.

Let me illustrate: Annual Conference has called for an emphasis on evangelism and mission. We already had an evangelism program, but BV'90s added $900,000 over a five-year period from 1991 through 1996. We already had programs in Africa, Latin America, and Asia. BV'90s enables us to add $450,000 to new work on those three continents.

Annual Conference called for a stronger focus on youth and family life. We had an existing youth program, but we were able to add $372,000 to it over a five-year period. The enthusiastic response to this year's National Youth Conference is one result of our expanded youth program. We also were able to start a new program in family ministry, which we did not have before.

Annual Conference asked for more emphasis on Bible and heritage. We already produce church school curriculum and other heritage materials, but over five years we have been able to add $109,000 to that effort. One result is the new Jubilee curriculum for children. We have been able to add $96,000 to congregational resourcing, and $109,000 to support of the Germantown church in Philadelphia as a heritage center.

Ministry training has received $176,000 it would not have had already. We have been able to re-establish Urban Ministry with $108,000, a program that had been dropped from the unified budget.

These illustrations show how Brethren Vision for the '90s has supported and expanded the existing programs of the unified budget. Readers may be aware that the General Board needed to reduce existing programs by some $400,000 in 1994. This is not caused by BV'90s, for without it the reductions would have been greater. These reductions result from flat giving from the congregations to the General Board over the past seven years while insurance and other costs have been increasing about $200,000 a year. The result is reduction in programs supported by the unified budget.

BV'90s overlaps the unified budget, supporting it while bringing new initiatives called for by the denomination. Is BV'90s a designated fund and therefore separate from the unified budget? Yes it is. Does Brethren Vision for the '90s support the unified budget? Indeed it does.—Donald E. Miller

Donald E. Miller is general secretary of the Church of the Brethren.

but necessary as life takes on new shapes and directions.

My wife, Mary, and I have found it helpful to have both short-range and long-range plans for our future. When I retired from the presidency of Bethany Theological Seminary, it seemed right to accept the pastorate of a congregation. Again upon retirement, the next step was a brief interim pastorate. When health became a factor in our planning, we moved to a climate more friendly to our needs and disabilities. The next step will be a move to a retirement home. But each decision was made in the light of current needs, leaving open future choices as our changing situation would determine.

Expect and accept changes

Life is a succession of changing experiences that are bound to continue as we grow older. It is natural for us to becom comfortable in what we have adjusted to so that we would like everything to remain as it is as the years go by. But, realistically, we know that aging brings with it new and different circumstances with which we must cope. Sometimes, these are related to diminishing good health or even serious illness. We often must face the death of a spouse or close friends. We may find it necessary to move from familiar and friendly surroundings to a new and strange environment. Older age most certainly brings with it lessened energy and the inability to perform ordinary tasks in a manner t which we are accustomed.

This sometimes creates frustration an even depression. Personality changes may be noted by family and friends, for as we grow older, little idiosyncrasies that characterize our behavior become more pronounced, and sometimes creat problems for those around us.

Moreover, we must learn to cope wit unanticipated changes that will completely alter our expectations for the future. When a serious infection in my foot became life-threatening, and I was told that it would be necessary to amputate my leg, I thought of somethi I had recently read, "Life is what happe while you are making other plans." Fo years, I had been saying from the pulp "You cannot always choose the circumstances that will affect your life, but yo can control your response to them." N I was forced to practice what I preache

I could easily have given in to my disability, and been confined to a whee chair, or I could determine to live my l

tenders of NOAC 1 enjoyed "being together . . . with peers, testifying to common experiences, vs, concerns, dreams, and hopes." NOAC 2 promises to be just as rewarding an experience.

normally as possible in spite of my ability. Without becoming either stoic whimpering, it is possible to face xpected and challenging circumnces with Christian grace and titude, in the assurance that God's ce will be sufficient for us, whatever needs may be. To claim the divine mise for strength and guidance is to st our future, whatever it may hold, to d's loving care.

Be grateful for life, and use your maining years in productive ways.

first prayer in the morning is one of titude for the gift of another day. So g as we are given life, we should use days in ways that will fulfill God's pose for us. Gratitude is always an ropriate response to every age of elopment. But in older years it omes even more important, not just as cognition of God's sustaining cies, but as a cathartic renewal of our own energies. If in old age, some parts of our bodies do not work as well as when they were younger, we should be grateful for the ones that do.

Age brings with it an accumulation of wisdom and experience too often overlooked in the life of the church. On the other hand, older people sometimes feel that they have spent their lives in activities that should now be taken over by younger people. To overlook the contribution that older people can make within the church is a serious mistake. But it is equally wrong for those of us in our "golden years" to feel that age has made us exempt from the claims of Christ upon our lives. There is no age limit for Christian service.

Accept the next great adventure in life—death

Death is a natural consequence of life. Yet, we rarely talk about it, much less prepare ourselves for it. As we grow older, most of us have less fear of death. It may be God's way of preparing us for this final change in our earthly pilgrimage. It should not be difficult for Christians to trust this last unknown frontier to a loving God. Whatever heaven will be like, we know that God is there with the Savior we have served for a lifetime and we will be with them in a glad eternity.

So when do we get old? I really don't know. I do know that I am aging. In spite of this, I want my life to be meaningful and useful as long as God gives me breath. With poet Robert Browning, I would say, "Grow old along with me." And if "the best is yet to be" sounds unrealistic, let us, together make it the best that it can be.

Paul M. Robinson served as president of Bethany Theological Seminary 1952-1975. Afterward he served in the pastorate until complete retirement. He is a member of Sebring (Fla.) Church of the Brethren.

stepping STONES

by Robin Wentworth Mayer

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

I gave the doctor my most convincing "You've got to be crazy!" look and said: "You're going to break the bone in my foot, put me in a cast to my knee, and make me walk on crutches for six weeks for the sake of a *toe* that's a little crooked?!"

So he ran through it again. He showed me the X-ray, explained how the toe had healed wrong from a previous surgery, told me horror stories of how neglect could lead to crippling arthritis, and warned me that if I put *any* weight on that foot I'd have the same problem again. He called in his partner, who glanced at the X-ray and said all the same things.

So I put my affairs in order and went under the knife.

I thought I was prepared. I had the idea that my life would be just "business as usual," except that I'd be on crutches. No big deal, right?

Wrong!

I didn't know what a cast could do to one's balance. I didn't know the maddening frustration of not being able to carry even the smallest item. I didn't know the sheer terror of staring at a stretch of slippery sidewalk between me and the door.

After just one day on crutches I began hurting in places where I didn't even know I had places! My biceps, triceps, and just-let-me-die-ceps all groaned in protest from the unfamiliar work.

As I struggled with the crutches, literally counting the days until I would be rid of them, I realized that my situation was a living allegory for the broader spectrum of any recovery process.

Some things have to be broken in order to heal.

From the alcoholic who "bottoms out," to the womanizer whose wife finally says "no more," and leaves, to the cut-throat executive who loses everything, to the sinner who prostrates himself before God crying "Wretched man that I am!"(Rom. 7:24)—some things have to be broken in order to heal.

For different reasons, all of us have learned to cope in less than perfect ways. And we have crooked places. Sometimes those crooked places do not interfere with our day-to-day functioning. And some of them become a center of dysfunction requiring that a whole lifestyle revolve around them.

Some things have to be broken in order to heal.

And in the recovery process, we find, as I found with my crutches, the secondary effects of recovery can be just as difficult, if not more so, than the primary problem.

Take, for example, the workaholic dad who realizes he has neglected his family too long and rejoins them. That is a good thing. However, he is likely to discover a wife and children who have developed a routine that works fine without him and that is disrupted by his involvement.

Or consider the woman who pursues some personal goals that have long been "on hold." Again, it's a good thing. But the side effect may be a husband who feels neglected that his shirts aren't always ironed and resentful that supper's not always on the table on time.

Growth, recovery, and healing are *all* good things, and are *always* good things. But just as the crutches, although necessary to protect my foot, brought pain to my arms and shoulders, so the process of recovery can stress and stretch relationships.

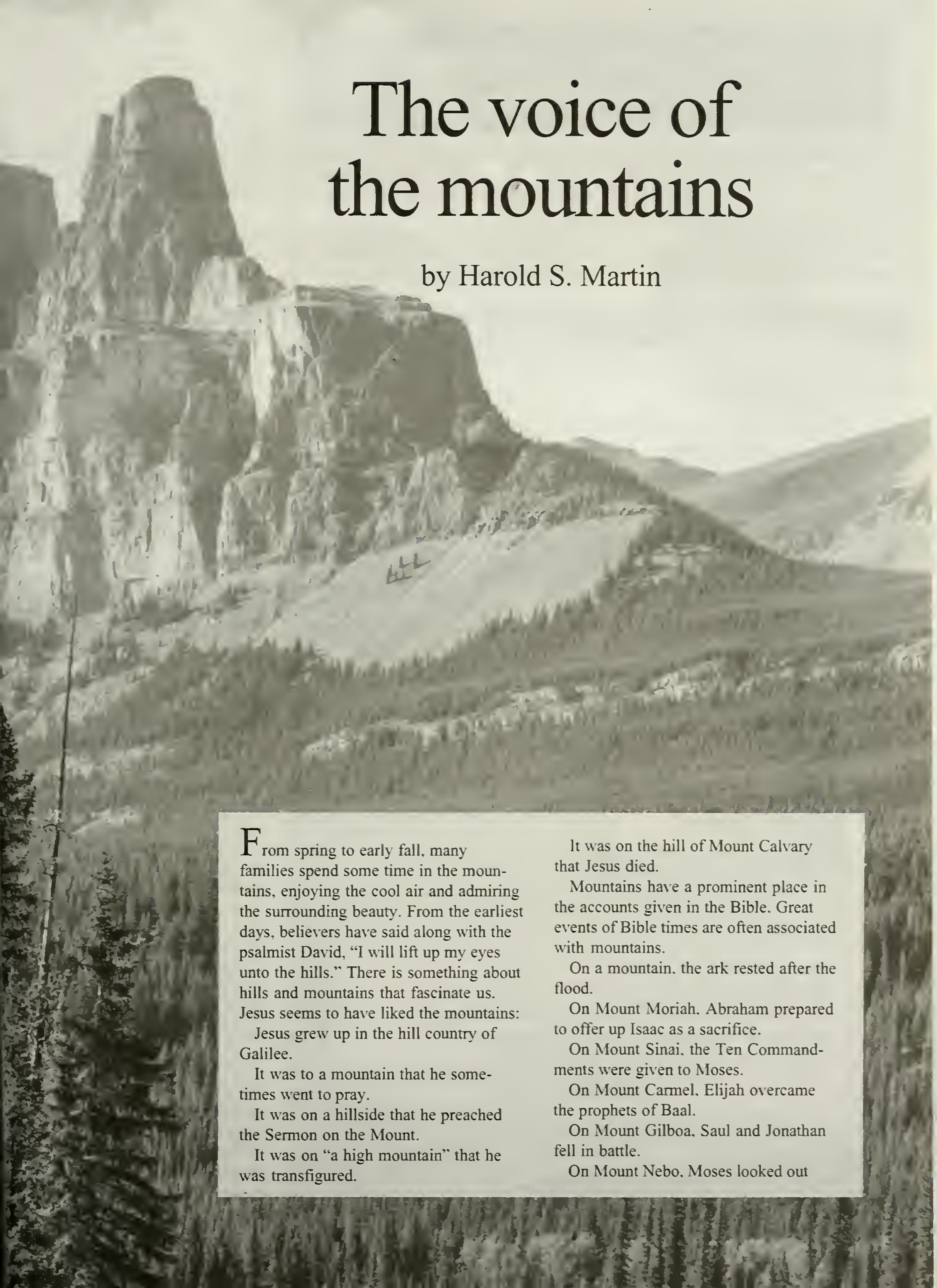
But you know what? After I made it through the initial adjustment period, my arms were strong enough to support me ache-free.

Which you'll find holds true in other healing processes as well.

Robin Wentworth Mayer, of Edwardsburg, Mich., is pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind. She operates Stepping Stones Counseling out of Waterford (Ind.) Community Church.

The voice of the mountains

by Harold S. Martin



From spring to early fall, many families spend some time in the mountains, enjoying the cool air and admiring the surrounding beauty. From the earliest days, believers have said along with the psalmist David, "I will lift up my eyes unto the hills." There is something about hills and mountains that fascinate us. Jesus seems to have liked the mountains:

Jesus grew up in the hill country of Galilee.

It was to a mountain that he sometimes went to pray.

It was on a hillside that he preached the Sermon on the Mount.

It was on "a high mountain" that he was transfigured.

It was on the hill of Mount Calvary that Jesus died.

Mountains have a prominent place in the accounts given in the Bible. Great events of Bible times are often associated with mountains.

On a mountain, the ark rested after the flood.

On Mount Moriah, Abraham prepared to offer up Isaac as a sacrifice.

On Mount Sinai, the Ten Commandments were given to Moses.

On Mount Carmel, Elijah overcame the prophets of Baal.

On Mount Gilboa, Saul and Jonathan fell in battle.

On Mount Nebo, Moses looked out

over the Promised Land.

On Mount Calvary, Jesus died for our sins.

From the Mount of Olives, Jesus ascended to heaven.

The psalmist says, "As the mountains surround Jerusalem, so the Lord surrounds his people" (Psa. 125:2). There is a minor distinction between hills and mountains. Geologists define a mountainous area as one that lies at least 2,000 feet above its surroundings. The land surface has steep slopes and deep valleys, and usually a variety of plant life. Hills generally are elevations less than 2,000 feet high. Mountains have some significant lessons to teach us.

Mountains become beneficial servants of humanity

Mountains influence rainfall. As the air rises, it cools and expands, and frequently rain falls. Thus mountains are related to climate and crop productivity.

Mountains become the source of rivers, and rivers are a source of beauty and refreshment. Every river and stream from the tiniest brook to the mighty Amazon owes its movement to the mountains and the higher elevations of earth. The mountains cause the air currents to rise and cool. The excess moisture drops as rain, and then the rai water and melting snow form streams that rush into the valleys below. Therefore we can say that the mountain is at work in the valley below where the people live, and where little homesteads cluster about the countryside with its green pastures and its quiet waters. If there were no mountains, and if all the earth were a flat surface, the land areas would become a dull, marshy wildernes Mountains are simply a part of God's good creation, and one more evidence o the wisdom of the Creator.

Mountains call forth lofty aspiration

The voice of the mountains is a constan invitation to climb. We were driving along one of the highways just northwes of Harrisburg, Pa., one Sunday morning on the way to a church service, and I sai to our 10-year-old daughter, "Look at that high mountain over there." And almost before I had finished the sen-

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nce, she said, "Let's climb it!" There is ›mething about the strength and ajesty of mountains that makes us want aspire to greater things. The very mosphere of the Alpine heights is like tonic that makes us yearn to rise higher. ıe tremendous mountains are a reminder 'God's strength and stability, and these ıalities overwhelm the soul, and make want to display the same characteristics.

The strength and stability and height 'the mountains should challenge us to strong, and to reach for new heights. ıe hymnwriter says, "I'm pressing on e upward way, new heights I'm ıining every day; still praying as I ıward bound, 'Lord plant my feet on gher ground.'" It should be the aim of ch of us to live above the world and to ale new heights as we continue on in e journey of life.

Mountains are a place to extend one's vision

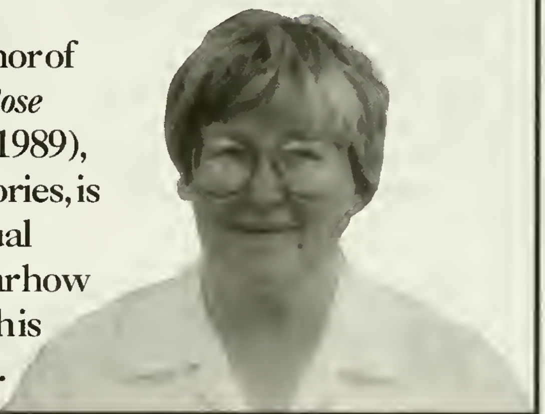
oses climbed Mount Nebo and God ıve him a vision of the Promised Land. euteronomy 34:1 says, "Then Moses ent up from the plains of Moab to ount Nebo, to the top of Pisgah, which opposite Jericho, and the Lord showed m the whole land." From a mountain, oses was given a vision of the land of ınaan.

No one will ever accomplish much ithout a vision. The book of Proverbs minds us that "Where there is no sion, the people perish" (Prov. 29:18, JV). Many people who read the ıssage in Proverbs think that "the sion" means one must look into the ture and plan big things. But the ebrew word translated as "vision" in 'overbs 29 is primarily a reference to he will of God" as expressed in his 'ord. The vision about which the overb speaks is the act of getting a ›od clear look at God's Word. If God's 'ord is not kept constantly in view (if ır vision of Bible truth is limited), we ›on break loose from allegiance to it, ıd spiritually we perish.

When we get to the top of a high ountain, we can really see around— ıd just so, when we get into the study of

At the Messenger Dinner, we aren't promising a rose garden . . .

. . . just the author who made that line famous.



Joanne Greenberg, author of *I Never Promised You a Rose Garden* (NAL-Dutton, 1989), and other novels and stories, is the speaker for our annual MESSENGER dinner. Hear how Joanne Greenberg's faith is reflected in her writings.

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the Word of God, our vision becomes enlarged, and we are able to probe more of the wonders of God's truth. Getting up into the mountains and looking around should remind us of the need to get into the Word of God and enlarge our vision of heavenly truth. Where there is no vision (no frequent viewing of the Word of God)—people become indifferent, soft, pleasure-seeking, and self-centered. Where there is no vision there is no accomplishment.

Mountains are symbols of calamities of life's journey

Jesus spoke of obstacles and difficulties in life as "mountains" which can only be removed by faith. He said, "If you have faith the size of a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move" (Matt. 17:20).

According to a magazine advertisement, the United States Steel Company manufactures giant machines called "earth movers." It has produced a huge vehicle "The Big Dipper," which stands 20 stories high, has the world's longest shovel, and can scoop up huge quantities of dirt and shale (and even solid rock) in a relatively short time. The company claim to be able to move mountains with it.

There are physical mountains such as we see in the Rockies and in the Appalachians, but there are also spiritual mountains. There is, for example, the mountain of disappointment. We are moving ahead with plans for the future, when suddenly there is a death in the family, strife in the home, or a lingering illness that forces a change in plans. There is also the mountain of defeat. Sometimes when faced with the challenge to move ahead in some new venture, we have dreams of being successful, but things don't turn out the way we had hoped. All of us face mountains frequently in our experience of life. Jesus says that his followers are t face them with a grain of faith, believing that God is working things for our welfare. We are to be convinced that he sincerely cares for us. Absolutely nothin can overtake us apart from the Lord's permission. God has everything under control. Nothing can harm us beyond God's plan. We are constantly under the shadow of the Almighty.

Mountains bring us face to face with the great beyond

The mountain rises above the bounds and limits of the inhabited areas of earth and in a sense, brings us face to face with the great beyond. We can't see wha is on the other side of the mountain. We either have to accept what someone who has been there tells us, or wait until we get there ourselves.

Our family has several times stayed in a small cabin at the 10,000-foot level on the west side of the Continental Divide in central Colorado. To see the towns o

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e east side of the Divide we had to
mb another few thousand feet. The
st year we were there, some of our sons
mbed to the top of the Divide and saw
e beautiful town of St. Elmo on the
her side. Several years later, I made it
the top of the Divide and saw St. Elmo
th my own eyes. Standing on the top
that mountain and looking at the other
le, was one of the high points of my
e. I no longer had to rely on what
meone told me; I saw the beauty of it
th my own eyes. From the top of that
ountain the mind began to wonder
hat it must be like in the eternal world.
rely the half has not been told us.

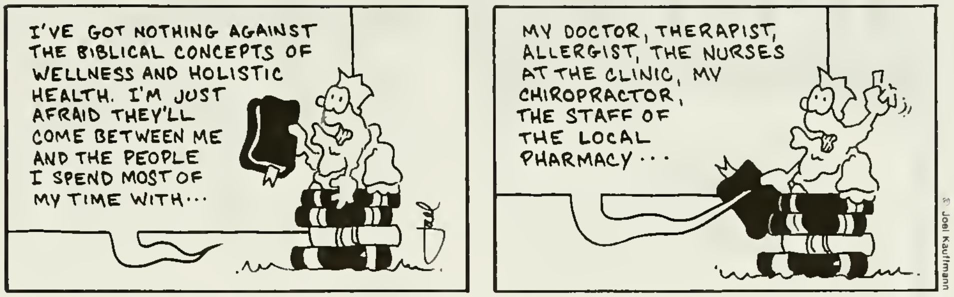
From the top of a mountain one can
e things that can never be seen in the
lley. That is why we have often heard
e phrase “a mountain top experi-
ce”—perhaps in connection with some
me Bible study sessions, a revival
eeting, or a weekend Bible conference.
hese are times when we get new
impses of God's creative power and a
w zeal for being more careful about
r daily Christian walk.

There is an awe about the massive
ountains that brings deep emotion to
e human spirit. How puny each of us
ems beside the everlasting hills. How
hall we are when compared to the
eatness of God's creation. The Creator
nply spoke the word and all the
iverse came into being, and Revelation
14-16 says that some day God is going
speak the word again (this time in
dgment), and mountains and islands
ll be moved out of their places. People
ll become terrified and will cry to the
ountains, and say “Fall on us and hide
from the face of the one seated on the
rone and from the wrath of the Lamb.”
rely it is the part of wisdom to prepare
w for that great day. We learn in
hesians 2:12-13 that, by virtue of the
oning sacrifice of Jesus Christ on the
oss, all believers have access to the
ly presence of Almighty God—the one
ho made the mountains and who
eated humans in his own image. M.

Harold S. Martin is a free minister serving
easant Hill Church of the Brethren, near Spring
ove, Pa., and is editor of BRF Witness, *a*
blication of Brethren Revival Fellowship.

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $10 for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*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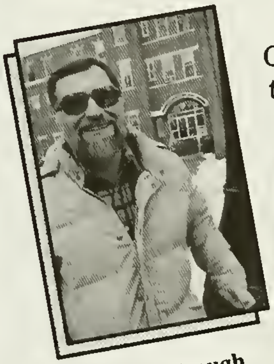
THE *Rare* AND *Remarkable*



John Hartsough

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Andy Eberly

Andy Eberly is quiet but effective. Sensitive but rational. His appreciation of family support and Biblical teachings makes him among the rare and remarkable. A senior physics major, track co-captain, and Campus Ministry Board co-chair, Andy's leadership roles and problem solving skills point to purpose and direction. His plans? Law school and opportunities to help the less fortunate.

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Juniata College is an Equal Opportunity Employer and encourages applications from women and ethnic minorities.

Letters

Wilhelm and pluralism

Gregg Wilhelm, in "What's the Difference?" (April, page 21), seemed greatly concerned about and ashamed of the brother whose message "boiled down to a proclamation of Jesus Christ as the sole savior of humankind." The thrust of the article seemed to be the embracing of all religions.

Ecumenism, in many instances, is a good thing. But when it comes to salvation, we cannot be compromising and pluralistic.

We reach a point where there must be absolutes. Jesus said, "No one comes to the father except through me" (John 14:6).

We should live at peace with all people, but our first responsibility is to live at peace with God. To do so, we cannot compromise God's standards as given in his Word.

Teresa Zumbrum
Lawrenceville, Ill.

• It should be noted that Gregg Wilhelm, writing about pluralism in the April Messenger, uses no scriptural references in his arguments against the uniqueness of Jesus Christ as the Savior of the world.

His words are a strange mixture of human philosophy and religious imagination, but they are without biblical basis. John 14:6 and Acts 4:12 clearly tell why we must be narrow on the point of Jesus' uniqueness.

Being narrow on this point, however, still does not give us the right to be ugly toward those in other religions.

James F. Myer
Lititz, Pa.

The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to Messenger *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

• I appreciated Gregg Wilhelm's response to the On Earth Peace Assembly (OEPA) seminar held last December. Every OEPA meeting I have attended has been excellent. The one on peacemaking from different religious perspectives was no exception.

For many Brethren, knowledge of our peace position is like a foreign language. We don't understand it and we don't care.

Wilhelm's observation that Christians sometimes convert their zeal into hatred is accurate. In our progress toward global peace, we need all the help we can get.

David B. Kruge
Lebanon, P

Ministry in a mine field

I was heartened by General Secretary Don Miller's column, "No More of This (March, page 22). I was overjoyed when he said that churches can oppose easy access to guns. Excuse me. Someone's a my door.

Thanks for your patience. That was our flower chairwoman, threatening to leave the church because someone left some wedding flowers for the communion table last Sunday without first checking with her to see if it was all right.

Where was I? Oh, yes, I was overjoyed. And, of course, Don Miller made a really cogent point when he suggeste that we can insist that the quality of mass media be . . . Excuse me again. There's the phone.

I really am sorry. A choir member is upset by the "stupidity" of the choir director search committee. It seems tha one of his children had an adolescent bout of jealousy over the new choir director. It's either ax the new choir director or several members of his fam will leave. Take your pick.

The column speaks of the senseless violence represented in our society wit "disgusting regularity." It may be just he says: "Hard-won traditions limiting violence have been shockingly abandoned." This is embarrassing. Would

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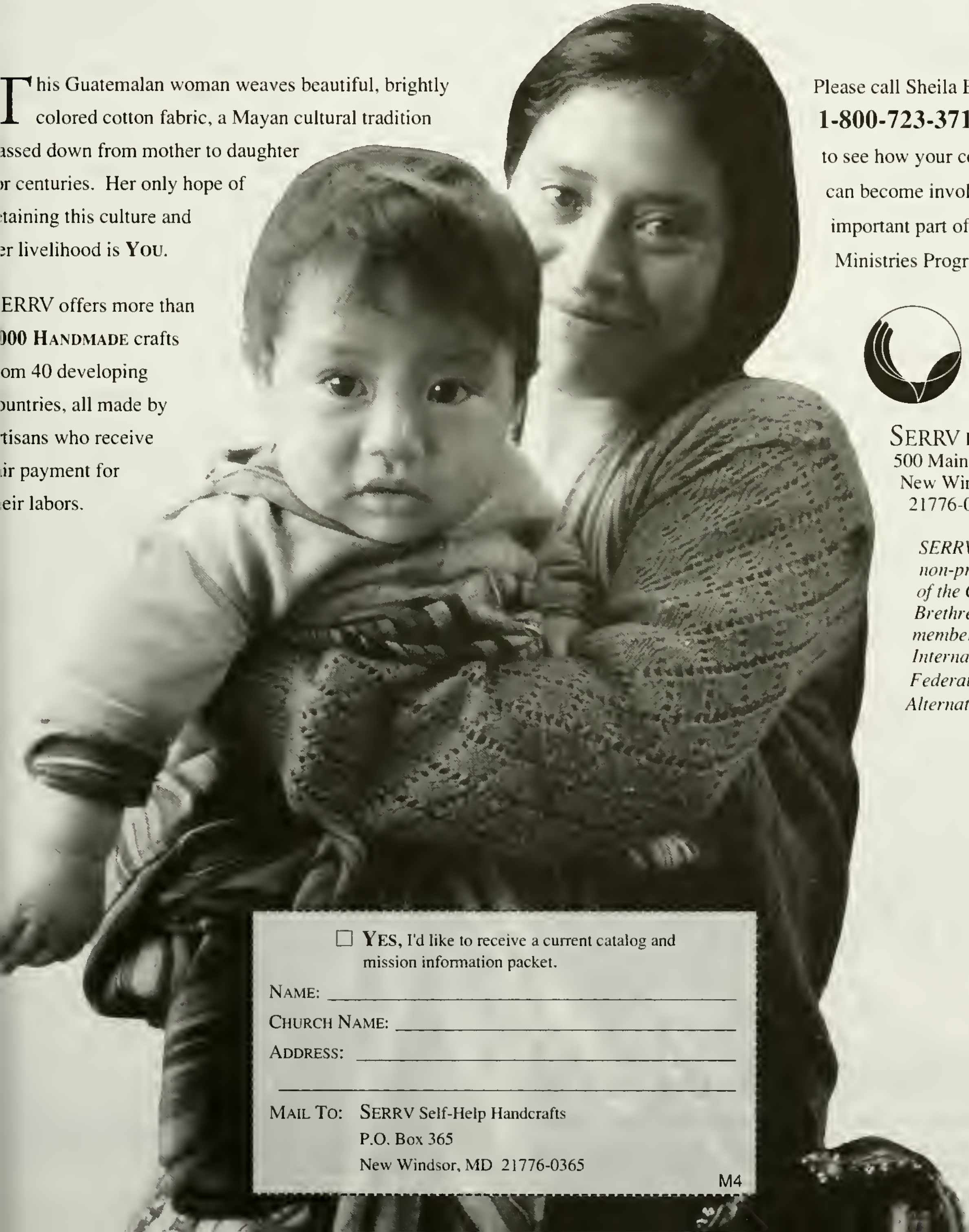

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Letters

you excuse me just one more time? Someone's at my door again.

Thanks. The church board chairperson really let me have it. How dare I write a letter to the newspaper supporting a peace rally in the town square? I am supposed to be the pastor of this church, not misrepresent it like that. This will be dealt with at the next church board meeting.

So, I couldn't agree more with the general secretary. Violence is celebrated in our time. As I leave the pastoral ministry, however, I have a lingering question: After denying easy access to guns and challenging the violence of the media, will someone then have the courage to look at the mine field we call the church?

Jesus has spoken. And his words "No more of this" maybe are especially for the church.

Michael Morro
Lafayette, In

Jesus didn't dread death

How sad that Ryan Ahlgrim, in "Facing Our Last Enemy" (April, page 16), presents death as "terribly frightening, cruel, and unfair, robbing us of hope, love, and meaning."

To one who believes in God's promises, death is a blessed relief, the entrance to heaven. The "cup" that Jesu dreaded was not death, but the prolonged, agonizing pain of crucifixion.

As believers, let us have no fear of death, but center our interest on serving

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Lord each day that is given to us
e, before we are called to be with him
er there.

Viola N. Whitehead
North Manchester, Ind

eading not guilty

garding the January editorial on
ism, how long must we feel the guilt
a wrong that was committed by our
efathers 400 years ago?
Many of our Christian brothers own
l enjoy the wealth of the land that was
en from Native Americans by force
l without compensation. The bottom
e is that we Christians took the land
good faith and homesteaded it. We
ed the blacks and enslaved the redmen
reservations. Fifty years ago we
ght the Germans and Japanese to keep the world free. That our nations are friendly today does not mean that we forgot history. Rather, we forgot the hatred and held out a hand of friendship.

If the editor is sincere in wanting to tilt the field in favor of African Americans, I challenge him to step down and elevate an African American to his position. That would tilt the field and make history that is not easy to run away from.

Words come easy to a word merchant, but where is the sacrifice?

James Denlinger
Kettering, Ohio

We depended on Shawn

The article "The Dependable One" (April, page 12) so aptly describes Shawn Replogle and confirms what

Word From The Moderator

The Wichita Annual Conference is rapidly approaching. Brethren will gather from around the world. Delegates from churches will grapple with issues. Families, some on vacation, will participate in the Big Meeting.

Controversies rage among us, often sidetracking us from the priority mission of the church. While our differences may be borne out of theological and cultural diversities, the call to harmony in Christ always must be clear. The rallying focus should be as the Portland Annual Conference paper expresses, "that Jesus Christ is the Son of God, Savior of the world, and head of the church."

Jurgen Moltmann stated it thus: "The nearer we come to Christ, the nearer we come together." Let us approach Wichita prayerfully resolved to share the love, respect, and Christlikeness with all of God's children.

Earl K. Ziegler
1994 Annual Conference Moderator

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Brethren Revival Fellowship is a loyal conservative concern movement within the Church of the Brethren. The goal is to encourage faithfulness to the simple biblicism exposued by our Anabaptist forebears.

BRF's Articles of Incorporation say that the Fellowship "shall bear witness to the truth as set forth in the Bible (as historically interpreted by the Church of the Brethren) with unswerving loyalty to Jesus Christ and the trustworthiness of Scripture."

The BRF Articles of Incorporation continue by stressing that "Uncompromising integrity and love for the brethren (expressed through respect for those who may differ) shall be maintained in the witness of BRF. It shall always be recognized however, that love and respect for those who may differ, does not preclude vigorous challenge to viewpoints represented."

BRF plans to purchase space in Messenger five or six times each year and furnish a "BRF Corner." For more information about BRF, write to:

BRETHREN REVIVAL FELLOWSHIP
Route 10, Box 201-N
York, PA 17404

many of us in Bridgewater already knew about this talented young man.

Shawn was involved in the life of the church and college and was a summer employee of mine in the college book store in his student days. We could depend on him to perform his duties superbly.

It is gratifying to know that Shawn will enter seminary this fall. The church will benefit from his training, dedication and commitment to his faith.

Leon W. Rhode
Bridgewater, Va

From the

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"Yow!" for Raschka

"Yow!" As a volunteer in the local public library, I had the pleasure to put Christopher Raschka's *Yo! Yes?* (April, page 2) on the shelf for our children to enjoy.

The children at Hope Church of the Brethren in Freeport, Mich., also have heard the stories *R and Я* and *Benjamin Brody's Backyard Bag.* We like Chris Raschka's work.

Sarah Anne Mill
Lake Odessa, Mic

CLASSIFIED ADS

ARTISTS—If you are interested in any media or area (art, music, drama, dance, film, etc.), AACB (Association for the Arts in the Church of the Brethren) would appreciate receiving your application before or during Annual Conference in Wichita. For further info. write: Joyce Parker, Secretary of AACB, 1293 Laurel Drive, West Salem, OH 44287

FOR SALE—Private, licensed residential care home in McPherson, Kan. Nice income potential for caring people. The clean home has private rooms for four residents and separate living suite for the caregivers. All-brick home features newer roof, garden area, and mature trees. All surrounded by a quiet neighborhood with a view of the lake and nearby park. The home is located near the Church of the Brethren and McPherson College. For more info. write: Kathy Ball, Sheets/Adams Realtors, 1020 North Main, McPherson, KS 67460. Tel.: (316) 241-3648.

FOR SALE—"Our Family Books" by Mason. *John Mason & Mary Ann Miller of Virginia*—1986; *Ziegler Family Record* (Revised)—1990; *Shank Family Record*—1992; *Michael Miller Family Record*—1993; *John Wampler & Magdalena Garber*—in progress; *John H. Garber Family Record*—in progress; *Nicholas Garber Family Record*—in progress. Please write for prices and more information. Send long SASE. Floyd R. Mason, 115 E. Rainbow Drive, Bridgewater, VA 22812.

TOUR—Australia and New Zealand with Bridgewater College President Wayne F. Geisert. 17-day tour Cairns, Sydney, Canberra, Melbourne, Christchurch, Queenstown, Mt. Cook, Auckland, and Rotorua. Leaves September 17. Returns October 3. Cost (roundtrip airfare frow west coast, first-class accommodations, 23 meals, and entertainment) $3,295 per person, double occupancy. Optional excursion available to Fiji. For info. brochure, write: Australia/New Zealand Tour, c/o Wayne F. Geisert, Bridgewater College, Bridgewater, VA 22812-1599. Tel. (703) 828-2501, ext. 1300.

TRAVEL—Tour Japan June 12-21; Alpine Tour in Germany, Austria & Switzerland June 16-July 1; Spain and Portugal July 22-Aug. 5; Great Britain Aug. 9-26; China and Hong Kong Oct. 5-18; Musical Tour to Vienna, Austria & Budapest, Hungary Nov. 7-16; Christmastime in Switzerland & Germany Nov. 28-Dec. 6; Christmastime in Bavaria Dec. 5-13. Hosted through Juniata College. For further info. contact: Gateway Travel Center Inc., 606 Mifflin Street, Huntingdon, PA 16652-0595. Tel. (800) 322-5080.

TRAVEL—Israel/Egypt Holiday. Wendell & Joan Bohrer, Fred & Nancy Swartz host a tour to Israel and Egypt. Aug. 8-18, 1994. 11-day tour includes travel to Jerusalem, the old city, Dead Sea, Megiddo, Galilee, Cana, Mt. Carmel, Mt. Nebo, Cairo, Luxor, Valley of the Kings, Tomb of King Tut. For info. write: Wendell & Joan Bohrer, 8520 Royal Meadow Dr., Indianapolis, IN 46217. Tel. (317) 882-5067, or Fred & Nancy Swartz, 10047 Nokesville Rd., Manassas, VA 22110. Tel. (703) 369-3947.

TRAVEL—Spain, Portugal & Morocco with Becky and David Waas. Sixteen days of memorable & rich experiences; visit cultural centers in one of the most fascinating areas of t world with a merging of Islamic, Christian & Jewish tra tions. Visit the Alhambra in Granada, the Great Cathedral Seville, Medinas of Fez & Rabat; also Madrid, Lisbo Tangier, and others. October 5-20, 1994. For informati contact Becky and David Waas, 207 Damron Drive, Nor Manchester, IN 46962. Tel. (219) 982-4687.

WANTED—Applications sought for a quarter-time paid p sition as Pacific Southwest District youth coordinator. Se names or inquiries to: Phyllis Eller, Pac. S.W. District offic Box 219, La Verne, CA 91750, or call (909) 593-2554. Sal will be negotiated depending on qualifications and expe ence. Interviews begin in April. Employment projected begin this summer.

WANTED—Poems for a tribute to poet Bill Stafford. Al prose, short reflections, or stories. Also photos of poe writers with Stafford. Need by Aug. 31. Contact M Mitchell, 5650 Abbey Dr., Apt. 4-A, Lisle, IL 60532

WANTED—Mature married couple as full-time manag of an 8-bed emergency shelter (vacated 9-4 daily). cated 20 minutes northeast of US Capital in suburb Maryland. No alcohol permitted. References requir Must be sensitive to needs of the homeless and be able exert proper control. Benefits: free housing (entire f floor, including 2 bedrooms), utilities, and one mo vacation. Send resumés and references to: Help-by-Pho Ltd., Box 324, Riverdale, MD 20738, or call the hotline 5 EST (301) 699-9009.

rning Points

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elope Valley, S. Plains: Charles, Dorothy & Denise Durkee, Lu & John Germer

ersfield, Pac. S.W.: Polly Fenwick

r Creek, S. Ohio: Jonathan Adams, Kelly Sizemore, Vicki Ullery

verton, Mich.: Marlin Yager

tlehem, Virlina: Kim Webster

Creek, S. Plains: Travis Beason, Laresa Fick, David Gaut, Lawrence & Patricia Harmon, Ronnie Hickman, Lonnie & Dorothy Howard, Jon Mutschelknaus

h Creek, Mid-Atl.: Matthew & Jenny Brunk, Alma & Robert Green, Thelma Halliburton, Diana Himes, Miriam Moore

ool, Mo./Ark.: Stephanie & Timothy Sanders

mbersburg, S. Pa.: Andrew Bard, Tricia Daugherty, Laura Deardorff, Bryan Graham, Robin Hambright, Alan Meyers, Marah Ritchey, Todd Shreiner, Brian Stoner, Alice Snyder, Erick Wenger

ques, Atl. N.E.: Jason Binder, Michelle Ebersole, Lindsey Geib

ist Our Shepherd, S/C Ind.: Kay Plasterer, Andrew Fry

orus, S. Pa.: Rick Pitzer

ville, Virlina: Dan & Cindy Barnum-Steggerda, Karen Shelton, David & Dorothy Shumate

Cocalico, Atl. N.E.: James Adkins, Glenn & Marie Eidemiller, Dayna Long, Faye & Shawn Martin, Scott & Kelly Weaver

n, S. Ohio: Roger & Barbara Curry, Steve & Pam George, Penny Giffin, Melissa Harper, Lisa Henn, Max Howard, Robert & Helen Jones, Richard & Jean Lewis, Deb Lottes, David Maddox, Tammy Miller, David, Kris & Sara Preston, Jerry Price, Jessica Reed, Penny Rich

abethtown, Atl. N.E.: Martha Beahm, Arl Haas, Howard & Kathy Haldeman, Carol Welsh, David Willoughby

art Valley, N. Ind.: Christopher Charlwood

mantown Brick, Virlina: Justin & Karen Altice, Matthew Angle, Beth Bowman, Kyle & Tanner Spencer

ricane Creek, Ill./Wis.: Matthew, Sara, Erin & Rachel Dooly

erne, Pac. S.W.: Don & Esther Wickert

caster, Atl. N.E.: Jerry Brown, Donna Buckwalter, Clyde & Dorothy Cassel, Robert & Emilie Dell, Curtis & Anna Dubble, Emily Fuchs, Roy Garber, Esther Gibble, Audrey Groff, David, Donna & Michelle Hernandez, Joseph & Ethel Howe, Richard & Priscilla Hurter, George Illig, Dorothy Kaetz, Doris Kant, Scott Keebler, Grace Leath, Jeff & Sue Miley, Loren & Eleanor Nedrow, Daryl & Ruth Parmer, Violet Sacra, Leslie & Lois Shallenberger, Doug Shank, Russell & Dora Shotzberger, Gregg Shulenberger, Cheryl Smoker, Mike, Brian & Mary Snyder, Dana Statler, Linda & Andy Zubko

Lima (Elm Street), N. Ohio: Erica Rumer

Lincoln, W. Plains: Brian Christy

Lititz, Atl. N.E.: Thomas Badorf, Michael & Nicholas Blose, Nathan Brumbach, Kirsten Crosby, Robert & Wendy Diller, Nancy Erwin, Berk Gerdes, Ethan Gibbel, Kevin & Betty Kelly, Karl Krieg, Marian Leister, David & Karen Longenecker, Sonya Martin, Kendra Renn, Nicholas Rowe, Dean & Jeanne Small. Mark & Mary Stuckey, Heather Tennis, Joshua Walton, Rebecca Williams

Maple Grove, N. Ind.: Virgil & Linda Gingerich, Jack & Jolinda Scheffers

Deaths

Andrews, Michelle, 27, Shippensburg, Pa., Jan. 21, 1994

Arnold, Robin, 38, Kaleva, Mich., Feb. 4, 1994

Aungst, Charles, 91, Leamersville, Pa., Oct. 15, 1993

Bankus, Miriam, 77, Lancaster, Pa., Feb. 13, 1994

Barnhart, Emma, 99, Lafayette, Ind., July 2, 1993

Boerner, Robert, 95, Waynesboro, Pa., Jan. 16, 1994

Boettler, Gladys, Massillon, Ohio, Feb. 2, 1994

Book, Margaret, 83, La Verne, Calif., March 11, 1994

Bower, Harry, 86, Harrisburg, Pa., Dec. 18, 1993

Brandt, Katie, 94, Lancaster, Pa., Dec. 23, 1993

Bright, Clara, 70, Ashland, Ohio, Jan. 24, 1994

Brown, Trent, 88, Lexington, Va., Jan. 5, 1994

Brown, Susie, 89, Fincastle, Va., May 26, 1993

Brubaker, Harold, 86, Pomona, Calif., Nov. 2, 1993

Brumbaugh, Ruth, Saxton, Pa., Jan. 26, 1994

Chittick, Ethel, 89, Rossville, Ind., Jan. 18, 1994

Cline, Dorothy, 90, Roanoke, Va., Jan. 29, 1994

Cline, William, 54, Palmyra, Pa., Feb. 11, 1994

Coffman, Eva, 88, Kalona, Iowa, Jan. 9, 1994

Collins, Mary, Harrisonburg, Va., Jan. 2, 1993

Collins, Ada, 75, Elizabethtown, Pa., Aug. 13, 1993

Cottrell, Evelyn, 89, Long Beach, Calif., Nov. 20, 1993

Craun, Merrill, 73, Linville, Va., Feb. 1, 1993

Daughtry, Bertha, 76, Reading, Pa., Feb. 1, 1994

Diehl, Robert, 78, Greensburg, Pa., Aug. 22, 1993

Ditterline, Mae, 80, Quakertown, Pa., Jan. 13, 1994

Eash, Wilbur, 89, McPherson, Kan., Jan. 1, 1994

Edris, Paul, 64, York, Pa., Jan. 5, 1994

Eisele, Bertha, 86, Lincoln, Neb., Nov. 14, 1993

Eisenbise, Viola, 96, Palmyra, Pa., June 1, 1993

Eller, Fannie, 94, Bridgewater, Va., Jan. 5, 1994

Fahrney, Joann, 60, Chambersburg, Pa., Sept. 4, 1993

Feathers, Warren, 81, Claysburg, Pa., Feb. 24, 1994

Fenninger, Milton, 81, Ephrata, Pa., Dec. 29, 1993

Fike, Dorothy, 75, Elizabethtown, Pa., Sept. 15, 1993

Firebaugh, Joe, 80, Troutville, Va., Sept. 1, 1993

Fisher, Lena, 89, West Alexandria, Ohio, Sept. 20, 1993

Flora, Bernadine, 71, Quinter, Kan., Jan. 28, 1994

Forbes, Le Roy, 81, Custer, Mich., Jan 23, 1994

Forney, Hulda, 91, Elizabethtown, Pa., July 9, 1993

Foster, Charles, 60, Boones Mill, Va., Feb. 14, 1994

Fruitt, Floyd, 89, North Manchester, Ind., Jan. 11, 1994

Fyack, Clarence, 83, Golden City, Mo., Jan. 28, 1994

Gallagher, Howard, 82, Uniontown, Pa., Jan. 7, 1994

Givler, Esther, 81, Ephrata, Pa., Aug. 17, 1993

Graybill, Edna, 94, Binghamton, N.Y., Feb. 2, 1994

Green, Ethel, 97, Thurmont, Md., Jan. 3, 1994

Greeting, Estella, 90, Greenville, Ohio, Jan. 31, 1994

Grubb, Sara, 91, Palmyra, Pa., Feb. 3, 1994

Hamilton, Wayne, 77, Oakland, Md., Jan. 15, 1994

Harman, Catherine, 85, Fredericksburg, Va., Jan. 16, 1994

Harrington, Charles, 76, Wakarusa, Ind., Dec. 30, 1993

Harris, Charlotte, 83, Fallbrook, Calif., Sept. 9, 1993

Harvey, Lucy, 82, Somerset, Pa., Jan. 11, 1994

Helser, Carl, 74, Rushville, Ohio, Dec. 23, 1993

Herder, Richard, 70, Bakersfield, Calif., Nov. 11, 1993

Hochstetler, Viola, 82, Ashland, Ohio, Jan. 30, 1994

Hochstetler, Pauline, 78, Smithville, Ohio, May 22, 1993

Hocking, Mary, 65, Ephrata, Pa., Nov. 21, 1993

Hoffer, Arlin, 74, Palmyra, Pa., Nov. 28, 1993

Holderread, Andrew, 89, Dover, Pa., Feb. 3, 1994

Hollinger, Robert, 64, Adamstown, Pa., Apr. 15, 1993

Hoover, Ethel, 89, Chambersburg, Pa., Jan. 8, 1994

Horn, Eva, 98, Danville, Ohio, Feb. 2, 1994

Horner, Charles, 91, La Verne, Calif., Oct. 15, 1993

Howe, Anna, 66, Ephrata, Pa., Sept. 28, 1993

Huffman, Sophia, 66, Lewistown, Pa., Jan. 3, 1994

Irvin, Paul, 84, Lititz, Pa., Jan. 27, 1994

Jacobsen, Ruth, 85, San Diego, Calif., Dec. 1, 1993

Jarboe, Norman, 66, Phoenix, Ariz., Jan. 16, 1994

Johnson, William, Bridgewater, Va., Sept. 13, 1993

Kettering, Mable, 95, Palmyra, Pa., Dec. 6, 1993

Kindred, Marvel, 88, La Verne, Calif., Feb. 21, 1994

King, Jennie, 83, East Canton, Ohio, Dec. 24, 1993

Kintzel, Paul, 82, Pine Grove, Pa., Dec. 17, 1993

Kinzie, Genevieve, 95, Troutville, Va., July 11, 1993

Lambert, Doris, 69, Wakarusa, Ind., Jan. 11, 1994

Lavy, Orian, 69, Louisville, Ohio, Nov. 5, 1993

Leight, Jay, 78, Chambersburg, Pa., Jan. 4, 1994

Lerew, Almeda, 91, New Oxford, Pa., Jan. 21, 1994

Lohrer, John, 25, Palmyra, Pa., Jan. 18, 1994

Lolling, Neva, 57, McPherson, Kan., Jan. 10, 1994

Lynn, Della, 75, Williamsburg, Pa., Jan. 24, 1994

Lyon, Ruth, 66, La Verne, Calif., Feb. 14, 1994

Marshall, Joyce, 45, Uniontown, Pa., Dec. 28, 1993

McNally, Wilfred, 67, Denver, Pa., Sept. 28, 1993

Meckley, Ada, 89, Elizabethtown, Pa., May 20, 1993

Meloy, Ernest, 96, Goshen, Ind., Jan. 15, 1994

Meredith, Betty, 67, Akron, Ind., Dec. 10, 1993

Meyer, Gladys, 93, Mount Morris, Ill., Jan. 14, 1994

Miller, Lillie, 87, St. John, Kan., Jan. 15, 1994

Miller, William, 81, Claremont, Calif., Dec. 30, 1993

Miller, Lucy, 74, Phoenix, Ariz., Feb. 15, 1994

Nevin, Mary, 85, Heath, Ohio, Dec. 10, 1993

Nies, Joseph, 83, Rienholds, Pa., Nov. 20, 1993

Nuckols, Herbert, 82, Buena Vista, Va., Jan. 21, 1994

Orr, Bryan, 73, Thornville, Ohio, Sept. 21, 1993

Osborne, Virginia, 86, Troutville, Va., Dec. 5, 1993

Parson, Robert, 74, Reading, Pa., Jan. 3, 1994

Pifer, Irene, 95, New Oxford, Pa., Jan. 21, 1994

Rader, Roland, 91, Fincastle, Va., Sept. 13, 1993

Riegel, Beulah, 86, West Alexandria, Ohio, Nov. 1, 1993

Robinson, Robert, 59, Harrisonburg, Va., Jan. 22, 1994

Root, E.W., 96, La Verne, Calif., July 19, 1993

Roth, Agnes, 96, Rossville, Ind., Feb. 6, 1994

Roth, Kenneth, 61, Boiling Springs, Pa., Jan. 13, 1994

Schlegel, Robert, 69, New Oxford, Pa., Dec. 31, 1993

Schrantz, Elizabeth, 92, Hartville, Ohio, Oct. 31, 1993

Schrock, June, 77, York, Pa., Jan. 21, 1994

Schwenk, Anna, 100, Carlisle, Pa., Dec. 7, 1993

Sensebaugh, Ada, 93, Mineral Point, Pa., Dec. 13, 1993

Shank, Russell, 78, Lancaster, Pa., Sept. 29, 1993

Shaver, Lucille, 83, Somerset, Pa., Jan. 13, 1994

Shawver, Nevin, 74, Lewistown, Pa., Jan. 5, 1994

Shearer, Ralph, 78, Waynesboro, Pa., Jan. 25, 1994

Shoenfelt, Janet, 65, Hollidaysburg, Pa., Jan. 30, 1994

Simmons, Bob, 78, West Alexandria, Ohio, Oct. 2, 1993

Slabach, Lottie, 92, McPherson, Kan., July 13, 1993

Slater, Miriam, 81, North Manchester, Ind., Jan. 18, 1994

Smiley, Charles, Bridgewater, Va., Sept. 12, 1993

Smith, Vera, 94, La Verne, Calif., Nov. 13, 1993

Sollenberger, Jacob, 70, Curryville, Pa., Jan. 24, 1994

Spaw, Etta, 91, Uniontown, Pa., Jan. 17, 1994

Stanley, Beulah, 96, San Dimas, Calif., Nov. 22, 1993

Strapel, James, 80. Windber, Pa., Jan. 16, 1994

Studebaker, Mabel, 85, Greenville, Ohio, Aug. 20, 1993

Stump, Edith, 93, Goshen, Ind., Jan. 16, 1994

Sutherland, Truett, 76, Long Beach, Calif., Jan. 14, 1994

Troutman, Herman, 71, West Carrollton, Ohio, Nov. 11, 1993

Turner, Lella, Bridgewater, Va., Apr. 28, 1993

Waggoner, Paul, 82, Winona Lake, Ind., Jan. 8, 1994

Walford, Irene, 91, Palmyra, Pa., Jan. 27, 1994

Walker, James, 76, West Alexandria, Ohio, Apr. 8, 1993

Warner, Delbert, Columbia City, Ind., Jan. 20, 1994

Waybright, Bob, 71, Weyers Cave, Va., Jan. 30, 1994

Weaver, Gladys, 83, Martinsburg, Pa., Nov. 8. 1993

Welch, Ernie, 90, Long Beach, Calif., Sept. 30, 1993

Werner, Henry, 74, New Oxford, Pa., Dec. 25, 1993

Whitacre, Effie, 92, Lancaster, Pa., June 11, 1993

Wickersham, Eugene, 71, Newark, Del., Nov. 23, 1993

Wilhelm, Myrtle, 92, McPherson, Kan., Nov. 9, 1993

Williams, Ann, 82, La Verne, Calif., July 12, 1993

Wine, Mollie, 99, Harrisonburg, Va., July 11, 1993

Winter, Amy, 87, York, Pa., Jan. 19, 1994

Withaar, Mildred, 59, Montgomery, Ill., Dec. 29, 1993

Yopp, Cora, 85, Boones Mill, Va., Feb. 21, 1994

Who'll write the book on followership?

I *really* must have needed that $100 I was offered for serving as leader of my congregation's Boy Scout troop for two weeks of summer camping. Otherwise, I would have backed out of the deal long before leaving for Camp Powhatan. "You're really going to earn your money, boy" was the theme of all the remarks I heard after I agreed to the deal. Apparently the Scouts had made life miserable for the leaders of previous summers. I got the idea that turning to me, a fresh college graduate, had been done in desperation.

But off we went, and, in my innocence as a leader, I simply played it by ear. To my pleasant surprise, everything went well. Swimmingly, in fact. I never had a prank played on me. My Scouts had a great two weeks, and so did I. At the boys insistence, which wasn't necessary, I accompanied them again the following summer. Same results.

That was over 35 years ago, and I have often reminisced about the experience, analyzed it, and tried to figure out the secret of my leadership of those rambunctious boys. I have never succeeded. If I could figure it out, I'd get me a patent on it. Thousands of Scout leaders, maybe even church camp leaders, would pay me big bucks to use my formula.

I thought about my leadership experience again recently, as I read an April 1994 *Atlantic Monthly* essay by Garry Wills, "What Makes a Good Leader?" I recommend it for reading by our Annual Conference Committee on Ministerial Leadership. Even though the committee is about ready, I hear, to hand around a tentative report for feedback, it may not be too late to study one more item of input.

Garry Wills describes two unacceptable forms of leadership and assures the reader that we don't have to be stuck with either of them. The two forms are "the leader who dictates to others and the one who truckles to them." He goes on to say why neither is an acceptable alternative: "If leaders dictate, by what authority do they take away people's right to direct their own lives? If they truckle, who needs or respects such weathervanes?"

The successful leader, Wills says, "is one who mobilizes others toward a goal shared by leader and followers." By the time he reached this point of definition, he had completed his list of the three essential elements in leadership. "Most literature on leadership," Wills says, "is unitarian, but life is trinitarian. One-legged and two-legged chairs do not, of themselves, stand. Leaders, followers, and goals make up the three equally necessary supports of leadership."

Now Wills is talking about *political* leadership, of course, citing Abraham Lincoln and Franklin D. Roosevelt as prime examples of leaders who really understood how to lead. They did not "just vaguely affect others," but took "others toward the object of their joint quest."

But couldn't the things Wills says about political leadership also apply to leadership in the church? In 1990, Annual Conference formed this "blue ribbon" Committee on Ministerial Leadership, and everywhere I hear the cry that what the Church of the Brethren needs is good leadership.

And for the last two decades we have had established goals . . . Goals for the '80s, Goals for the '90s. I have some doubts about the extent to which the individual Brethren member feels personal ownership of the goals, but I can't easily fault the process by which the goals were determined: Each congregation across the denomination had a chance to discuss goal options and give input. Technically, the goals truly are denominationwide ones.

But Garry Wills makes a point that leads me to wonder if we don't need something besides Goals for the '90s and a Committee on Ministerial Leadership. He writes, "We have thousands of books on leadership, none on followership. I have heard college presidents tell their student bodies that schools are meant to train leaders. I have never heard anyone profess to train followers. The idea seems to be a world in which everyone is a leader—but who would be left for them to be leading?"

Good question.

Wills goes on to say, "We have long lists of the leader's requisites—determination, focus, a clear goal, a sense of priorities, and so on. We easily forget the first and all-encompassing need—followers."

I see I'm painting my way into a corner here, occupied by me, a chicken, and an egg. But if, as Wills says, you can't have leaders without followers (and shared goals), hadn't we better be naming a "blue ribbon" Committee on Denominational Followers?

Which came first, the dearth of ministerial leaders, or the sad state of a denominational membership which, by and large, has very little understanding of what the denomination is, what it stands for, what its Anabaptist heritage is . . . what it *means* to be Brethren?

I don't know the answer, but if that first book on followership ever gets printed, it should be "must" reading for all Brethren.—K.T.

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Messenger

Haiti:

the [illegible] of injustice

From the Editor

It was Gwendolyn Bobb who put me onto the Henry Adolph story (page 12). Being a history and genealogy buff, I don't need much of an excuse to visit the Brethren Historical Library and Archives (BHLA). It was there that Gwen, a long-time volunteer in the library who does genealogy searches for inquirers, tipped me off that "Henry Adolph: Coverlet Weaver" was a good story needing to be told. From there it was just a short step to assigning it to Irene S. Reynolds, a frequent MESSENGER writer, who lives in Lawrence, Kan., right in Henry Adolph territory.

Gwen Bobb handles genealogy inquiries at the Brethren Historical Library and Archives.

Before beginning her work in the library, Gwen served on the General Board staff for 20 years (1959-1979). For many years she has served as executive director of the Fellowship of Brethren Genealogists. BHLA has a large collection of files and books on Brethren genealogy, and for a fee inquirers can obtain information from the collection, researched by Gwen. Call (800) 323-8039 or write to BHLA, 1451 Dundee Ave., Elgin, IL 60120. Send a stamped, self-addressed envelope to receive a helpful 16-page booklet, *Guide to Research in Brethren Family History.*

The 500-member Fellowship of Brethren Genealogists is always looking for new members. One advantage of membership is the privilege of *free* answers to inquiries sent to Gwen! (*Uncomplicated* inquiries, that is!) At Annual Conference in Wichita, interested people should visit the fellowship's exhibit booth and attend its annual meeting on Thursday, at 9 p.m. (see Conference booklet, page 20).

On another note, the May/June MESSENGER marked two innovations in its production: We began transmitting the camera-ready pages to George Printing in Aurora, Ill., via computer disk, by-passing the process of pasting up camera-ready boards here in Elgin. And, after a long period of feasibility study (and waiting for the price to be right), we now are printing MESSENGER on 100-percent recycled paper. Brethren environmentalists, take note!

Kermon Thomasson

Printed on 100-percent recycled paper.

COMING NEXT MONTH: An expanded issue of MESSENGER, reporting on Annual Conference in Wichita.

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Messenger Vol. 14~~4~~, No. 6 July 1994

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Messenger is the official publication of the Church of the Brethren. Entered as second class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1984. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the New Revised Standard Version.

Subscription rates: $12.50 individual rate, $10.50 church group plan, $10.50 gift subscriptions. Student rate 75¢ an issue. If you move, clip address label and send with new address to Messenger Subscriptions, 1451 Dundee Ave., Elgin, IL 60120. Allow at least five weeks for address change.

Messenger is owned and published 11 times a year by the General Services Commission, Church of the Brethren General Board. Second-class postage paid at Elgin, Ill., and at additional mailing office, July 1994. Copyright 1994, Church of the Brethren General Board. ISSN 0026-0355.

POSTMASTER: Send address changes to Messenger, 1451 Dundee Ave., Elgin, IL 60120.

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With her story of immigrant coverlet weaver Henry Adolph, Irene S. Reynolds highlights an era of history when the Brethren were joining other Americans in moving to the Midwest and Great Plains.

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George Dolnikowski recalls the bridge of understanding built between a Christian church in America and a Christian church in Russia in 1963 with the Russian Orthodox-Church of the Brethren exchange.

Overwhelmed by injustice 17

For Haitians, their country has become a prison. They are not welcomed anywhere as refugees and have nowhere to go to start a new life. Margaret Woolgrove chronicles a Brethren visit to Haiti and tells of the injustices Haitians must endure. Sidebars by Woolgrove and Yvonne K. Dilling.

***Eglise des Freres Haitiens:* The church of contagious joy** 22

Karen S. Carter finds in the Miami (Fla.) Haitian Brethren not a despairing group of refugees, but a joyous, dynamic congregation that could well serve as a role model for the denomination.

Cover story: Raynald, an 11-year-old member of Miami's Eglise des Freres Haitiens, captures the essence of his congregation when he says the thing he likes best about his church is "the way people love each other." Read about that unique Church of the Brethren congregation and the country from which its members came in our special cluster of articles on Haiti, beginning on page 17.

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-15: Brethren Historical Library & Archives
-18, 19 right: Photo Oikoumene
left: Margaret Woolgrove

In Touch

Previewing a career

For **Melissa Bollinger**, of Lewiston (Minn.) Church of the Brethren, a high school Youth Service Class gave her the opportunity to work at a local health care center on school time.

Melissa Bollinger hopes that her work as a high school student in a health care center will lead to a career helping people with disabilities.

For her efforts there and throughout her rural Minnesota community, Melissa, a high school senior, was awarded the top community service award by the Winona area Chamber of Commerce.

Melissa, who has long been interested in working with the mentally handicapped, hopes to spend this summer as she did the last, working in Rochester, Minn., as an adaptive recreational assistant in a park and recreation program for people with handicaps.

"I hadn't worked with the elderly much before taking this class," said Melissa, "and I really enjoyed the opportunity." Melissa and a number of other students spent time four days a week with residents of Whitewater Health Care Center.

"We did different things with them. Wednesday was Bingo, Thursday was crafts, and Friday was manicures. The ladies really enjoyed getting manicures. It made them feel pampered."

In addition to her work in the local community, Melissa is involved with the Lewistown church. The church is not a large one, but there are about 15 youth in the youth group, of which Melissa currently is vice-president.

Like youth groups throughout the denomination, the youth at Lewiston are gearing up for National Youth Conference later this month. After that, Melissa will be going to Bethel College in St. Paul with hope of eventually working in a group home for adults with disabilities.—MARGARET WOOLGROVE

Names in the news

Norman N. Glick, a member of Empire (Calif.) Church of the Brethren, has had a local school named for him, honoring his 10 years as a school district trustee and his 38 years on the Stanislaus County Board of Education.

• **Margaret Lininger**, a member of La Verne (Calif.) Church of the Brethren, has received the annual Women's History Month Award from her local Beta Mu chapter of Delta Kappa Gamma, an international society of women educators. The award cited her contributions to education and community volunteer work. She is a retired elementary school teacher.

• **Chester Fisher**, pastor of Mount Hermon Church of the Brethren, near Bassett, Va., spent time recently in the Dominican Republic as a building consultant, visiting six of the eight Church of the Brethren groups there and checking the condition of their church buildings. He has had experience building churches in Haiti (June 1993, page 4; August/September 1993, page 4).

• **Dwayne Yost**, director of Kentucky Mountain Housing and a member of Flat Creek Church of the Brethren, near Manchester, Ky., has received the 1993 Dorothy J. Williams Lifetime Achievement Award from the Kentucky Housing Corporation.

• **Ed Poling**, pastor of Carlisle (Pa.) Church of the Brethren, ran 40 miles on April 30, from his home in Carlisle to Camp Eder near Fairfield, Pa., raising $3,200 from supporters. The money was given to Camp Eder. He has been a runner since the early 1980s, most recently raising $3,500 for new-church development while running the JFK ultra-marathon in Maryland (March 1993, page 2).

• **Donald B. Kraybill** has been named the Carl W.

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

These ecumenical friends reunited on Crete: Tiny Apostolov (Netherlands), Athanasis Anagnostov (Australia), Janet and Galen Heckman (USA), and Martin Gross (Germany).

Celebrating on Crete

Last summer, two Church of the Brethren members from Richmond, Va., traveled to Greece's island of Crete for a special anniverary reunion. It had been 25 years since their World Council of Churches (WCC) ecumenical team was gathered on Crete to work at various service projects.

Galen and **Janet Heckman**, of West Richmond Church of the Brethren, Brethren Volunteer Service workers seconded to the 1960s WCC team, were reunited with the other team members to reminisce, update each other, visit project sites, discover the impact of their work of a quarter-century ago, and greet church leaders of the island. Among the officials who met with them was the Archbishop of Crete, Timothious.

Zeigler professor of religion and history at Elizabethtown College. He has taught at Elizabethtown since 1971, and is the author of numerous books, including *The Upside-down Kingdom*, which won the National Religious Book Award in 1979.

- **Carmen Brubaker**, a member of Chiques Church of the Brethren, Manheim, Pa., is touring the Southeast for four weeks this summer with the Young Continentals, a Christian musical group. Members of the group are youth from 12 to 16 years old.

A mission for the deaf

"I want to help other deaf young adults have the confidence and opportunity to know that there is a mission for each of them," says **Jan Eisemann Hoffer**, who, with her husband, Jeff Hoffer, will be establishing the Lancaster Service Adventure unit at their home in Millersville, Pa., in August.

Service Adventure is a 10-and-a-half-month program for young adults aged 18-20. The Lancaster Service Adventure Unit is designed specifically for deaf young adults, and is sponsored by First Deaf Mennonite Church of Lancaster, Pa.

"All young adults need a nurturing environment to deal with the many issues of their lives," says Jeff, "but deaf young persons rarely live in a setting where they can communicate freely and openly. We hope Service Adventure will provide just such a setting."

Jan and Jeff have struggled in order to fulfill their sense of mission and purpose in life. "We have experienced frustration and pain in the hearing world because of inadequate accessibility and communication," says Jan. "We want to find ways to break through the isolation, to provide resources, and to help others develop pride and delight in the deaf culture."

Jan grew up in Ephrata (Pa.) Church of the Brethren. "Lots of kids there volunteered for service. I asked God, 'How can I serve you?' When I realized how many deaf people there are, I wanted very much to work with deaf people. I had a strong sense of mission for the deaf, but also a real vision to be a missionary overseas."

Jan was on the verge of deciding that there was no place for her to serve that matched her vision, when she heard of an opening with Brethren Volunteer Service (BVS) to teach deaf children in Haiti, a position which she held for two years.

"My work since then," she says, "has grown out of my sense of mission, which received such affirmation when God led me to that BVS assignment in Haiti. Now I want to help other deaf young adults have the confidence and opportunity to know that there is a mission for each of them."

Jan Eisemann Hoffer (shown here with daughter Laura) will begin working with deaf young adults in a special ministry in Millersville, Pa. She and her husband, Jeff, will operate the Lancaster Service Adventure unit.

Remembered

Harold D. Fasnacht, 86, died May 17 in La Verne, Calif. He was president of the University of La Verne (then La Verne College), 1948-1968. After his retirement he served the school as director of planned giving.

Close to Home

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

A church reaches out

"For everything there is a season" (Eccl. 3:1), and for **Northern Colorado** Church of the Brethren, in Windsor, this past winter season was a time to hold conflict resolution workshops. Over the first three months of 1994, this 62-member congregation organized and ran a series of workshops covering aspects from internal conflict and family relationships to mediation training and communication skills.

David Miller, Mary Faulhaber, Ruth Amor, and Michael Faulhaber were participants in the "Family as a Team" workshop.

The workshops were inspired by a presentation Diane Schmachtenberger gave on conflict resolution training she had attended at the 1994 Annual Conference. "Three members of the congregation approached me independently expressing interest in training," says Diane. "The four of us soon became a steering committee for offering workshops to our church and community."

The workshop that attracted the most people was "The Family as Team." The 24 participants used intergenerational play techniques as an analogy for successful relationship-building, gaining skills for improving family relationships.

A weekend-long "Conflict Resolution Training" was led by Gary Flory of McPherson College, who used role play to teach the mediation skills.

The steering committee was pleased that the workshops brought the church together in a new way. "I've been attending this church for four years," says Diane, "and it was the first time since I've been here that we really reached out to the whole community. We have been greatly strengthened through working together."

Thus encouraged, the committee is planning follow-up practical application of the mediation training skills, as well as marriage encounter and reconciliation training.
—Margaret Woolgrove

Campus comments

McPherson College had as its May 22 commencement speaker Wayne Geisert, president of **Bridgewater College.** Before beginning his 30-year career at Bridgewater, Geisert had been dean of McPherson. He retires from the Bridgewater presidency at the end of July.

- **Juniata College** celebrated Earth Day April 22 with the announcement of a new academic program in environmental studies. The new, interdisciplinary program will complement existing programs in Juniata's core strengths in the social sciences, humanities, and natural sciences.
- *The Amish and the State* (Johns Hopkins University Press), a reference book edited by **Elizabethtown College** professor Don Kraybill, has been selected as one of the "outstanding academic books of 1993" by *Choice*, a monthly review service published by the Association of College and Research Libraries.
- A Helping Hands Day, May 7, was sponsored by **Manchester College** students to raise money for bringing two Bosnian students to the US. For a donation, students did house and yard work. The college is working with the National Fellowship of Reconciliation (FOR) in its Bosnian outreach.
- A 3-day display of The Names Project AIDS Memorial Quilt was held at **Elizabethtown College** March 25-27. The 520 panels on display were part

Elizabethtown students read personal tributes featured on the 520 quilts displayed during AIDS Awareness Week.

of more than 26,240 units that make up the entire AIDS Memorial Quilt. The display was part of AIDS Awareness Week observed by the college.

- **Bridgewater College** celebrated the 40th anniversary of its Reuel B. Pritchett Museum May 26. Pritchett (1884-1974) was a colorful Brethren minister from Tennessee, noted for his flowing beard, Dunker garb, and pithy language. He also was a well-known raconteur and collector. The museum he established at Bridgewater reflects his eclectic approach to collecting.

This and that

Wakemans Grove Church of the Brethren, near Edinburg, Va., calls its youth club the "mid-week miracle" because it provides the congregation so many opportunities for service. It is credited with attracting new members and Sunday school participants. The youth group has a four-part program of Bible study, activities/recreation, fellowship/supper, and service/choir or worship training. The club, in operation since 1980, has an attendance of about 35 to 50.

- "Close to Home" scans the district newsletters and reports new trends in the denomination. A recent Southern Plains newsletter noted that **Frogville** Church of the Brethren in Fort Towson, Okla., and **Waka** (Texas) Church of the Brethren had held their annual *Groundhog Supper*. In our November 1991 issue we reported on another trend-setting Southern Plains congregation—**Roanoke** (La.), which hosted a church supper featuring as its *pièce de résistance* that Cajun delicacy, crawfish.
- The annual beef-canning project of **Southern Pennsylvania** and **Mid-Atlantic** districts was held in April, yielding 4,272 cans of broth and 15,611 cans of meat chunks. About 390 volunteers were involved.
- The April issue of *Pennsylvania Mennonite Heritage* highlights Brethren and Mennonite hymnology. It contains four reviews of the new ***Hymnal***, introduced to the Church of the Brethren in 1992, and available from Brethren Press.
- **Bridgewater** (Va.) Church of the Brethren sponsored members Joan Mangum and Esther Bittinger on a Heifer Project International (HPI) tour to Honduras in January. The tour covered the work of HPI in Honduras, taking the 60 visitors to several development projects. The Bridgewater pair, representing the children of their congregation, presented the community of El Sitio with a goat named "CoB."
- A new history of **Southern Ohio** District is being prepared, with 1995 as the target date for publication, 200 years after the first congregation of the Church of the Brethren in southern Ohio was organized. The district maintains a historical center at **Happy Corner** Church of the Brethren, Clayton, Ohio, which is open to visitors by appointment (see February, page 4).
- **Providence** Church of the Brethren, in Royersford, Pa., is the new congregation combining the members of **Mingo** and **Royersford** congregations. Kenneth Bomberger is the coordinating pastor.

Sanctuary denied

Dayton (Va.) Church of the Brethren closed its doors against this refugee seeking sanctuary from a nearby turkey processing plant. Presumably the bird lacked a convincing story of oppression.

Let's celebrate

Hanover (Pa.) Church of the Brethren will celebrate the 25th anniversary of the dedication of its meetinghouse November 13. Don Miller, general secretary of the Church of the Brethren, will be the guest speaker.

- **Mount Union** Church of the Brethren, Bent Mountain, Va., marked its 100th anniversary June 12 with worship, dinner, singing, and a dedication service. Rocks with paintings on them depicting the church in 1894 and 1994 were on sale to mark the occasion.
- **East Fairview** Church of the Brethren, Manheim, Pa., observed its 100th anniversary March 13, with Kenneth L. Gibble as speaker. A new fellowship hall and gym were dedicated.
- **Pampa** (Texas) Church of the Brethren celebrated its centennial June 12.

News

Augsburger, 400-voice choir inspire thousands in Hershey

About 4,000 Brethren from Atlantic Northeast and Southern Pennsylvania Districts experienced a taste of Pentecost at a May 15 renewal service at the Hershey Park Arena.

Jointly sponsored by the two districts, the event was conceived by the Atlantic Northeast District Spiritual Renewal Team, which has planned renewal services around a Pentecost theme for the past four years.

The evening worship featured Washington D.C.-based Mennonite pastor and evangelist Myron Augsburger, who serves as president of the Christian College Coalition; a 440-voice choir directed by Bethany Seminary's Nancy Faus; and a 45-piece orchestra led by Southern Pennsylvania District executive Warren Eshbach.

Christian composer Ken Medema provided a pre-service concert and during the service led a children's choir in "Lord, Listen to Your Children." Children from the two districts poured pints of water from their churches' baptismal pools into a basin to symbolize the centrality of water for cleansing, new birth, renewal, and empowerment.

Included among the children was Holly Bell, a member of the Mohler congregation, near Ephrata, Pa., who brought some of the water in which she was baptized earlier in the day.

The Lebanon (Pa.) congregation's Kerry Hurst, who gave her testimony during the service, was inspired by the number attending. "Just looking out, I couldn't believe there were that many people there," she said. "And the music—it was breath-taking when the choir got up. It felt heavenly."

While the worship itself was emotionally uplifting, Augsburger refused to define spirituality as mere emotional experience. "Spirituality in the New Testament," he said, "means you and I live and walk with the Master."

Augsburger called on the church to affirm God's purposes, appropriate God's power, and acknowledge God's presence in individual lives.

"The greatest movement in the world is the kingdom of God," he said. "And church is part of that kingdom."

Following Augsburger's invitation to renew commitments to Christ, Atlantic Northeast District's associate executive Jan Kensinger led a short commissioning service for 300 or more youth and adults from the two districts who will attend National Yout Conference.

The evening offering of $9,386.39 supported the Susquehanna Valley Satellite of Bethany Theological Seminary and the Bethany Academy, based in Elizabethtown and jointly sponsored by Atlantic Northeast and Southern Pennsylvania Districts. The considerable cost of the event was underwritten by 79 Brethren businesses and individuals.—Don Fitzkee

Children from Atlantic Northeast and Southern Pennsylvania Districts pour water into a basin to symbolize the centrality of water for cleansing, new birth, renewal, and empowerment during a jointly sponsored Pentecost service in Hershey Arena in May.

Because the news pages include news from various Church of the Brethren organizations and move-ments, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of Messenger *or the Church of the Brethren.*

Calendar

National Older Adult Conference (NOAC II): September 12-16, Lake Junaluska, N.C. [For information contact Association of Brethren Caregivers, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

Annual Brethren Disaster Relief Auction: September 23-24, Lebanon (Pa.) Fairgrounds.

By the Manner of Their Living: Reflections on Brethren Lifestyles: 1994 Young Adult Conference, November 24-26, Camp Eder, Fairfield, Pa. [For information contact Young Adult Conference, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

SLOW!
GOD'S
CHILDREN AT PLAY

rethren Volunteer Service Unit 211 completed orientation in La Feria, exas, April 24. Members are **(front row)** Maria Lehner, Jeni Fabian, Kathleen chang, Eric Goubeaux, Gerhard Hoffmann; **(back row)** Emily Zielinski (orientation ssistant), Denise Rohrer, Yolanda Jansen, Katherine Kennedy, Laura Austin, hristian Rimsche, Tammy Krause Riddle (orientation coordinator), Tilmann Rave. ee page 31 for project assignments.)

istrict, Board, Benefit Trust nnounce staff changes

ene F. Hipskind has been appointed s executive of Pacific Southwest istrict, effective September 1. Hips- ind is presently serving as pastor of ew Carlisle (Ohio) Church in Southern hio District. He will replace Glenn tanford who is serving as interim xecutive.

Peter J. Leddy Sr., will begin as xecutive for West Marva District on eptember 1. He has pastored Faith d Milledgeville congregations in linois/Wisconsin District and Red ill and Troutville congregations in irlina District. Leddy will replace interim executive J. Rogers Fike.

Sara Speicher began as associate director, health and caregiving with the Association of Brethren Caregivers on June 9. Speicher has spent time in BVS and worked in the various offices of the World Ministries Commission in Elgin, Ill. She also worked on the "God's Earth Our Home" packet prepared by the Eco-Justice office.

Jerry Rodeffer, has resigned as treasurer of Brethren Benefit Trust and director of the Brethren Foundation effective July 8. He and his family will be moving to Seattle, Wash. Rodeffer's professional plans include pursuing opportunities in both investment management and dairying.

Gene F. Hipskind

Peter J. Leddy Sr.

Sara Speicher

Jerry Rodeffer

Study anaylzes 1992 Brethren congregational giving

A study conducted by Olden Mitchell analyzes 1992 giving to congregations by church members.

Total reported giving for 1992 was $67,049,809.

A total of 954 congregations/fellowships reported their giving. Of those reporting, 31 churches gave less than $100 per member and six gave less than $25 per member. Thirty-five churches gave more than $1,000 per member. Five of these were in Michigan District, five in Pacific Southwest, and four in Atlantic Northeast. Three gave more than $3,000 per member. The breakdown showed the highest range was $300-399 with 185 churches listed.

Districts with the largest per-member giving were Michigan, $667; Pacific Southwest, $655; Atlantic Northeast, $651; and Northern Indiana, $639.

The four districts with the smallest per member giving for the year were West Marva, $248; Missouri/Arkansas, $297; Southeastern, $318; and Western Pennsylvania, $326.

"It is likely that factors other than the economy and size of the church account for the level of giving per member," said Mitchell in his report. "It could be helpful to discover these factors in lifting the level of giving for the entire Church of the Brethren."

The majority of churches with the highest per-member giving were under 100 members each. But others were in the 200-member range, and some with over 400 members gave above $1,000 per member.

Mitchell observed that the economy may account for some of the difference between the districts with the highest and lowest per-member giving.

In one district, one church's giving per-member was 236 times that of another in that district. In another district, of two rural churches in the same area, the per-member giving of one was about 100 times that of the other.

Consultants complete initial review of the Brethren

The initial review and reflection paper on a study of the Church of the Brethren has been completed by Communicorp, an Atlanta-based communications consultants group (see April, page 7).

Communicorp conducted focus group meetings with eight congregations in Illinois, California, North Carolina, Virginia, and Pennsylvania, the General Offices, and Illinois/Wisconsin District. It will continue to hold focus groups, and were to meet with individuals and district executives at Annual Conference.

"We believe the Brethren are doing a great many things right. . . . But the Church of the Brethren—like any organization—also has its frailties," the paper said.

The focus groups discussed a variety of areas, including heritage, plain dress, rituals such as love feast and feet washing, programs, including overseas and domestic, leadership, and growth of the denomination.

"We wholeheartedly commend the Church of the Brethren for its service ministry, a crucial distinguishing feature of the denomination," the report said. "But as the church continues its valuable work with outreach, both nationally and worldwide, administrators must redouble their efforts to bolster the delicate but essential network of Brethren congregations."

The study is part of the Goals for the '90s objective on evangelism and communication. Recommendations from the findings are to be shaped later this year. Once final findings are in, pilot resources will be created and tested with churchwide use projected for the fall of 1995.

The 66-page report concluded with four positioning points: The Church of the Brethren, "continuing its centuries-old tradition, stands in clear contrast to—not in competition with—other Protestant denominations; distinguishes itself not as an abstract way of believing, but as a way of living, conveyed from one person to another; patterns its daily living after the life of Jesus—a life of humble service and unconditional love; and as a compassionate alternative in a world of increasing violence, complexity, and alienation, the Brethren way of living incorporates peace, simplicity, and togetherness."

Brethren respond to SOS kit request for southern Sudan

About 12,700 SOS kits for Sudan were received in New Windsor, Md., by early May from Brethren responding to the campaign. (See "SOS for Sudan," December 1993, page 18.)

The kits, packed in 577 boxes, filled two 20-foot sea containers and were shipped by sea to Kenya. From there they were trucked into Sudan or northern Uganda. The first shipment was distributed to Sudanese in June.

"We believe the blessings of giving are already being felt among many who participated, and before long these packages, expressing our caring and concern, will be in the hands of those who need them," said Merv Keeney, Africa/Middle East representative, in a May letter to participants.

About two dozen kits were handed out to Sudanese in a symbolic gesture during the February Hunger for Peace Tour.

The SOS kit project was selected to be among the service options for this month's National Youth Conference in Colorado.

The SOS kit campaign will continue through the end of August.

Brethren participate in trip to Middle East on peace missio

From May 11 to 23 Brethren traveled
the Middle East with Christian Peace-
maker Teams (CPT), a project of Men
nonite and Church of the Brethren con
gregations. The purpose was to "learn
about the present state of the peace pr
cess in the Middle East, and to explor
how a church connected international
nonviolent presence could support and
hasten that process."

The trip was timed so that the group
was in Palestinian areas of the West
Bank and Gaza during the transfer of
power from Israel to the Palestinian
Liberation Organization. The develop
ment of these autonomous regions in
occupied territories "represents a new
era for the Holy Lands," said CPT, bu
with it comes the worry "that autonon
will result in new forms of excessive
control or intervention from Israel."

The team's first major dialog in the
region was in Hebron at the Ibrahim
Mosque, where more than 40 Palestin-
ians were massacred by an American-
born Jewish settler in February. Since
then the mosque has been closed to bo
Muslims and Jews, who share it as a
common place of worship. According
team members, "Israeli Defense Force
soldiers are posted on all the streets
leading up to the mosque, as well as o
some rooftops of adjacent buildings."

The peacemaker team had a chance
encounter with members of TIPH (Ter
porary International Presence in Heb-
ron), official international observers
who have been appointed to Hebron in
the wake of a worldwide call for im-
proved security for Palestinians. The
TIPH representative urged the group t
"tell the world what's going on in
Hebron. The military presence is
everywhere."

The team also spent time exploring
the possibility of rebuilding homes in
the occupied territories. Many of these
homes were destroyed during the
military occupation of the territories.

iergency disaster funds sued to Midwest, Haiti, Cuba

25,000 grant from the Emergency aster Fund has been allocated to as- with ongoing flood recovery in the dwest. The money will support work Richmond, Mo., and facilitate the re- nse in areas with renewed flooding.

n allocation of $20,000 has been de for Haiti. The money will be used for medicines, blankets and layettes for persons in poor communities, to provide legal assistance for those incarcerated in Haiti, as well as transportation and financing for small businesses and legal assistance for Haitians who have fled to the Dominican Republic.

A grant of $15,000 has been allocated to Cuba in response to an ongoing need for medicines in that country. The money will be used to cover costs of medicines that will go directly to churches with whom the Brethren have partnerships, and for shipping costs.

An allocation of $10,000 has been given in response to the plight of displaced persons from Rwanda who have fled to neighboring Tanzania, Zaire, Uganda, and Burundi. The funds will be used for emergency relief assistance such as blankets and medicines.

orldwide

)C-6 cargo plane carried nearly 30,000 pounds of food, licines, hospital sheets, soap, school and health kits to Cuba on il 28, completing a two-year Church World Service comprehensive gram of humanitarian aid.

CWS had a license from the US Commerce Department to send 0,000 worth of aid during the two-year period that ended April 30. lay, the Commerce Department granted a two-year extension of license.

The April shipment brought the two-year cumulative total to ,356 pounds (97.68 tons) with a declared value of nearly $4.5 on. Goods were sent in a total of 27 shipments.

The aid program is in response to specific needs identified by the an Ecumenical Council. All shipments were sent directly to the an Ecumenical Council, which was responsible for the receipt and ribution within the context of the license.

The April shipment included 1,417 pounds of medicines donated he Church of the Brethren, and 100 cartons (4,940 pounds) of ned meat donated by the Mennonite Central Committee.

Church World Service further donated 230 pounds of medicines,)0 pounds of hospital sheets, 100 cartons (3,900 pounds) of baby ettes, 75 cartons (5,700 pounds) of school kits, 150 cartons (9,450 nds) of health kits and 20 cartons (1,620 pounds) of soap.

The declared value of the shipment was $127,526.95.

The full membership of the committee charged to raise million for the Iakovos Endowment for Faith and Order has been ned. Melanie May is the Church of the Brethren's representative on committee.

The fund, a joint project of the National Council of Churches and World Council of Churches, was named in honor of Archbishop ovos of the Greek Orthodox Archdiocese of North and South erica, known for his longstanding commitment to the goals of menism and the work of Faith and Order.

Three former US Presidents serve as honorary co-chairs of the mittee: Gerald Ford, Jimmy Carter and Ronald Reagan. Reflecting the ecumenical mission of the Faith and Order movement, the Iakovos Endowment Committee is composed of laypersons and clergy from a broad spectrum of confessions and professions. Eighteen communions are represented on the committee.

VIVA
DEMOCRACY!

Mary Scott, a member of Chicago (Ill.) First Church of the Brethren was among the Americans joining with South Africans in celebrating the country's first democratic election.

Three members of Congress — Senator Paul S. Sarbanes and Representatives Lee H. Hamilton and Olympia J. Snowe — have been named to the Iakovos Endowment Committee.

Income from the endowment will be used in equal proportions to support the Faith and Order work of the two councils. While Christians in large numbers believe in and seek Christian unity, the churches remain divided over tenets of faith and forms of structure and worship. The goal of Faith and Order is to promote a deeper understanding of those elements that bind all Christians in a common faith while working to resolve the issues that divide them, including issues of race, class, gender, nationality, and culture.

The endowment will be used to convene theologians and church leaders around unity issues; train younger theologians for ecumenical leadership; bring theologians into direct engagement with church life; encourage studies around church-uniting and church-dividing social issues, peace and justice; and insure adequate staffing for Faith and Order work in both councils.

Special Report

Among the suffering is joy

The challenges of war—death, starvation, displacement—have not shaken the southern Sudanese's faith in God.

by Eric B. Bishop

On the Hunger for Peace Tour in February, I, along with the seven other members of the tour, witnessed the suffering and pain as a result of the current 11-year civil war. But what I had heard about and not seen before the trip was the joy people can find in life and the strength of the faith they put in God and Christ.

In some places, Sudanese begin worship as early as 6 a.m. and the churches are so crowded that people have to sit outside. These early services are held to avoid the bombing raids of the Sudanese government—and to show their commitment to the faith they have accepted.

I accepted what I saw as a challenge—a challenge to a stronger faith. How do I stand by and watch as people die needlessly? What is the answer? My prayers are not only for the Sudanese, but for myself. I pray for an answer on how I or we can provide a tangible end to the war. One of the hardest things to grapple with is that there is no quick and easy way to end this conflict. It's going to take time and reconciliation and healing. Not our normal North American/European way of wanting to snap our fingers and end the conflict.

Over and over again we heard from Sudanese we visited with that there is no desire for the US military to intervene. There are those, of course, who would like to receive arms assistance, and honestly, watching the life people live and seeing the struggle they're going through made my mind wonder and ask "What if . . .?" The reality is that if we do something, people are going to die, and if we do nothing, people are going to die.

While the church struggles in southern Sudan, it struggles with its members, displaced and on the move. However, unlike that of her counterpa in the US, the emphasis of the church, instead of being put on ends of the political spectrum or denominational competition, is on being one in Christ- the body with Christ as the head.

The Sudanese are a biblical people. Those we met talked about their faith and the references to Sudan in the Bib

"Woe to the land of whirring wings along the rivers of Cush, which sends envoys by sea in papyrus boats over th water. Go, swift messengers, to a peop tall and smooth-skinned, to a people feared far and wide, an aggressive nation of strange speech, whose land i divided by rivers" (Isa. 18:1-2, NIV).

More than once, when we visited w displaced Sudanese or Sudanese refugees in Uganda, the same question, "What keeps you going?" received the same answer, "God."

The war in Sudan seems simplistic the surface, Muslims versus Christian but in reality it is multifaceted and extremely complex. Many of the Sudanese we visited with, ate with, an worshiped with told us they could live

Even the children in southern Sudan openly express their belief in Christ.

Despite the suffering, the Sudanese are capable of finding joy in their lives, and these children sing for members of the Hunger for Peace tour.

longside their Muslim brothers and sters. The war is also about economics nd power. But to make peace a reality, e southern Sudanese feel there needs be "true peace" in Sudan—peace ith justice.

While there are the obvious results of ar—death, starvation, displacement—ere is also joy among the Sudanese—a y in Christ. They display it in their orship and their music, and their spitality to guests from halfway ound the world.

The beat of the drums and the music f songs resounded right through the dy, the bones, and into the soul. As e sat in the village of Longu, groups of ildren and youth paraded through, nging and dancing. It was during this me of celebration that Roger Schrock aned over and said, "This is the joy."

It was unimaginable prior to the trip Sudan that there could be such joy among the suffering of Sudanese. Yet, as we went to churches, and villages and camps, the Sudanese constantly provided us with warmth and hospitality.

There is joy in seeing the hope and sacrifice of people in a country where there's war and death, violence and oppression. A place where, despite the lack of a monetary economy or jobs as we know them, the people gather to worship Christ and to offer what little they have. My eyes widened not only to see the congregation we worshiped with in Nimule not only take up an offering, but to see the small baskets and bags stuffed nearly beyond capacity. I had to ask myself, "Where did these people get their money?"

The horrors of the current civil war will leave not only physical scars, as on this young boy, but also mental and emotional scars.

ducation is very important to the Sudanese. These children from a refugee camp rticipate in building their school by carrying bricks to the building site.

No matter the amount of joy, there's still a war going on, and the people there are doing their best to survive.

There's another realization for me that in the US the vast majority of us usually don't need to put our faith to the ultimate test on a daily basis—the test of life or death, of survival. The church in southern Sudan is "the church." There are different denominations, but together they work as the body of Christ.

One of the most frustrating parts of the trip was being asked by the Sudanese why they were forgotten and why the world would not come to their aid.

As the archdeacon of the Episcopal church in Nimule surmised, "Maybe the white man has decided to see that the black man must go out of this world. If we are all in Christ and we are people of God all, we must share this world together."

Henry Adolph: Master weaver

by Irene S. Reynolds

His name sounds Germanic enough to be Brethren, and his occupation of weaver puts him in good company, too. After all, early Brethren leader Peter Becker and many other immigrants from Europe were weavers, an honorable Dunker trade. But that land of origin—France—has an off-Brethren ring to it. Ah, but Henry Adolph was from *Alsace,* a region of France on the German border, an area that has been the object of a tug-of-war between France and Germany through the centuries. France possessed Alsace in Henry's time, but has lost and regained it since.

The hands of Henry Adolph were skilled at the loom, and he had an artist's eye for design and color. But he struggled with the English language all the years he lived in America. That language problem did not, however, prevent him—and his brothers George and Charles—from producing a legacy of woven coverlets that are treasured by today's historians, artists, and craftworkers.

In 1835, at the age of 20, Henry, son of Alsatian German parents Peter and Elizabeth Ruch Adolph, immigrated to America.

Pauline Montgomery, in her article "The Weavers," (*Indiana Coverlet Weavers and Their Coverlets*, Hoosier Press, Indianapolis, 1974), speculates that Henry may have taken up weaving in Germantown, Ohio, a way-station for a number of Indiana-bound weavers and a center of weaving activity.

Most professional weavers in the mid-1800s were men. Coverlet styles include jacquard and overshot patterns. The jacquard coverlets Adolph wove were made on a loom with a special attachment named for automatic-pattern loommaker Joseph Jacquard. Most jacquard coverlets have a border design and a "signature block" that includes the maker's name, date, and location, and often the client's name.

The 1840 records show that Henry Adolph satisfied the Wayne County, Ind., court to the facts: "He had been a resident of the United States more than five years, of the state of Indiana more than one year, and had behaved himself as a man of good moral character." He swore to "support the Constitution of the United States and forever renounce all allegiance to Louis Philippe, King of France."

Other records confirm that on January 28, 1841, Benjamin Bowman, minister of Nettle Creek Church of the Brethren, south of Hagerstown, Ind., performed the marriage ceremony of Henry Adolph and Elizabeth Klein (or Cline) in Wayne County. Adolph was also baptized into the Dunker faith in the Nettle Creek congregation.

By the time Henry and Elizabeth were married, Henry was a master of the craft of weaving. His marriage gave him another very valuable asset—a Lancaster County, Pa.-born wife who could assist him over the language barrier that hampered many immigrants from Germany.

Soon after his marriage, Henry moved to the eastern Indiana village of Cambridge City, located at the intersection of the National Road and the projected Whitewater Canal. There, for a time, he wove with John Wissler, who was already established in nearby Milton.

And in 1843, Henry's brothers, Charles and George, came by ship to New Orleans and went directly to Wayne County, Ind.

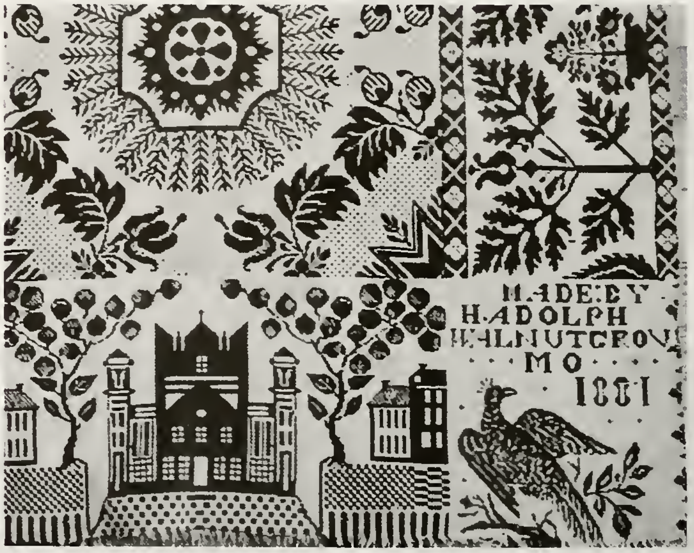
While most weavers produced eithe single or double jacquards, the eviden indicates Adolph was proficient in bo A Wissler coverlet of 1840, woven while Henry was still working with Wissler, is a double jacquard identica in pattern and border to one marked, ' Adolph, Douglas County, Kansas, 1866." After Adolph and Wissler split Wissler's offerings were usually only single jacquard.

In 1844 Wissler moved from a farm south of Milton into the village. Henr set up his own weaving shop in Cambridge City, two miles north. His brother George worked with him, whi brother Charles set up his loom in nearby Williamsburg.

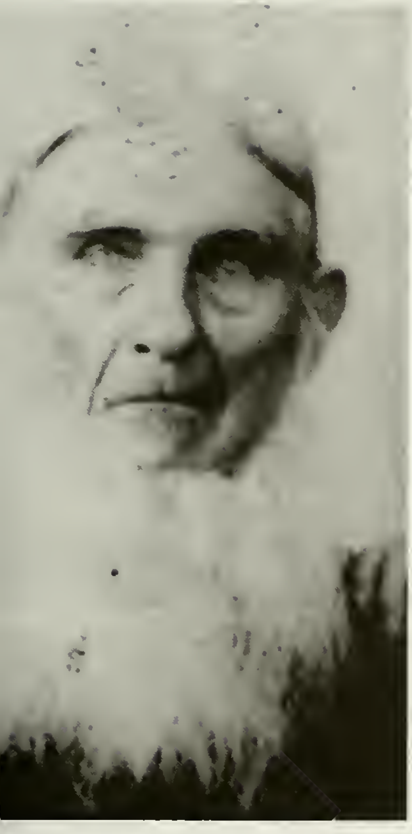
Henry's coverlets show craftsmansh in weaving and magnificent sensitivit to design and color. His double jacquards are often colored blue and whi in patterns and borders customarily produced by Scottish weavers.

Most of Henry's coverlets are wove in broad stripes of color, using sunbur medallions or variations of the "Four Roses" pattern. His borders most ofter use designs of bird and shrub, shrub rose, or the swag and tassel.

The Adolph dye-pot was important



Henry Adolph's coverlets carry traditional patter such as the sunburst medallio His borders featu birds, shrubs, and buildings. The signature block o this coverlet read "Made by H. Adolph, Walnut Grove, Mo., 1881.



ry sat for this photo portrait in
5. He died in 1907, at age 92.

ducing attractive coverlets, and zabeth may have been Henry's dyer. shades of turkey and scarlet red, re blue, and sage green were splen-, but many of the roses were in a soft ender pink few other weavers were to produce.

ne of the Adolph's neighbors rted, "The Adolphs talked very chy." Henry signed his signature in tch" (German) when he sold his nbridge City lots in 1847. He ears to have mastered writing his e in English five years later when sold the remaining two lots.

ut his struggle with the vagaries of English language continued. ntgomery's article reports Hamilton nty was woven into his coverlets as mildon," "Hamelton," and even meldon." He modified the past tense he verb "weave" to "wov."

the 1850s, Henry moved his family owa, and on to Missouri. Elmer oy Craik, in his book *The History of Church of the Brethren in Kansas* es the Henry Adolph expelled from le County, Mo., drove through with an ox team to Douglas County. Many Church of the Brethren families left Missouri for Kansas over the slavery question. Marie Adolph Pemberton says that Henry was a close friend of Dunker Jacob Ulrich, also from Wayne County, Ind., who settled south of Lawrence in 1856. In those troubled days before the Civil War, Ulrich knew John Brown, the abolitionist of later Harpers Ferry fame. In 1863, during the war, Ulrich's house and farm were burned by the notorious Quantrill's raiders.

The August 16, 1866, issue of *The Lawrence Daily Tribune*, Lawrence, Kan., reports: "H. Adolph of Clinton, called in to our office yesterday, to exhibit a most beautiful specimen of his handiwork, a bedspread or coverlet . . . and will be exhibiting several specimens of his manufactures at the approaching State Fair."

A two-story frame house in Clinton, Kan., a small town west of the anti-slavery border town of Lawrence, was home for the Adolphs after they left Missouri, where Henry's first wife, Elizabeth, died in 1859. In 1860 Adolph married Nancy Studdard of Dade County, Mo.

Henry lived and worked in Clinton, Kan., for 20 years. According to Judy Sweets of the Elizabeth M. Watkins Community Museum in Lawrence, Henry Adolph was one of only a half dozen weavers who produced the jacquard coverlets west of the Mississippi River.

"He could weave one a day and he usually charged from five to ten dollars," says Sweets, "but I noticed he also would trade. In exchange for at least one coverlet, records show he received a yearling calf."

The last known coverlet woven by Henry is dated 1885. Sweets says that his Douglas County coverlets are important because they represent the last days of a handweaving industry that began in the eastern US in the 1830s.

Today's Adolph family believes the industrialized manufacture of coverlets caused both Henry and Charles, who had moved to Franklin County, Kan., to switch to weaving carpets. Brother George and a nephew were attacked and killed by bushwhackers in 1866. While on a trip from Lawrence to Missouri for supplies, their bodies, team of horses, and wagon were burned.

Henry and Nancy Adolph moved back to Missouri and lived in Walnut Grove for 26 years before Henry's death from pneumonia on February 14, 1907, only four days before his 92nd birthday.

His obituary in the *Walnut Grove Tribune,* on Wednesday, February 20, 1907, reported that "Uncle Henry" was survived by his wife, Nancy; one daughter from among his nine children, Mary Ann Winters of Lone Star, Kan.; and a brother Charles, who had come from Centropolis, Kan., a week before his brother died. Charles died in 1913.

Adolph coverlets are in museums throughout the Midwest. The Indianapolis Children's Museum has two made by each of the brothers. The Kansas History Museum has four Henry Adolph coverlets and one woven by a brother-in-law, John Klein. Henry Adolph coverlets are included in an exhibit, "Rare and Historic Coverlets" at the Elizabeth M. Watkins Community Museum in Lawrence, Kan., that runs through October this year.

Adolph coverlets are displayed by family members at their annual reunion the first Sunday in August. Descendants gather in the red schoolhouse on the left side of the road four miles north of Council Grove, Kan., some 90 miles northeast of Wichita.

Today when Brethren think of coverlets, they likely picture the colorful quilts made at Annual Conference, mainly by women. But 150 years ago Brethren coverlets were woven on looms, mainly by men. And proud is the museum that has one on exhibit, particularly if woven into a signature block is the name "H. Adolph." **M.**

Irene S. Reynolds is a freelance writer from Lawrence, Kan.

Remembering the exchange

Lydia Popandopulo, personal secretary to the supreme head of the Russian Orthodox church, made warm friends with Roderick Miller at the Miller farm near Bridgewater, Va. The Millers were among many Brethren families who helped give the visiting Soviets a cross section of life in the denomination.

By George Dolnikowski

George Dolnikowski was one of thousands of "displaced persons" resettled in the United States after World War II by the Brethren Service Commission. A new book by Brethren Press, This I Remember, *documents the unusual encounter after 1949 of this Russian intellectual—buffeted by personal tragedies following the Bolshevik Revolution and painful existence for years as a prisoner-of-war in Nazi Germany—with faculty and students on the campus of Juniata College.*

The following is an excerpt from that book, describing the author's experience as interpreter during the Church of the Brethren/Russian Orthodox exchange of 1963.

* * * *

The purposes of the Russian Orthodox-Brethren exchange in 1963 were: "To establish a bridge of understanding between a Christian church in America and a Christian church in Russia. To provide opportunity for the Church of the Brethren and the Orthodox Church of Russia to informally express concerns and viewpoints on reconciliation and international peace on the basis of Christian brotherhood and with a nonpolitical emphasis. To emphasize a people-to-people program in contrast to an exchange of high level officials." I served as the official interpreter for this program and very much enjoyed being in the position where I could help others arrive at an understanding.

Many things impressed the Russian priests. They began to realize how strong American religious life is, not only on its own, but also as recognized by the government. When they first came, the Russians were allowed only 25 miles of free movement. But when the Church of the Brethren promised Washington that it would be responsibl for the group, the State Department gave them permission to go anywhere.

The Russians were impressed by actions of the Church of the Brethren against war, as I had been when I arrived in the United States.

They discovered differences in our religious services, especially when it came to singing. In Russia only the choir sings, but here the entire congregation sings.

They were inspired by the vesper service by the lake at Camp Alexander Mack. There was preaching, singing, and a mutual feeling of peace. One of the priests said, "Wouldn't it be nice to live like we are here in this camp?"

The Russians were surprised that the Brethren knew each other no matter where they were. One priest even asked me if it was prearranged to make them believe that the Brethren are very friendly to each other. But when I told him about the history of the Brethren, when I told him that often 10 percent of the membership attends Annual Conference, he began to understand.

The Russians were impressed with Bethany Seminary and with the General Offices in Elgin. They were impressed with the friendliness and the genuine concern for the well-being of the priests and the Russian Orthodox Church.

The staff of Millersville (Pa.) College tried to impress the Russians with their technology. They showed off their electronics, and the Russians just said, "Oh, *we* have that." But on the way back from the physics lab, one priest spotted something on the wall and asked what it was. I told him it was a pencil sharpener. The priest called the other priests over to look at it. I pulled out a pencil and sharpened it. We spent *30*

our richer, creamier
chocolate shake
ON A BUN

Top: Archpriest Eugen Ambartzumov, dean of a Leningrad (now St. Petersburg) cathedral, had ice cream cones explained to him by Church of the Brethren member Roy Forney.

Far left: Church of the Brethren general secretary Norman Baugher presented a 1763 Sauer Bible to Father Juvenali, head of the delegation from the Russian Orthodox Church.

Left: The Russian Orthodox Church, on a 1967 visit, presented the Brethren with an icon. The Brethren, in exchange, gave the visitors a large Brethren Service cup.

Below: The Russian Orthodox visitors appreciated the peaceful scene on the shores of Lake Waubee, at Indiana's Camp Alexander Mack.

From the General Secretary

Call leaders and support them

The call for leadership often is heard in the church. Different kinds of things likely are being asked for by different persons. Many are aware of our need for pastoral leadership. At any given time, 70 to 80 congregations are seeking pastors. We have not been able to train enough pastors to fill current pastoral vacancies.

But the call for leadership may refer to the fact that church school teachers often are hard to find. For that matter, church board positions and other congregational assignments often are difficult to fill. Our institutions complain about not having enough Brethren to choose from for executive and other positions.

Or the call for leadership may refer to the need to have accepted leadership positions be more visionary and assertive. Perhaps people feel that there is no single authority or no single place where complaints can be lodged. We remember with nostalgia the visionaries of a previous time.

We in our day, however, are different from previous generations. We have different expectations of leaders. For one thing, we don't want any one person to have too much authority, and so positions are clearly limited. Too often we withhold support from leaders because of a variety of personal expectations. Gone is the simple devotion we gave to leaders of another generation.

We also want everyone to have an opportunity to serve. This results in brief terms, however, and in frequent replacement by new people. Church board members rotate frequently. We now have limited terms for deacons. Lengthy pastorates are the exception rather than the rule. None of us is ready to return to the pattern of a previous generation. We value our democratic procedures. However we must recognize that there is a price to pay. We no longer have the long-term positions that gave us a sense of leadership.

We also distribute leadership. There are various committees with defined responsibilities. No one person can speak for all. The result is a pattern of distributed leadership.

An important step toward strengthening leadership is to broaden our use of calling. We traditionally called leaders from our midst by laying hands upon them. More recently we have depended upon a person's inner sense of God's call or upon the election process. Our practice of discerning the leaders in our midst and then calling them out has served us well in the past. A few of our congregations are "calling congregations," and they give us many of our leaders. All of our congregation should be "calling congregations."

Calling out leadership depends upon discernment of God's will. And, in turn, discernment comes as we worship together, study the Scriptures together, pray together, converse together, and fellowship together in the spirit and power of Jesus Christ. In such discernment, God leads us to call out leadership. In the same manner, we will become more evangelistic in calling others to join with us.

Such discernment converts a contemporary attitude that will not permit strong leadership. All of us, rather, are to pray for and support the leaders we have chosen, even though we don't always agree with them. When we call out and support leadership we will have it.—DONALD E. MILLER

Donald E. Miller is general secretary of the Church of the Brethren.

minutes looking at and talking about the pencil sharpener! Before the delegation left the country, every priest received, in addition to all kinds of other presents, a pencil sharpener.

Throughout the encounter many people asked the Russian visitors, "Are you communists? Are you spies? Are you trying to undermine our security here? Are you really Christians?"

The best answer was given by one priest: "In 1935, my church was destroyed and I was sent to Siberia. After 14 years of hard labor, I returned to rebuild my church. I am in charge of it now. What do you think?" Answers like that were helpful to Americans in understanding what it means to be a member of the Orthodox Church in Russia. Americans take freedom, civil or religious, for granted. The Russians had to fight for them.

After the exchange was over, while flying home, I wrote the following lines

A Russian priest
while touring the United States
was asked
After his after-dinner speech:
"How do you like America
and how do you find our food?"
Pondering for a moment,
the priest began
with a quiver in his voice:
"I lived through nine hundred days,
each day a year,
in the besieged city of Leningrad.
Eight hundred thousand died
of sheer starvation.
In order to survive
we ate tree roots, cats, dogs,
and rats . . .
And now,
beholding the richness and variety of
sustenance
upon this table,
What can I say?
And still, I must confess
I am hungry for a bowl of borsch
and a piece of real Russian rye
bread."

In our times, experiences such as these should be supported. It is through efforts like these that people can bring themselves to understanding, working through the conflicts.

George Dolnikowski is professor emeritus of Russian and German studies at Juniata College, and a founding member of Juniata's Peace and Conflict Studies Committee.

MISSION 1994

ANNUAL REPORT CHURCH OF THE BRETHREN GENERAL BOARD

I chose you and appointed you that you should go and bear fruit and that your fruit should abide.—John 15:16 RSV

What is it to which God calls the Church of the Brethren? Particularly in the years remaining in this decade and in this millenium?

As I reflect on the Brethren understanding of the Gospel over almost three centuries, I sense that at this time God is calling our denomination to fruit-bearing in quite specific ways:

☐ to grow in membership, in discipleship, in diversity,
☐ to widen participation in ministry and leadership,
☐ to address violence and injustice at every level of society,
☐ to become better stewards of all God's creation.

Our churchwide Goals for the '90s support us in these tasks. Together we seek to embrace mission and evangelism, to apply biblical faith and heritage, to undergird family and youth, to pursue peace and service, to cultivate leadership and renewal. It is around these goals that we in the Church of the Brethren center our labors to ``go and bear fruit.''

Phil Grout

And as we go, we recognize that it is as we come to know Christ's love that we become a people for others. It is as we take on Christ's suffering and peace that our mission is given vitality. It is as we enter into Christ's joy that our witness endures.

Cheap grace receives the love of God and reveals no consequence. Costly grace brings the fruit of love to bear in relationships with one another and with those beyond our own. Cheap grace produces fruit that is worthless. Costly grace bears fruit that abides.

I offer this report with thanks that we are partners in fruit-bearing and partners in the grace of God.

Donald E. Miller

Donald E. Miller
General Secretary, Church of the Brethren

Cover photo. Haiti: Praying in a most beleaguered land. © 1994 Andrew Holbrooke

Mission is relationship. Behind service projects, exchange programs, and material aid shipments are persons affirming persons in the name of Christ. Rick Traughber, center, of Oakley, Ill., with new friends at Reynosa, Mexico, workcamp.

Shawn Replogle

Mission is discipleship. Despite threats and pressures, Pastor Onaldo Pereira and the young church in Rio Verde, Brazil, have conducted frequent baptisms, erected their first meetinghouse, coordinated a citywide campaign against hunger, and licensed five members to the ministry.

Dérich Rodriguez

MISSION BREAKTHROUGHS

'IT IS A THING OF WONDER'

A mission understanding of the gospel regards new life, new birth, new beginnings, "a new heaven and a new earth," hope, joy, even surprise, as watchwords. These themes and images affirm God's unconditional will to gather up and renew all things in Christ.

The church in Nigeria uses the wonderful Hausa expression *Abin mamaki*: "It is a thing of wonder." For Brethren, wonder may be found in introducing a new curriculum for children or receiving new members; in risking acts of mission or service; in striving together toward wholeness; in managing and performing tasks well.

To live in mission is to live with buoyant expectancy that God will do wonders.

Jubilee/Tom Galliher

To prepare for the September 1994 lau
of the new curriculum *Jubilee: God's*
Good News, more than 90 training eve
were conducted by the Church of the
Brethren. The broadly graded materia
for age two through grade eight, inclu
sets of story figures. The curriculum wa
produced by four denominations roote
the believer's church perspective.

Geo

Alan Boleyn

First Church Chicago is one of several congregations hosting the new Lafiya whole-person ministry. A handbook and two videotapes help guide the program, which was tested in 10 congregations before being offered to the church at large.

Shawn Replogle

1993 was a big year for short-term volunteers. More than 1,400 Brethren Disaster Response workers served on projects in eight states. Almost 300 junior highs, senior highs, and young adults participated in eight workcamps. Seen here is Alan Edwards, Tryon, N.C., at a Miami, Fla., workcamp.

Howard Royer

Signaling the beginnings of the Andrew Center for evangelism and congregational growth, Rosanna McFadden and Pat Helman created a Tree of Life for the Indianapolis Annual Conference. By week's end the tree bore 3,650 leaves, each with the name of a person reached for Christ by a Brethren congregation.

In a nationwide study of financial management practices by religious organizations, the Church of the Brethren General Board was rated No. 1. Financial managers shown here are, from the left, Brenda Reish, Judy Keyser, Darryl Deardorff, and Ken Shisler. The extensive study was funded by Lilly Endowment Inc.

David Radcliff

Groundwork continues to be laid in Korea for the launching of the Church of the Brethren. Field director Dan Kim is cultivating new ministries through education, service, and church development.

MISSION MILESTONES

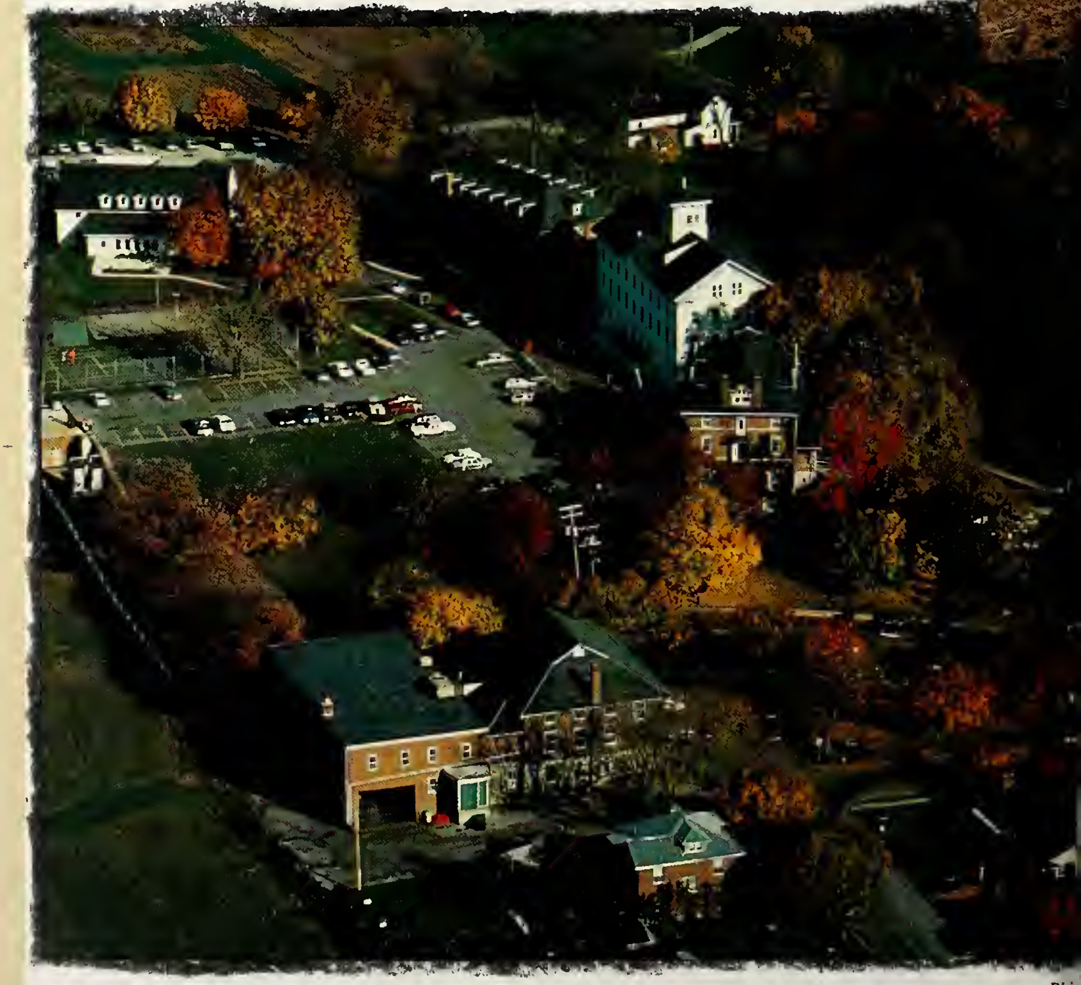
MARKERS ALONG THE BRETHREN WAY

In a church almost three centuries old, anniversaries abound. One of the most significant in 1994 is the centennial of an Annual Conference action authorizing the sending of a mission team to India. This decision officially marked the opening of foreign missions in the Church of the Brethren.

Fifty years later, the advent of the Brethren Service Center made visible aspects of mission that Brethren had long practiced: relief, development, service, and reconciliation.

Still older milestones prevail: in 1993, 250 years since the printing at Germantown of the first foreign-language Bible in the colonies, and in 1994, 250 years since the publishing of the first Brethren hymnal in America.

50 years. The Brethren Service Center at New Windsor, Md., began in 1944 as a relief operation in response to the devastation of World War II. In hosting a broad range of peace and service ministries through the decades, the center has come to symbolize a way of life in which service and self-giving are central. Beyond camera range in the aerial view below are mammoth warehouse facilities where medicines, clothing, and equipment are stored for emergency shipment around the world.



Phi

Earl Ziegler

100 years. In a spring 1994 visit honoring the centennial of Brethren work in India, Church of the Brethren leaders officiated at dedications in several Church of North India congregations. Moderator Earl Ziegler lays the cornerstone for a new home for the Vagalkhod church, whose members are gathered beside the old structure.

250 years. Two years into *Hymnal: A Worship Book*, the denomination marks the 250th anniversary of the first Brethren hymnal in America—*Das kleine Davidische Psalterspiel*. Published at Germantown, Pa., in 1744, the work appeared in numerous editions for more than a century.

Phil Grout

MISSION PARTNERS

'JUST DO IT—COOPERATIVELY'

Whether training for evangelism, digging wells, publishing Bible studies, championing the environment, marketing handcrafts, or extending the church, Brethren approach mission by working across denominational boundaries as well as within.

Some 1,100 congregations, 23 districts, sister churches in several lands, task groups, and interchurch coalitions engage in mission collaboratively. Each act of mission is carried out on behalf of the whole body of Christ.

The slogan of a much-advertised athletic corporation is "Just do it." The motto also befits Brethren, given the Brethren impulse for creative, hands-on action. Only the Brethren version reads: "Just do it—cooperatively, if you can."

George Keeler

Ayuba Jalaba Ulea is general secretary of one of the fastest growing churches in the world, Ekklesiyar Yan'uwa a Nigeria. The Nigerian Brethren now number more than 85,000 members in 215 congregations.

Alan Boleyn

Gearing up for a year of racial justice hearings and human rights advocacy in the US are the National Council of Churches' Joseph Agne, the Church of the Brethren's Orlando Redekopp, and the World Council of Churches' Deborah Robinson.

Karen Carter

Ludovic St. Fleur, a Haitian boat person, pastors a fast-growing congregation in Miami composed largely of boat people and their families. The pastor received his theological training through Education for a Shared Ministry.

The first woman pastor in the Dominican Republic is Diamira Berigüete, a former street preacher and mother of three. She is past vice chair of the Dominican Republic church board.

David Sollenberger

A basketmaker in India is among artisans in 40 countries who through SERRV find a global market for their handcrafts. Key also to the SERRV operation are 3,000 congregations that handle SERRV sales.

SOS
for
SUDAN

Buzz Bowers

More than 200 congregations, including Hilltop United Church of Christ, Parker, Colo., provided some 13,000 SOS Kits of soap, salt, and a towel for Sudan's displaced persons. Spearheading the drive at Hilltop were Shirley and Buzz Bowers, part of a group of 17 who have trained for accompaniment in Sudan.

MISSION PRIORITIES

GOALS FOR THE '90s

We, the Church of the Brethren, seek to lead a life worthy of the calling to which we have been called (Eph. 4:1),

. . . going into all the world to make disciples (Matt. 28:19),

. . . teaching all that is commanded (Matt. 28:20),

. . . maintaining the unity of the spirit in the bond of peace (Eph. 4:3),

. . . letting the oppressed go free and breaking every yoke (Isa. 58:6),

. . . calling one another according to the measure of Christ's gift (Eph 4:7),

. . . for the equipping of the saints for the work of ministry, for building up the body of Christ (Eph. 4:12).

—1989 Annual Conference

Ke

Service and Peac
Sudan, after 12 ye
of civil war and 1.5
million deaths, is a
focal point of Bret
presence and adv
cy. Phil and Louise
Rieman confer wit
Sudanese friend.

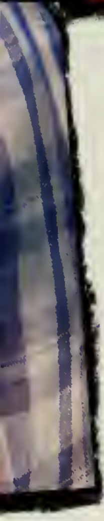
MEM ANCE OF ME"

Phil Grout

Scripture and Heritage.
Children at Annual Con
ference experienced th
traditions of distinct gar
and the feetwashing se
vice. The activities are
part of a children's cur-
riculum titled *Whatza
Wissahickon?*

Phil Grout

Evangelism and Witness. Paul Mundey and associates in the Andrew Center assist local churches in responding to the 1992 Annual Conference "Call to Evangelistic Outreach."



Renewal and Ministry. Overtures in this area include calls to a disciplined prayer life, recognition of the spiritual gifts of sisters and brothers, and the calling of candidates to the pastoral ministry.

Shawn Replogle

Phil Grout

Family and Youth. Developments include restaffing of the Family Ministry portfolio, seminars on dealing with charges of sexual abuse, and expansion of the network of bilingual Disaster Child-care givers.

MISSION PRAYER

'GRANT ME THE GRACE OF A TREE'

David Radcliff

GOD

Grant me the grace of a tree
Who bends in the storm but does not break
Who seeks deeply for its source of strength
Who stretches out its arms for light
Who shelters the homeless
  feeds the hungry
  comforts the laborer
  preserves the land
Who stands silent through the night
And is first to hear the songs of the morning.

—Wilbur E. Brumbaugh

Church of the Brethren
General Board
1451 Dundee Avenue
Elgin, IL 60120

Haiti:

Overwhelmed by injustice

How can Brethren witness as peacemakers in a land where speaking out is not tolerated?

by Margaret Woolgrove

We had been told to expect the worst. Haiti would be hot and uncomfortable, there would be few opportunities to wash or do laundry, running water would be infrequent, and we would probably be without electricity for most of our trip.

So we were surprised when we walked into the low-lying one-story concrete building that was to be our home for our 10-day stay in Port-au-Prince. The first thing I noticed upon crossing the threshold was how blessedly cool it was after the rush of tropical heat that had swept over me as I stepped off the plane. The house was filled with an atmosphere of calm serenity. In Haiti, finding such an atmosphere is as rare as it is treasured.

The call to travel to Haiti in February as part of a 10-member Brethren delegation came in the words of the Gospel of Matthew, "I was in prison and you came to me" (Matt. 25:36). "Unlike the Europeans who came to this land fleeing repression," said Yvonne Dilling, representative for Latin America and the Caribbean, "the Haitian people have nowhere else to go to start a new life. They are not even welcomed as refugees. For them, their country has become a prison. We went to visit them in the spirit of the gospel, and of the Savior we all follow."

To those of us from the so-called First World, the inconveniences of living in countries less economically advantaged than our own can seem burdensome and time-wasting. The women (and often the children) in such a culture spend the majority of their time finding food and carrying water, from a standpipe or well if they can afford it, or from ditches and rivers. Time in Haiti is measured not by weeks or months, but by how many days it has been since it has rained. When we arrived, Haiti had been without rain for 58 days. When the rains finally came, four days into our stay, the sounds of rejoicing in the street continued into the night.

When there had been electricity the night before, we usually had enough water in the tank on the roof to take short, cold showers at least once a day. In a country with daytime temperatures between 90 and 100 degrees, and streets filled with dust, we felt lucky to have this privilege.

Our privileges were in fact numerous, although many of them were things that we normally would have taken for

(continued on page 20)

La Gonave: Haiti in microcosm

In Haiti the early hours of dawn are often the most pleasant, with the sun just creeping over the horizon and temperatures that are warm but not suffocating. At 6 a.m., five days into our stay, six members of our group, plus a translator, a driver and a cameraman, piled into a pick-up truck for the ride to Montrouis, some 40 miles up the coast from Port-au-Prince. Not exactly the tap-tap experience, but then, tap-taps don't tend to hit speeds of 80 miles per hour while dodging potholes in the roads. (Tap-taps are the brightly colored public taxi-cabs that fill the streets of Port-au-Prince, often carrying 20 or more passengers in a space which we in the US would deem suitable for perhaps six or eight people.)

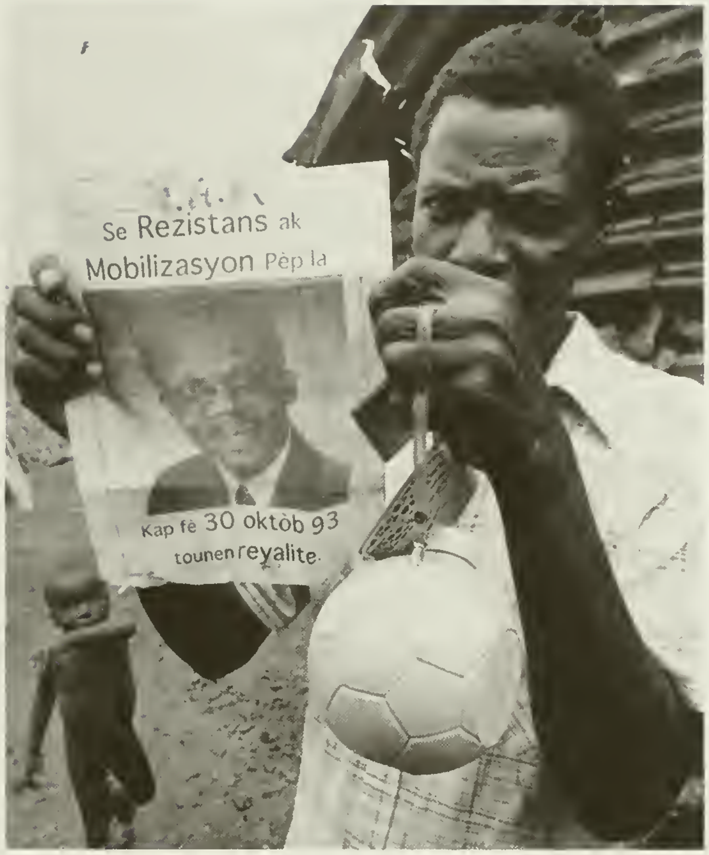
We arrived in Montrouis, an hour later, amid the bustle of a market day. A boat from La Gonave (the small island to which we were heading) had just arrived, and goats, their legs bound together to prevent them from struggling, were being slung onto the roof of a tap-tap for the ride into town. We were carried through the surf on the shoulders of young men to a small, wooden boat. A two-hour voyage took us to our island destination.

La Gonave is small and mountainous, with a population of 10,000. There are 14 vehicles on the island, most owned by Christian mission projects. For the majority of the population, the only modes of transportation are mules or walking.

La Gonave is a microcosm of everything that goes on in mainland Haiti, only usually to a greater extreme. Food and materials are all more expensive, because of transportation costs.

Charcoal is the primary source of fuel for cooking in Haiti. The ecological effects of charcoal-burning have been devastating to the country, a point attested to by the barrenness of the mountains. Haiti, like many places in the world, was once a lush, and densely forested land. On La Gonave, we probably could have counted on two hands the number of trees we saw that were larger than a scrub bush. One of the leaders with whom we met said that even 20 years ago the island was covered with mango trees. "Then the American government came in and ordered that we slaughter all of our pig because of swine fever. We have a proverb about the cat that eats his own paws to survive; this is how it was here Creole pigs were our livelihood, and without them, people started cutting down trees to make charcoal to sell. In 20 more years it will be a desert."

We met with community organizers and farmer groups in three different



pposite page: More and more Haitians are going hungry as e international embargo makes life almost unbearable for the untry's poor while hardly affecting the ruling elite.

ove: Yvonne Dilling and Don Linden discuss the benefits of eifer Project with a community organizer on the island of La onave (see story below).

ght: Haiti's poor champion their exiled president. The poster lls for people to mobilize for President Aristide's return.

llages up in the mountains, and I was ruck by the truism of the Haitian overb "What the eye doesn't see esn't move the heart." Up in these ountains, a two-hour, pothole-filled le from Anse-a-Galet, the island's apital village," we met with ordinary ople, eking out ordinary existences in r from ordinary circumstances.

When you are one voice and you ll, people don't hear you," Pierre essal, a village leader, explained. "But hen you are many, people listen. This why we organized." Community ganizing began on the island in the id-1980s. "We were called commusts," Pierre recalled. "The government sumed that because we were working ith the poor we wanted to get rid of e rich. Eventually it started to believe our work, and stopped thinking that e were communists."

The islanders have organized with the help of *Service Chretien*, the Haitian offshoot of Church World Service. The community organizers (animators) on La Gonave are part of a group called APLAG (peasant animators on La Gonave), which meets in general assembly four times a year and in five local committees once a month. "When we see a problem in the community, we come together to try to solve it," said Pierre.

The ecological crisis in Haiti has been created by deforestation combined with overpopulation and high-intensity farming methods. The reality of this crisis is readily apparent in rural areas, where dependence on the land is high. "When the field gives nothing, then cattle (animals) are the only hope," said a village leader we visited. La Gonave is the only place in Haiti where Heifer Project is operating, and the importance of its presence in the communities that we visited was obvious. "The Bible says that we must not live only in the spirit, but also in action. This is what Heifer Project is doing."

We asked how things had been since the coup of September 1991. The country doesn't produce enough, we were told. "It is a strain on the community, and malnutrition is a big problem. If God doesn't do something, we will die. We don't have any leaders who are helping. Only God can. Before the coup, we used to gather together, now FRAPH (the paramilitary presence) is everywhere, and people are scared to take part. None have been killed yet in our village, but that is only because God is present here with us.

"In the United States you have the Statue of Liberty, which guarantees freedom from persecution for all. Here in Haiti we have the *neg marron* blowing on the conch shell to call the Haitians to freedom. The *neg marron* now calls on the rest of the world to hear Haiti's cry for freedom."

—Margaret Woolgrove

Brethren in Haiti: A long story

Many different individuals and personalities played a part in the early involvement of the Brethren in Haiti. What follows is an attempt to clarify this history while recognizing the limitations of doing so in such a short article.

Brethren have had ties with the Haitian people for more than 30 years, mostly through individuals supporting various independent mission groups, but also through the denominational placement of volunteers in Haiti since the early 1960s.

In 1964 Aide-Aux-Enfants was founded by Luc Nérée, a Protestant pastor in Haiti's capital city, Port-au-Prince. Aide-Aux-Enfants began as a feeding program for malnourished children, and eventually expanded to include an outpatient clinic and the Ecole Pasteur Nérée, a primary school which opened in 1972 (see "Haiti's Theological Warrior . . . and the Brethren," September 1982).

The Brethren came to know Pastor Nérée through John Barwick, a Church of the Brethren member who worked for Church World Service in Haiti, 1962-1964. The General Board supported Aide-Aux-Enfants from 1969 until the end of 1990, and in 1980 a covenantal relationship was established with Nérée's church, Eglise Baptiste des Cites and Aide-Aux-Enfants. From the mid-1980s, the Board worked closely in cooperation with Child Rescue Services (Ohio) and the Children's Aid Society (Pa.), to support Aide-Aux-Enfants. Some Brethren individuals and congregations continued to support Aides-Aux-Enfants independently after General Board funding ended in 1991.

The decision to stop funding Aide-Aux-Enfants came after several years of continued requests from the Latin America/Caribbean Office for financial statements, with no financial accountability being offered.

In 1990, Pastor Nérée's health declined, and his son took over the ministries. Shortly afterward, word came through the Nérée's newsletter that the Aide-Aux-Enfants ministry was shutting down.

The October 1990 newsletter stated that a decision had been made to "close down Aide-Aux-Enfants' ministry to street children." It went on to say that "we are faced with our inability to help those in need. We dare not nourish criminal elements, and there is real danger for our staff . . . in refusing to feed them as well as the small and the weak."

In February 1992 Luc Nérée died. Mona Lou Teeter, who spent a number of years as a Brethren worker at Aides-Aux-Enfants, said that Luc Nérée's memorial service was attended by "7,000 to 8,000 persons or more . . . a disciplined and structured pageant . . . beginning at 6 a.m. and lasting until noon. . . . He was one of a kind, that is for sure."—Margaret Woolgrove

(continued from page 18)

granted, such as eating three meals a day. Everywhere we went we were met by people with outstretched hands, telling us in Creole and broken English that they had not eaten for two days, and asking for a few *gourdes* for bread. A Haitian dollar (five *gourdes*) is about equal to 37 US cents; a *gourde* about seven cents.

Officially, apart from a short break last year, Haiti has been embargoed by the international community since the September 1991 military coup d'etat that overthrew Jean-Bertrand Aristide, the democratically elected president. Realistically, the embargo has never been fully enforced, and while the people with whom we spoke reiterated their willingness to suffer the effects of the embargo in order to win back democracy in their country, it is the poorest sector of Haiti's society, the 85 percent living in desperate poverty, that is being hit the hardest by it.

People told us that it was as if the embargo had been put through a strainer to ensure that only the poorest people were affected by it. "It is a game," a women's group told us, "to help the elite get back the money they lost in supporting the coup."

By the time we arrived, it officially had been 58 days since there had been gasoline in the country. But the number of cars on the road increased rapidly after a tanker of humanitarian aid gas came in, with the price dropping from 30 to 17 Haitian dollars almost overnight. During the 10 days that we were in Haiti, road traffic virtually doubled. On a 10-minute drive through Port-au-Prince we counted 30 places selling black-market gas on the street. The Dominican Republic turns a blind eye to

Ten Brethren visited Haiti this past February to study its deplorable political situation firsthand. *Front:* ***Robin Dessalines, Ludovic St. Fleur, Margaret Woolgrove, Emily Zielinski, Brian Stevens.*** *Back:* ***Yvonne Dilling, Josette Perard (translator), Cinny Poppen, David Webster, Sharon Helbert, Don Linden, Haitian driver.***

ontraband flowing across its border to
id from Haiti, and there are million-
res being made through black-market
afficking on both sides of the border.
The children of the oligarchy living in
cluded villas in Petion-Ville have no
ea of the poverty and turmoil of their
ountry. They are driven to their private
hools each morning in air-conditioned
rs, returning at night to their homes
the hill. From the roof of the house
here our group was staying we got a
ood view of the city, and we saw that
etion-Ville had electricity every night,
id at regular hours. Where we were
aying, we never knew if the electricity
ould come on at 3 a.m., 6 a.m., 3 p.m.,
at all.

We met with many of the leaders of
e popular movement in Haiti, and over
id over were told stories of the
pression of Lavalas (the popular
ovement that is seeking the return of
esident Aristide to the country)
pporters. We heard of a man who now
called "115 Lashes," in reference to
e beating he received from FRAPH
ne neo-fascist paramilitary supporters
the de facto government) after
ing accused of making pro-Aristide

(continued on page 25)

Haiti's freedom: What it would take

by Yvonne K. Dilling

To say "President Aristide," or "Lavalas party" (supporters of Aristide) on the streets of Haiti today is to commit suicide, because the old Duvalier regime has again extended its tentacles to every neighborhood and work place. The gestapo-like organization FRAPH and military attachés (Haiti's version of the Central American paramilitary death squads) control the innocent civilian population through brute force. One Protestant pastor said, "If I say something in my sermon as bland as the Christian duty is to *not* cheat or coerce others, I spend the next week hiding from the FRAPH people in our neighborhood, so, no, I can't take the risk to speak to your group." Power today is the rule of a mob by terrorism.

In the post Cold War era, one would expect other democracies to see this easily and speak and act prophetically, realizing that one democracy threatened is *all* democracies threatened. One would expect the churches to speak on behalf of the God of life against the forces of death.

But the statements and actions by the US administration have been lukewarm at best, deceitful at worst. US trade increased 50 percent during the embargo last year, according to the US Department of Commerce statistics. And 62 US companies are directly benefiting from the embargo. And the majority of conservative Protestant missions can't see the forest for the trees. They justify *not* speaking out on behalf of democracy and a return of Haiti's president, saying Aristide is Catholic, and soft on voodoo.

The shame of the US policy is revealed every time a statement is produced that omits reference to President Aristide's return, or determination to enforce the embargo. Do we truly want the seemingly endless refugee flotilla stopped? It's quite easy. Haitians don't want to come to the US, or go to nearby countries; they want their president back. Our own Brethren pastor in the Dominican Republic (DR) who, along with his congregation, has suffered abominations by being of mixed Haitian-Dominican descent, told me last December, "My congregation is going to stay in the DR until our president returns, because without him, there is no hope for the poor."

As Christians, we are susceptible to the pain of the poverty, destitution, and violence, and we want to help in some way. I am reminded of Jesus' lament to the good religious people of his day, "You know how to interpret the appearance of the sky, but you cannot interpret the signs of the time" (Matt. 16:3).

It's not the prevailing situation that should overwhelm us, it's the fact that it need not be so, and is worsening as we read this, by weak, misguided, ill-advised steps that governments and international organizations have taken. Only a simple word need be spoken to Dominican authorities—saying their US aid will be cut if they don't enforce the embargo—and the border will be sealed. That's all it took to get Mexico and Venezuela to cease trading with Cuba. A simple word to the thugs who overthrew the Aristide government—that power sharing is not an option, and that US trade will be fully cut until they leave—and the thugs would understand.

Haiti does not need a military invasion; it needs some honest, straightforward treatment in the arena of democratic nations. Short of that, we as Christians are called upon to offer a civilian invasion, and stand by the victims, bear witness to their testimony, read the signs of the times, and act.

Yvonne K. Dilling is representative for Latin America and the Caribbean on the General Board staff.

Eglise des Freres Haitiens:
The church of contagious joy

by Karen S. Carter

He came by boat. It is a painful memory—riding a sailboat crowded with over 70 passengers, tossed on the waves at the beginning of the hurricane season, going without drinking water for five of the 20 days of the voyage. All those on the boat had left behind family and friends, home and possessions, life as they knew it. Without visas or knowledge of English, most without marketable skills, they came in search of survival.

That was during the Carter presidency, and the Haitian refugee situation was not nearly as tough then as now. Even then, however, illegal immigrants were detained by immigration authorities. Through the diligent assistance of a police official, Ludovic St. Fleur, one of the boat people, was released from prison after only 10 days. Three months later he found work. The year was 1979.

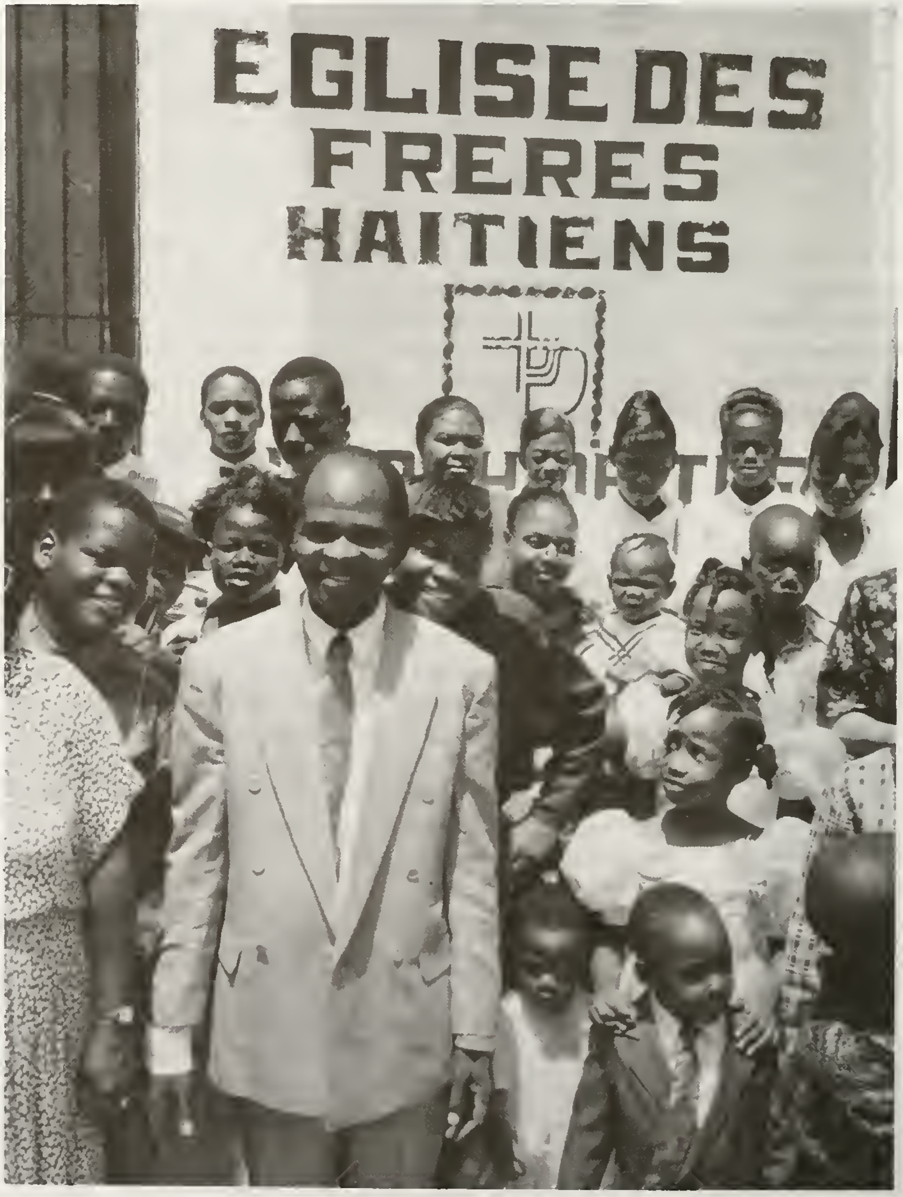
In 1980, the Church of the Brethren Annual Conference adopted the "World Mission Philosophy and Program" statement. It called on congregations to be intentional about their mission, train and send out lay leaders, and increase their efforts in working with minorities—Hispanics, African Americans, Native Americans. Social justice and mutuality in mission were high on the church's agenda in those days.

Members of Miami (Fla.) First Church of the Brethren, already a multi-ethnic congregation, decided to concentrate on the Haitian refugee community and were looking for a Haitian person to train and work with them. When they met Ludovic St. Fleur, one man's call to ministry through a personal vision connected with a church's search and hope for a leader. A few months later, Ludovic was called as pastor to a fledgling Haitian church that had been left in a state of confusion and disintegration by its earlier leader. Under Ludovic's self-giving shepherding and engaging witness, the church rapidly grew. It was recognized by the Church of the Brethren as a fellowship in 1983, and as a congregation of over 100 members in October of last year.

Ludovic was first attracted to the Miami Brethren because of their outgoing concern for the poorest of the poor. Their ministry to the whole of life made infinite sense to him and confirmed his own vision. He began to worship with them. The love feast with its feet-washing service left a deep impression on him. "Jesus took a towel," he reflects, "and he girded himself and he knelt and washed the disciples' feet. This is my model for Christian ministry."

Ludovic St. Fleur

The Haitian Church of the Brethren congregation in Miami radiates such contagious joy that its biggest problem is how to handle the overflow crowd.



ne of the few ethnic minority sons whom the Brethren have invited ecome pastor and then trained pletely through Education for a red Ministry (EFSM). Eagerly he ied Brethren history and theology Everett Fasnacht, a retired India sionary. "Brother Everett put all his and energy into my preparation for istry and taught me the Church of Brethren story." Ludovic identified the 18th-century Brethren boat ple who came to Pennsylvania from ope to find freedom. He understands present suffering of his flock, *Eglise Freres Haitiens*, whose refugee rience he shares.

he neighborhood in which the ian Brethren have their place of ship is not the kind a tourist would out. Their meeting house is part of rpet shop that has been converted a sanctuary. They have no Sunday ol materials, no chalk boards, not walls or dividers around their class ns on which to post pictures or sages. Yet the life that is exuded by group of believers is so conta- sly joyous, their love so genuine, visitors readily feel accepted and uded as part of the church family. wonder their Sunday worship ndance is almost double that of their nbership. Between 150 and 190 ple occupy all the pews from front to , sit on extra chairs moved into the er aisle after Sunday school, listen the adjacent room through the doorway, and stand in the back use there are no more seats.

The Church of the Brethren has so h to offer," the pastor observes. "It ainful to realize that we are almost e point where we just cannot invite more people."

xploration is under way with ntic Southeast District to purchase a ch building vacated because of the ic changes in the community. It ld allow the Haitian Brethren to grow and to have facilities for Sunday school. No longer would the children have to carry their chairs outside and hold their classes in the inhospitable atmosphere of an open entrance porch with an abandoned car as a backdrop. In this new church, fellowship meals and love feast could be prepared in a real kitchen, instead of in a makeshift fashion in the cemented back yard or the pastor's apartment above the sanctuary. Wedding receptions would no longer have to move to rented space in a Baptist church.

Ludovic identifies with 18th-century Brethren pioneers, who, like him, were boat people, seeking freedom. Antoinette, a newly arrived refugee, has been taken into the St. Fleur home. Christian hospitality is a hallmark of the Haitian Brethren.

But how can a congregation of refugees come up with $700,000? Some members work for minimum wages. Others are unemployed. Many still are undocumented and cannot legally obtain work. The problem requires a solution beyond the resources of *Eglise des Freres Haitiens*.

The Brethren Revival Fellowship has been helpful to its Haitian brothers and sisters. It paid the pastor's transportation to attend the Brethren Bible Institute in Pennsylvania three different years, provided a large van for picking up people who could not otherwise attend church meetings, and has promised large sums toward an adequate building for the congregation.

Being with the Haitian Brethren and living among them, even for only a short period, is an experience that is bound to expand one's understanding, shuffle one's priorities, and challenge one's preconceived ideas. Traditionally, in Haitian history, leadership means personal power. The Haitian pastor, immaculately dressed, expecting to be waited on and deferred to is as far from Ludovic St. Fleur as one can get. With the Suffering Servant as his model for ministry, Ludovic is unassuming, always in the background, slipping into a meeting unnoticed, encouraging and enabling leadership, giving attention to others' comfort, being infinitely available to those in need.

And the needs are not only physical. "Everybody in this congregation is suffering," Ludovic explains, "because everybody has someone who got killed in Haiti or is in hiding, someone who is the victim of the violence there. Because we are one family in Christ, we are all victims."

He hopes that the Brethren will continue to sponsor awareness raising trips to Haiti to learn first hand what life is like, tell others, write to legislators in Washington, do the work of advocacy. "We *have* to!" he urges. "It is a matter of justice. We have to work for change. My people are more than a slave nation! As Christians, we cannot take political sides, but we have an obligation to state what is right and wrong, and support the 'weaker parts' of the family, those who are suffering."

Some Haitian Brethren who have the

Space is a such a premium in the church facility that three Sunday school classes meet simultaneously in the sanctuary. Most of the sisters wear head coverings.

green card have traveled back to visit family members. "Don't mention anything political when you are there," Delouse warns. (His 19-year-old cousin was shot recently.) "Don't use any buzz words (such as justice, education, hunger, human rights). Open your eyes! See everything, hear everything, and keep your mouth shut until you get back."

Ludovic's style of mutual ministry, his willingness to serve, and the joy that he radiates are contagious. Therefore his congregation has no lack of leadership. Women and men and youth share the load of teaching, and do it gladly. Myrna, a 17-year-old who was baptized two years ago, explains it this way: "There is so much love. That's why we learn so much." Three persons with some biblical training (one through EFSM) serve as assistants to the pastor and preach in his absence. Every disciple is called to be a minister.

During the Friday evening Bible studies, about half the time is spent in presenting the text by the pastor, the other half in questions and discussion. "That's my favorite part," 11-year-old Raynald says, listening with interest. "I like it when people ask questions, or even joke sometimes in their discussion. That's how we all learn."

"We search for the answers together," the pastor commented. "When we cannot resolve a question, I encourage everyone to think about it and study it at home, and we share our findings next time."

Sharing is the key to Ludovic's ministry. From a young age, all members of the congregation participate. During weekly prayer meetings, persons are encouraged to talk about their need or hurt with their faith community. "It's not for you to just sit there and not do anything and cry," Raynald stresses emphatically. Mature for his age, he has been allowed to participate in the youth activities. "On Mondays, the pastor picks us up and we visit the homes with special needs," Raynald continues. "When we arrive we sing a song or two, then we ask about the concern, and we pray together." What Raynald likes best about his church is "the way people love each other."

For Roselanne, an 18-year-old high school graduate, love feast holds a special place: "The deacons visit and admonish people to be reconciled to one another, to talk through their misgivings and hurts. On the evening of love feast the opportunity for reconciliation is given again. I have seen a lot of reconciling going on before love feast as brothers and sisters confessed to one another and asked forgiveness." It is an important model for her.

To others, the secret to their enthusiastic growth is hospitality. "Hospitality and beyond," Ludovic calls it. The pastor's family keeps an open door for anyone who does not have a place to stay. Little Stephen and his mother came to them directly from the hospital shortly after his birth because they could not return to the refugee camp. Soon thereafter, his mother disappeared and abandoned the child. Now Stephen is four and growing up in the pastor's home; Ludovic's daughter considers him her brother.

Antoinette arrived at the St. Fleur home straight from the refugee camp. She had met Elisabeth St. Fleur before Elisabeth had left Haiti about a dozen years ago. When she gave Elisabeth's name to the agency seeking sponsors, Elisabeth was contacted. "We signed fo her, of course. What can you do?" Undocumented, 27 years old, illiterate (62 percent of Haitians are illiterate), speaking only Creole, without any marketable skills! This sort of hospitality is a big risk for the church.

It is also the secret to survival. One family makes the way for the next. There is a strong network of support, often based on distant family ties, but not limited to that. The church helps o with food and clothing, contacting social agencies and trying to find a place to stay.

Hard to describe in a few words, impossible to capture in short vignettes one has to experience it first hand, this joyful community. "That's my church," Elisabeth says with obvious pride. "See how they love one another."

Karen S. Carter, an ordained minister, is a member of Daleville (Va.) Church of the Brethre

(continued from page 21)

mments to the police.

The repression in Haiti is subtle. On : surface, except for the nighttime nfire in many parts of the city, life peared to be going on as normal. :ing the poorest country in the western misphere, Haiti has definite economic d social problems, but only after ilding up some level of trust with tsiders can Haitian people speak of : repression that they are enduring.

'ou cannot use diabolic means to gain wer and then turn around and try to blessings with it," we were told at : Organization for Peace and Justice.

The de facto government has success- lly carried out a campaign of terror in iiti, and the murder of two of istide's most prominent supporters st year has compounded the fear of the ople. If people as well known and portant as these can be murdered, iat protection is there for leaders of : popular resistance?

At a peace and justice agency in Port- -Prince we heard how people are bject to arrest at any time, and for any ison, although more likely for a litical than a criminal offense. "You n be arrested at home, at work, at ght or in the day, with no principles d no law. As soon as you're arrested en you are tortured. In reality we are a untry occupied by its own army."

This organization does work to help litical prisoners, and we asked how sy it was to get into the prisons. "Oh, : can get in any time," we were told, th obvious sarcasm. "In most coun- es," he said, "prisons are made to ntain criminals. Here, the prisons are r the people who want to stop vio- ice, while the criminals run free."

This helps to explain why 400,000 of iiti's 1.5 million population are in ding. The people we met with were ger to tell their stories and to enlist ır support in the struggle to restore mocracy to Haiti, but virtually 'erywhere we went, people asked us ıt to use their names. The man who oke to us from the platform for the pular movement introduced himself "Mr. A." It is hard to imagine what it ust be like to live in daily fear for one's life. "We don't wake up with any expectations for the day," said a human-rights worker in Port-au-Prince, "but each day that we survive, we thank God."

One of our group members, Don Linden, of Genesis Fellowship in Putney, Vt., described his cultural shock upon returning to the United States. "One of the hardest things," he said, "was having half a dozen people ask me if I had a 'good trip.' A good trip implies something different from what we experienced. I was overwhelmed by the huge disparities between the US and Haiti, not just in terms of wealth, but also in terms of freedom and safety."

For many of the delegates, the full impact of the visit is only being felt now

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Ted Studebaker

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Jon Schrock

Having lived in Nigeria and Sudan, Jon Schrock, a senior at Manchester, exhibits global perspective. He respects cultural differences and values the need to resolve conflicts nonviolently. Open to direction, Jon plans to work with BVS, perhaps in Cairo. Fluent in Arabic, Jon's absorbing mind, his reflective nature, and his devotion to peace may be his calling among the rare and remarkable.

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that they have returned to their "ordinary" lives. "It's like being at a crash site," Don said. "When you get to the site of the accident you just do what has to be done. It's only when it's all over that you realize the horror of the tragedy you've just witnessed."

Yvonne Dilling said that for her, the difference was in actually visiting a place rather than just reading about it. "It was important for us to visit, to make personal contact, and to have the Haitian people touch our hearts. This was the most important thing, because it's only after being changed on the inside that we are motivated to work for change on the outside."

A few hours spent one afternoon feeding and holding babies at an orphanage run by the Sisters of Charity gave added impact to the message we heard from religious and political leaders. For each of us there was an event or a moment that will be long remembered, encouraging us to act.

For David Webster of Monte Vista Church of the Brethren in Calloway, Va., it was the pregnant woman outside the cathedral on our first Sunday in Port-au-Prince, balancing a child on one hip and begging for money for food with her free hand.

One of the most important things for Yvonne Dilling was the presence in our delegation of two members of the Haitian congregation, Eglise des Freres Haitiens, in Miami. "Having two Haitian Brethren with us gave us a deeper understanding of the situation. It meant a great deal to their home congregation to know that the church cares about the struggle for democracy in Haiti."

We spoke with a priest in a rural area who had been told by the police that his homilies were too political. In reply, Pere Jean told them that they obviously weren't reading the same Bible as he was. "I have a place (the church) where I can talk to the people, and where the people listen," he told us. "This gives me an advantage in raising critical consciousness, which is vital in our struggle. If you don't speak out then you are supporting what is happening. You have to speak out, in the name of God."

stepping STONES

y Robin Wentworth Mayer

My son burst in from school one day and exclaimed, "Mom! I got sent to the principal's office!"

My heart expanded to my throat and my knees turned to water. The principal's office? In an instant the years rolled back as I relived my own transgressions.

Second grade: My little boyfriend and I learned that the older kids had nicknamed the sixth-grade teacher, an obese man, "Gorgeous George." Since we thought that was hysterically funny, one day at recess we stood a ways behind him and chanted: "Gorgeous George sittin' in a tree . . . ."

He was amazingly agile for a man of his girth. In no time, Randy and I were apprehended and taken inside, where we found ourselves sitting in the principal's office, scared silly.

Seventh grade math class: None of us liked Miss Walters. She was very pretty and very mean tempered. She also spoke with an affected southern accent, which the parents found charming but which we kids used as another reason not to take her seriously.

I entered class one day, sat down, pulled out my comb, and began repairing the damage from phys. ed. class. Hair-combing in class was taboo, and I knew it. But since the bell had not yet rung, I believed a little primping was "legal." Miss Walters felt otherwise.

"Rahbin, come up heah and put tha'at in the tra'ash."

Basically I was a cooperative kid. I made decent grades. I usually obeyed rules. I got along well with my peers. It's just that my mouth occasionally got me into trouble. So I said to Miss Walters: "I'll put it up, but I won't throw it away."

"Go to the principal's office ri'ight no'ow!"

Eighth grade English class: I always thought that Mrs. Schwartz didn't like me. Looking back now, I *still* think she didn't like me.

The entire class was in the library. Penny Hill and I were talking . . . along with the other 30 students. Mrs. Schwartz appeared from nowhere and flicked me on the cheek with her pencil: "You two apologize right now for talking!" Penny immediately said "I'm sorry." *I* said, "I'll apologize if you make everybody else here apologize too." (See what I mean about my mouth?)

Mrs. Schwartz ripped off a pass and hissed through clenched teeth: "Take *this* to the principal's office!"

Senior year: My high school band was on it's way to becoming a real powerhouse in state competition. I was in the Flag Corps and we had a junior captain who was very talented, very perfectionistic, and a little abusive with her authority.

One cold, damp, autumn day—when the pressure was on for homecoming—the "pep talk" of the captain of the corps consisted of her screaming: "You're just not working hard enough. If we don't place first it will be *your* fault!" In the room that grew silent as a tomb the pin that dropped was my voice saying: "Trisha, go to hell."

I'm not proud of that. It's the only time in my life I've actually said those words to another.

Anyway, you guessed it: The principal's office.

So upon hearing my son's news of being sent to the principal's office, I sat down and drew him closer: "Tell me about it, Honey."

And Jameson, his face bursting with pride, held up a crumpled certificate signed by his principal: "Because of you, our school is a better place. You have proven that one student can make a difference. I applaud your actions and look forward to even more great things from you in the future."

I guess things change after all.

And sometimes, even for the better.

Robin Wentworth Mayer, of Edwardsburg, Mich., is pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind. She operates Stepping Stones Counseling out of Waterford (Ind.) Community Church.

tepping Stones is a column offering suggestions, perspectives, and pinions—snapshots of life—that we ope are helpful to readers in their Christian journey. As the writer said n her first installment, "Remember, vhen it comes to managing life's lifficulties, we don't need to walk on vater. We just need to learn where he stepping stones are."

Name-change suggestions

I have mixed feelings about changing the name of the denomination (see "Group Announces Frustration with Denomination Name," January, page 9).

We are known historically as the Church of the Brethren. Along with the Quakers and Mennonites, Brethren are known as one of the Historic Peace Churches. To drop the name "Brethren" would cause the loss of our historical identity.

The suggested name "Church of Reconciliation" might associate us with a group having a similar name.

Could we compromise and be the "Church of the Brothers and Sisters?"

There are groups with longer names than that, such as the Church of Jesus Christ of Latter-day Saints.

Yvonne S. Jame
Elgin, Il.

- I like "Church of Reconciliation" as new name for our denomination to consider. It certainly does not remind me of the exclusiveness my gender feel when hearing "Church of the Brethren."

"Brethren" no longer is an inclusive word. After reading Paul's charge to th church in 2 Corinthians 5:17-20, I recommend that we make name-change our priority. The year 2008 is too long to wait for a new name.

Ginny Whitt
Bridgewater, V

Raising an issue

The April letters have an almost apologetic tone regarding the use of th King James Version (KJV) of the Bibl

The Bible verse from the New Revised Standard Version (NRSV) on that issue's cover demonstrates the nee to stand by the KJV as an accurate translation of God's holy Word.

"He has been raised" suggests that someone, maybe God, maybe Satan, raised Jesus; maybe Jesus raised himself. John 10:18 has Jesus saying h has the power to lay down his life and the power to take it up again.

"He has been raised" leaves one wondering whether Jesus really had th power or was merely spouting empty

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The opinions expressed here are not necessarily those of the magazine. Readers should receive th in the same spirit with which differing opinions a expressed in face-to-face conversations.

Letters should be brief, concise, and respectful the opinions of others. Preference is given to lett that respond directly to items read in the magazi

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e to his followers.
he KJV leaves no doubt in my mind ch was the case. He is risen, indeed.

James Hankinson
Hampton, N.J.

ing the wrong metaphor

en I read the April "Stepping nes," I was offended in the first agraph by Robin Mayer's use of a de term to describe spring defying calendar.

laybe I am too thin-skinned, too sitive, but I felt the same way 30 rs ago when a pretty, fresh-scrubbed d used a crude term to protest racial cks on civil rights marchers.

layer could have had spring "make a :" at the calendar date, "stick its gue out," or, with childlike exuber- e, say "Nyah! Nyah! Nyah!"

Jobie E. Riley
Elizabethtown, Pa.

ristianity is no 'subplot'

reat deal of what's wrong within the irch of the Brethren is that few ple know, understand, believe, and ctice the ideals of early Brethren. We e watered down our witness (walk- in the way of Christ) until we are like everybody else.

lostly we have what Donald E. icher (April, page 21) calls a "reli- us stew." Yet it is the Brethren's que beliefs and practices that have acted other ethnic groups.

agree with Fancher that cultural ersity can be a treasure enriching our istian life, but I reject Gregg A. lhelm's concepts (April, page 21). Christian story is not a "subplot." be Christian is to believe that Jesus s God incarnate, the total revelation God's nature. Jesus is the way, the h, and the life. "No one comes to the her except through me" (John 14:6). do not accept that my religion is ed on a "human expression." If I ieve that, then I deny that the Bible he inspired Word of God and the authority for my life. To deny either of these does "dilute" my Christian belief until it is worthless. These are two basic beliefs I cannot compromise.

Rosella J. Combs
Tipp City, Ohio

• Gregg Wilhelm criticized a Brethren member who spoke about the uniqueness of Jesus Christ at a seminar on peacemaking from different religous perspectives. Wilhelm said that "the brother's speech had little to do with Christian pacifism and love of neighbors who may not be just like us."

On the contrary, the speech has *everything* to do with those issues. Jesus proclaimed, "I am the way and the truth

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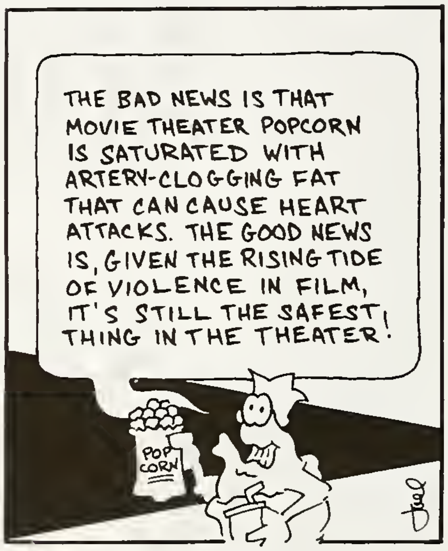
and the life. No one comes to the Father except through me" (John 14:6, NIV).

We can dialog with people from other religious perspectives about peacemaking all we want, but the only way there will ever be any true and lasting peace on earth is for followers of Christ to proclaim that the only way to peace goes right through Jesus.

Jesus is much more than simply a model for peacemaking. "He himself is our peace" (Eph. 2:14, NIV).

Jamie Baker
Bridgewater, Va.

Pontius' Puddle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Handling our 'birthright'

We haven't lost the "birthright" in Bethany Seminary's moving to Richmond, Ind., we are affirming it.

Sure, it felt like loss at the "last reunion" at Bethany in Oak Brook, Ill., in April (May/June, page 6). But the assumption that we know, in our brief span, what the birthright really is must be abandoned.

The heart of the church's leadership training, like the ancient God-of-the-Mountain, must not be limited to my perception or that of my generation. All history is on the move; God is in the vanguard, and the faithful people will be on the move too, even as of old, fron Abraham to A.C. Wieand, to the successive generation, even to a strange land, where the wind of God's spirit leads—to build a new temple and lead the people forward.

Alan Kieffab
Denton, M

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WANTED—Poems for a tribute to poet Bill Stafford. Also prose, short reflections, or stories. Also photos of poets/writers with Stafford. Need by Aug. 31. Contact Mark Mitchell, 5650 Abbey Dr., Apt. 4-A, Lisle, IL 60532

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WANTED—Addresses or tips for locating these BVSers Unit 47, June 1960: Virginia Campbell, Judy Hawki Linda Tweddell, Barbara Summy Milam, Richard Ay Richard Ernst, Lester Miley, Terry J. Snider. Need planning 35th anniversary newsletter/reunion. Respond Glen Draper, R. 2, Box 299, Eldora, IA 50627.

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Trotwood, S. Ohio: Nathan Chambers, Kimberly Eblin, Christopher Fitze, Christina, Dennis & Melissa Hawley, Shellie Heller, Matthew McLaughlin, Mark Medlar, Carl Schaeffer, Scott Snyder
Uniontown, W. Pa.: Nicole Hyjurick
Waynesboro, S. Pa.: Ronald Bower
Welty, Mid-Atl.: Kathy, Nelson, Rachel, Allen & Jason Eckstine, Heather Gifft
West Goshen, N. Ind.: Jeffery Fackler
Westminster, Mid-Atl.: Jordan Blevins, Michael & Laura Cleveland, Rachel Lindsay, Bridget & Ester Marchio, Rachel Rinehart, Lauren Scott
Wilmington, Atl. N.E.: Heather & Randal Fisher, Matthew Hershberger, Aaron Kinsey, Melissa McLeod, Edward Olkowski
Yellow Creek, N. Ind.: Cathy & Dave Fox, Paul Grosse, Angie McCramer, Melissa Mitchel, Edd Shepherd
York, S. Pa.: Penny Kohler, Rachelle & Tiffany Minehart

211th BVS Orientation Unit

(orientation completed April 23)
Austin, Laura, Tucson, Ariz.; to be placed
Fabian, Jennifer, Leesport, Pa.; to Deborah's Place, Chicago, Ill.
Goubeaux, Eric, Dayton, Ohio; to Catholic Worker House, San Antonio, Texas
Hoffman, Gerhard, Pfullendorf, Germany; to Catholic Worker House, San Antonio, Texas
Jansen, Yolanda, Amsterdam, Netherlands; to Inspiration Cafe, Chicago, Ill.
Kennedy, Katherine, Winston-Salem, N.C.; to Casa de Esperanza de los Ninos, Houston, Texas
Lehner, Maria, Neuss, Germany; to Casa de Modesto, Modesto, Calif.
Rave, Tilmann, Munchen, Germany; to Bread and Roses, Olympia, Wash.
Rimsche, Christian, Werl, Germany; to Pesticide Action Network, San Francisco, Calif.
Rohrer, Denise, North Manchester, Ind.; to be placed
Smith, Gordon, Asheville, N.C.; to Streetbeat Youth Project, Belfast, Northern Ireland
Tchang, Kathleen, Saskatoon, Canada; to Pakrac Reconstruction Project, Pakrac, Croatia

Wedding Anniversaries

Anglemyer, Paul and Marilynn, Forest, Ohio, 55
Benedict, Harold and Edith, Vermontville, Mich., 60
Brinkmeier, Reuben and Arlene, Pearl City, Ill., 55
Brubaker, Daniel and Amy, Ephrata, Pa., 60
Butzer, David and Mary, Akron, Pa., 60
Carper, Jerry and Eva, Coopersburg, Pa., 50
Carr, Wayne and Jane, Sebring, Fla., 60
Coffey, Jim and Ivy, Weyers Cave, Va., 50
Cramer, Leland and Ruth, Bridgewater, Va., 50
Davis, Thomas and Winnie, Kokomo, Ind., 70
Dixon, Fred and Martha, Akron, Ohio, 50
Dohner, Ward and Miriam, West Alexander, Ohio, 60
Filbrun, George and Virginia, Brookville, Ohio, 50
Flory, Glen and Esther, McPherson, Kan., 65
Funkhouser, Alvin and Maxine, Bridgewater, Va., 50
Geiger, Mabel and Emanuel, Churubusco, Ind., 65
Godfrey, Sterling and Katie, Dallastown, Pa., 71
Graffis, Lucile and Homer, North Manchester, Ind., 60
Harshbarger, John and Alma, Weyers Cave, Va., 60
Hartleroad, Robert and Betty, Peru, Ind., 50
Haworth, Paul and Virginia, Lorida, Fla., 55
Hollen, Francis and Vera, Bridgewater, Va., 50
Houff, James and Mary, Champaign, Ill., 50
Kinzie, Galen and Clarice, North Manchester, Ind., 60
Kissell, Dale and Miriam, Troutwood, Ohio, 50
Landes, Gerald and Evagene, Arcadia, Ind., 60
Lehigh, Roy and Ruth, Lititz, Pa., 60
McFrey, William and Joyce, Moreno Valley, Calif., 50
Miller, Thomas and Naomi, Huntingdon, Pa., 50
Miller, Dan and Liza, Greenville, Ohio, 65
Neterer, George and Frances, Hollidaysburg, Pa., 50
Nicholas, Carlyle and Winifred, Bridgewater, Va., 50
Perrill, Louis and Ruth, Beavercreek, Ohio, 50
Pullin, Harold and Irma, Waterloo, Iowa, 60
Royer, Jerry and Ruth, Virden, Ill., 55
Seltzer, Harry and Claudia, Reading, Pa., 50
Shank, Elery and Ruth, Polo, Ill., 60
Shifflett, Sam and Geraldine, Weyers Cave, Va., 50
Sites, Virgil and Celesta, North Manchester, Ind., 55
Stauffer, Robert and Hazel, Polo, Ill., 55
Stover, Glenn and Catharine, Waynesboro, Pa., 60
Targgart, Glenn and June, Albion, Ind., 50
Taylor, Harry and Erma, Copemish, Mich., 55
Tritt, Wayne and Esther, York, Pa., 50
Vance, Balford and Helen, Dayton, Ohio, 50
Wheeler, Wayne and Ellen, New Philadelphia, Ohio, 50

Deaths

Arner, Myrtle, 85, Sebring, Fla., Mar. 16, 1994
Bagshaw, Anna, 88, Bridgewater, Va., Jan. 21, 1994
Baker, James, 75, Martinsburg, Pa., Mar. 9, 1994
Brandt, Amos, 92, Palmyra, Pa., Mar. 19, 1994
Callihan, Clark, 84, Martinsburg, Pa., Jan. 25, 1994
Claypool, Mary, 78, Sebring, Fla., Oct. 15, 1993
Coiner, Esther, 77, Bridgewater, Va., Jan. 4, 1994
Frederick, Gene, 62, Dola, Ohio, July 13, 1993
Galle-Williams, Opal, 80, Houston, Tex., Mar. 24, 1994
Hamman, Ruth, 88, East Lansing, Mich., Dec. 27, 1993
Keiser, Ruth, 88, Lakeville, Ind., Apr. 3, 1994
Kensinger, Leon, 82, Martinsburg, Pa., Mar. 9, 1994
Kipe, Lester, 66, Waynesboro, Pa., Apr. 12, 1994
Knop, Kenneth, 81, Denver, Colo., Jan. 4, 1994
Leuenberger, Pauline, 86, Lima, Ohio, Mar. 31, 1994
Lineweaver, Gary, 49, Harrisonburg, Va., Dec. 18, 1993
McKimmy, Ottamar, 95, Gladwin, Mich., Mar. 23, 1994
Middlekauff, Hilda, 79, Sebring, Fla., April 16, 1994
Miller, Ray, 89, Martinsburg, Pa., Feb. 2, 1994
Mishler, Rowina, 94, Greenville, Ohio, Mar. 26, 1994
Moon, Iva, 99, South Bend, Ind., Mar. 6, 1994
Naff, Ruth, 86, Roanoke, Va., Mar. 25, 1994
Parrish, Roy, 89, Denver, Colo., Jan. 13, 1994
Pitsenbarger, Alice, 84, Harrisonburg, Va., Mar. 13, 1994
Pore, Verne, 69, Sarasota, Fla., Aug. 3, 1993
Racop, Shirley, 50, Knox, Ind., Feb. 18, 1994
Reeves, Bruce, 39, Bridgewater, Va., Feb. 18, 1994
Rhodes, Leonard, 84, Martinsburg, Pa., Feb. 17, 1994
Snyder, Victor, 81, Sebring, Fla., Mar. 5, 1994
Stevens, William, 73, Vinton, Va., Mar. 9, 1994
Stuart, Viola, 85, Sebring, Fla., Apr. 7, 1994
Wagner, Mary, 78, Martinsburg, Pa., Jan. 25, 1994
Werdenhoff, Ursula, 94, Sebring, Fla., Nov. 1, 1993
Working, Ruth, 92, Hagerstown, Md., Apr. 11, 1994

No unsaved Harrys need apply

I had heard good things about Miami's *Eglise des Freres Haitiens* (Haitian Church of the Brethren) before I assigned an article on it (see page 22). My rationale for including its story in the cluster of articles related to Haiti was to demonstrate to the Brethren that Haiti is not just another country, "out there somewhere," making political headlines, but one to which we claim a special tie, through having a Haitian congregation in our midst.

I had substantiated for me all the good things I had heard when I talked with the article's author by phone upon her return and later received her manuscript. Karen Carter was enthusiastic about *Eglise des Freres Haitiens* and its pastor, Ludovic St. Fleur.

In her article, Carter speaks of the pastor's "self-giving shepherding and engaging witness," and quotes his explanation of his ministry: "Jesus took a towel and he girded himself and he knelt and washed the disciples' feet. This is my model for Christian ministry."

Says Carter, "With the Suffering Servant as his model for ministry, Ludovic is unassuming, always in the background, slipping into a meeting unnoticed, encouraging and enabling leadership, giving attention to others' comfort, being infinitely available to those in need."

"Everybody in this congregation is suffering," the pastor explained to Carter, "because everybody has someone who got killed in Haiti or is in hiding, someone who is the victim of the violence there."

Everybody is suffering. "Yet," writes Carter, "the life that is exuded by this group of believers is so contagiously joyous, their love so geniune. . . ."

"Joy" was the buzzword for Eric Bishop, also, in describing the southern Sudanese Christians, wracked by violence, oppression, displacement, hunger, and disease (see page 10). *Joy?* If they ain't suffering, ain't nobody suffering. As with the Haitians, "everybody is suffering," yet Bishop writes that, surprisingly, joy marks the life of the Christians he visited in Sudan.

While these stories were being processed for Messenger, I read a newspaper article that fascinated me, titled "True Believer." It told about a Wheaton, Ill., man who "is very rich and very religious."

Because in Wheaton "there's an environment that's basically hostile to [his] values," Robert Van Kampen is moving to western Michigan, overlooking the lake. There he is building a $3.3 million house. Under a tennis court he is building a 7,200-square-foot vault to protect his collection of rare biblical manuscripts, books, and Bibles, including a Gutenberg.

Van Kampen is so gripped by the biblical prophecies about "last days" that he spends most of his time poring over the Scriptures and has written a 522-page book, *The Sign* (Crossway Books, 1992), stating his interpretation of them. (Among his learnings: Adolph Hitler is most likely the person to be resurrected as the Antichrist, signaling the beginning of the end.) Says the author of his 8-year writing project, "There are so many nuts running around, crazies predicting when the end of the world will be, [that] I decided the Bible had to have an understandable view."

The Sign is a best-seller. About 65,000 copies have been sold so far. Says Alan Johnson, a Wheaton College professor, of the book, "It fits squarely into the context of conservative evangelical thought shared by 13 to 15 million Christians. . . ."

Van Kampen had started his own church in Illinois. To be happy in Michigan, he is building another church there, Grace Church, a $1.5-million project. He had built the Illinois church "so family members could practice their faith exactly as they believed it." The same holds true for the church in Michigan. "We already have the constitution for the church, which I wrote," he says.

So, who will fill the pews of Grace Church? Van Kampen clarifies that matter, saying, "We're not trying to bring in the unsaved Harry and then beat him in the head with the Bible. We're trying to build churches with people who have a profound love of the Word of God."

I had Robert Van Kampen figured out as soon as I read where he was building his new house. For all his claims to mastery of the Bible, he is building his house on a sand dune. Apparently he overlooked Matthew 7:26 in his scrutiny of the Scriptures.

I don't know about you, but when *Der Führer* comes marching back, swastika-emblazoned flags aflutter, I'm putting my money not on Grace Church but on *Eglise des Freres Haitiens.*—K.T.

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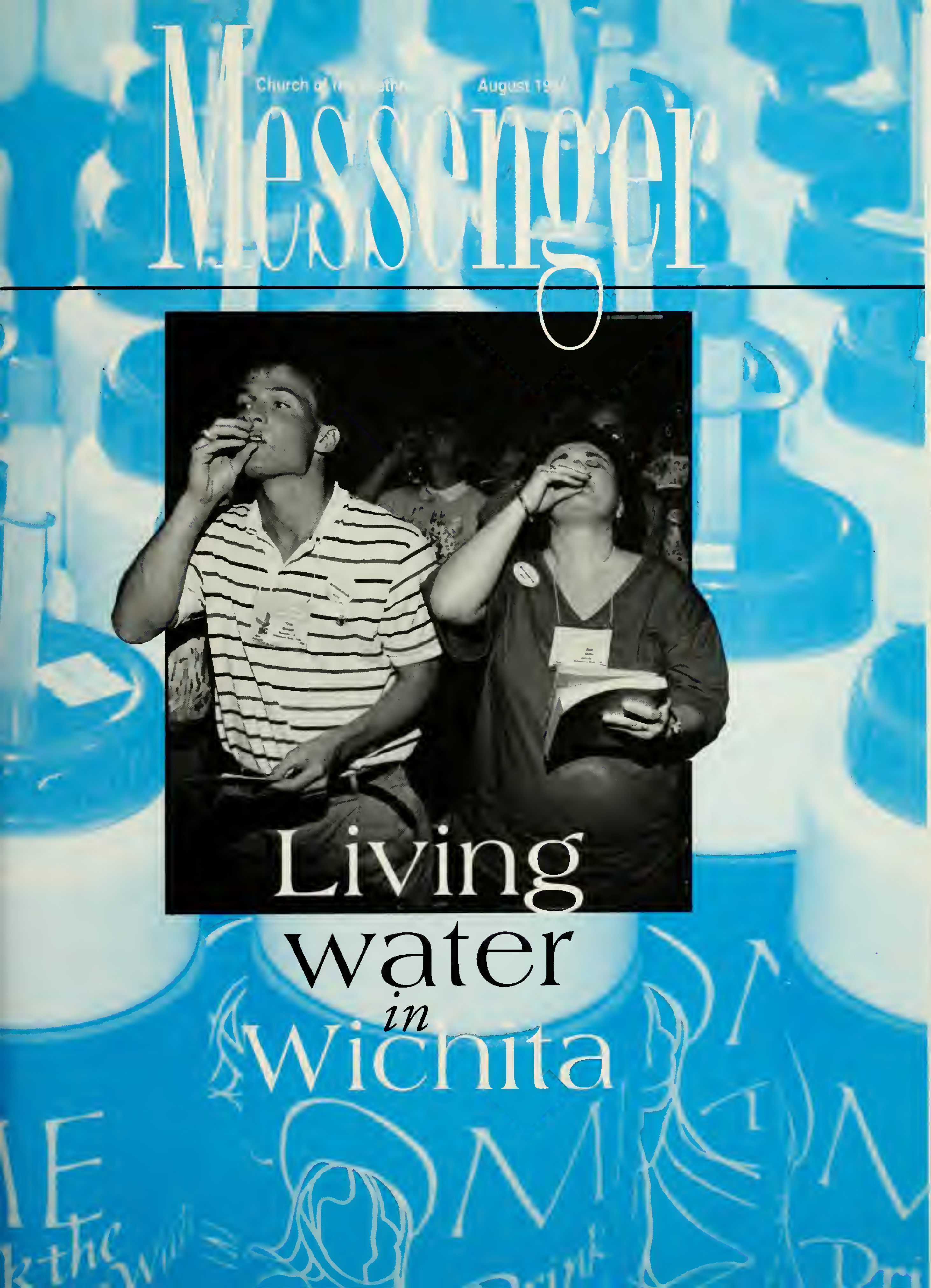
Messenger



Living water *in* Wichita

From the Editor

As I write this column, I am adding the last element to this issue before it goes to press. The August issue, except for Annual Conference coverage, was put together before we left for Wichita. Since the day we returned, we have been busy writing our summary of Annual Conference, selecting photos, and laying out pages 11-27.

I had my worst moment at the Wichita airport as I left from Conference. I was carrying 34 rolls of exposed film home by hand. As I approached airport security, I suddenly noticed that the bag of film wasn't in my hand anymore. Resisting panic, I retraced my steps to the airport's news/gift shop, where I had laid down the bag while paying for my purchases. All the time I had the troubling vision of 17 pages of Conference coverage all dreary, gray text . . . no photos! My knees are still weak.

Because the issue had to wait for the Conference summary, it comes to you later than other issues of the year. Because of that, the September issue is stepping on August's heels. We have to have September done two weeks from today. Meanwhile four members of our Communication Team will be gone to National Youth Conference (NYC) over one of those weeks.

And, speaking of NYC, while I am trying to concentrate on putting August to bed today, the first contingent of NYC-bound youth (three church groups from Western Pennysylvania) has arrived in Elgin, and is spending the morning touring the offices. So it's a matter of working at my PC a few minutes, then stopping to speak about MESSENGER to a tour cluster, back to my PC, back to the next tour cluster, and so on. It's not too good for concentration.

That's why this column is what it is—just a glimpse into life and work here at the General Offices. The work never stops; the events of the church's life march on; we scramble to keep up. And it's good for our denomination's youth to see what really goes on in "Elgin." We are caught with our sleeves rolled up and our hands busy. We hope the glimpse that NYCers catch of us is complementary to their experience at Fort Collins. Who knows what inspiration individuals among them may gain? I recall my own first visit to Elgin as a youth and the insights and inspiration it provided. So I must put my best foot forward . . . if I can get it out from under my PC.

Kermon Thomasson

COMING NEXT MONTH: An expanded, four-color MESSENGER—a special issue devoted to the concerns to be addressed at the United Nation's International Conference on Population and Development (September 5-13, in Cairo).

Printed on 100-percent recycled paper.

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Vol. 14~~4~~, No. 7 August 1994
Messenger

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Messenger is the official publication of th Church of the Brethren. Entered as secon class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1984. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service an Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the New Revised Standard Version.

Subscription rates: $12.50 individual rate, $10.50 church group plan, $10.50 g subscriptions. Student rate 75¢ an issue. you move, clip address label and send wi new address to Messenger Subscriptions, 1451 Dundee Ave., Elgin, IL 60120. Allo at least five weeks for address change.

Messenger is owned and published 11 times a year by the General Services Cor mission, Church of the Brethren General Board. Second-class postage paid at Elgi Ill., and at additional mailing office, August 1994. Copyright 1994, Church of th Brethren General Board. ISSN 0026-035

POSTMASTER: Send address chang to Messenger, 1451 Dundee Ave., Elgin IL 60120.

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Margaret Woolgrove's Special Report highlights the 11th Believer's Church conference, where 115 participants discussed "Believer's Church Perspectives of the Lord's Supper."

Living water at Wichita '94 11

A complete summary of Annual Conference business, highlights, and the presence of living water. Photographs by George Keeler.

Seek the peace of the city 29

The peace of the city seems so distant in our age of increasing tribalism, nationalism, and sectarian violence. Scott Holland takes issue with theologians who advocate a retreat from the public square into separate, so-called faithful communities.

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Cover story: *A child pouring her bottle of water into the fountain symbolizing "living water" speaks to the need to involve our children early on in the life of the church. Participation in Annual Conference is one of the great opportunities for nurturing our children's spiritual life . . . and for nurturing our own. See pages 11-27 for how nurturing took place at Wichita '94.*

edits:
ver, 1, 4 bottom, 11-26: George
eeler
op: David Radcliff
ottom left: Suellen Shively
ottom second from left: Eric Bishop
ottom right, 10: Margaret Woolgrove
Joyce Smit
top, 26 top: Paul Stocksdale
: Wallowitch

In Touch

White House greetings

Not many people can say, "I got my White House job through an ad in my church newsletter." But, honestly, that's how **Carolyn Yates Seidel** did it.

She read in the newslettter of Oakton Church of the Brethren, in Vienna, Va., that church *groups* were needed to volunteer in the White House Greetings Office. Oakton didn't have a group to volunteer, but Carolyn called anyway, offering her services as an individual. The office was eager for help, and welcomed her.

Since July 1993, Carolyn has worked one day a week at the White House, primarily addressing birthday cards to people 80 or older, and wedding anniversary cards to couples married 50 years or longer.

Because the White House's immense volume of mail (four times that of the Bush years) requires so much personal attention, about 50 volunteers work daily to open and address mail. Another 15 volunteers answer the White House "Comment Line" telephone. The mail typically consists of requests to send greetings for occasions such as birthdays, anniversaries, births, weddings, retirements, and Eagle Scout accomplishments.

Carolyn enjoys numerous perks in her job—a White House Christmas tour separate from the general public, occasional Saturday tours of the West Wing, watching on the lawn as the president boards his helicopter, and occasional good-will visits from Socks, the First Kitty. "I take my camera every week," Carolyn says. "You never know what's going to happen."

The best perk for Carolyn, however, is the enjoyment she gets from her work. "I especially love the card requests we get from people for their parents," she says. "It's neat to read all the wonderful things they say about them. People are surprised and excited to receive a greeting from the White House, and I feel that I have brightened someone's day."—Lisa Houff

Lisa Houff is a member of Oakton Church of the Brethren, Vienna, Va.

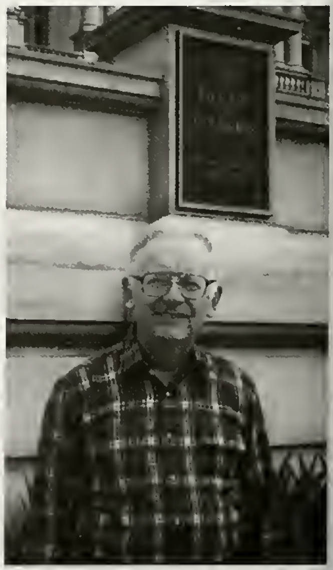
Carolyn Seidel is friends with Socks, the First Kitty of the land, one of the relationships she enjoys in her White House job.

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

Keeping count

Summarizing a person's career cannot be done with numbers alone. But in **Warren Kissinger**'s case, numbers do help tell the story of the 25 years he spent cataloging religious books at the Library of Congress. Traveling to work from his home in Hyattsville, Md., Warren logged 30,000 miles on his bicycle, the equivalent of 10 trips across the United States. Recently retired, Warren is a member of University Park Church of the Brethren, in Hyattsville.

His work as a cataloger primarily was assigning subject headings and Library of Congress numbers to 125,000 titles. Warren sees a trend in religious publication away from heavy theological writing. "The big names—Tillich, Barth, Niebuhr—are gone. These days, most religious writing is aimed at the general reader, especially in the field of spirituality." What he finds



Warren Kissinger

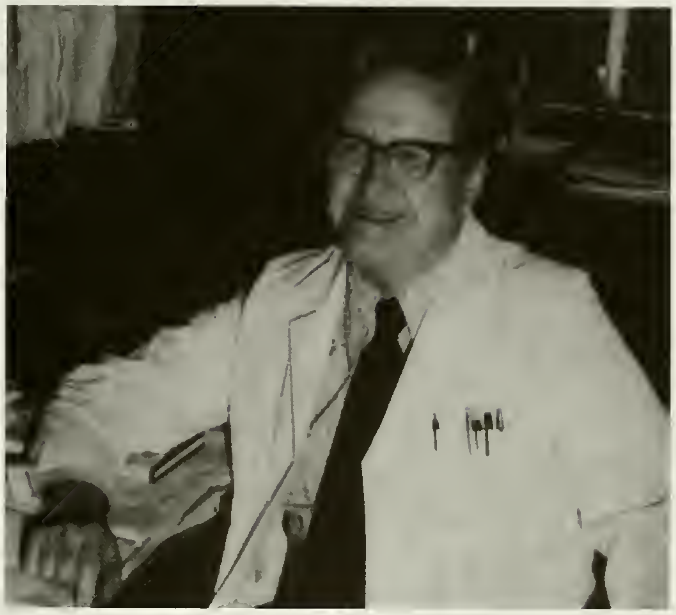
distressing about many recent religious books is an emphasis on financial and personal success. "So much of the current approach to religious faith is 'What's in it for me?'" he observes.

More than a cataloger of books, Warren also has been an editor and a writer. Three of his four books are companions to research on the life and teachings of Jesus. His fourth, *The Buggies Still Run*, is a fond tribute to his native Lancaster County, Pa. In his 10 years as editor of the quarterly journal *Brethren Life and Thought*, Warren kept up with historical and contemporary writings about the Church of the Brethren.

Warren is planning some personal history exploration. During a forthcoming visit to France he hopes to retrace the footsteps his father took as an American soldier in World War I. A Lutheran who joined the Church of the Brethren late in life, Warren's father left his son a legacy of trying to understand the tension felt by those who love their country, but are committed as Christ's followers to the way of peace. Warren has begun research for a book that will include personal testimonies of soldiers repelled by the horrors of warfare.

More books to be studied, more miles to be traveled, more words to be written. The numbers continue to add up for Warren Kissinger.—KENNETH L. GIBBLE

Kenneth L. Gibble is co-pastor of Arlington (Va.) Church of the Brethren, and promotion consultant for MESSENGER.



Harry Diehl claims he cured himself of arthritis.

Doctor cures himself

It could be said that **Harry W. Diehl** was just following the proverb that Jesus quoted in Luke 4:23: "Doctor, cure yourself." After studying the crippling disease of arthritis for 60 years, first at the National Institutes of Health (NIH), in Bethesda, Md., and then at his own laboratory in Rockville, Md., Harry believes he, himself, is proof that a cure has been found.

Harry, who is 84, had the results of his work published in the March 1994 issue of the *Journal of Pharmaceutical Sciences.*

The Swiss albino mice used at NIH are immune to arthritis. Harry isolated the substance in their bodies that keeps them immune, Cetyl Myristoleate. After treating and curing non-immune rats of the disease, he bathed his own arthritis-wracked joints with the substance in 1991.

"I could hardly walk," Harry says, "so I said, 'I'm going to try it.' And in about three months my arthritis was all gone."

He hasn't had joint pain since then, and the treatment seems also to have cleared up his life-long bronchitis and headaches, with no apparent side effects.

Harry's wife, Charlyn, also was treated with the substance. "It hurt so bad, I could hardly sew," she testifies, "and now I hardly notice it."

A Brethren originally from the Shenandoah Valley community of McGaheysville, Harry has been a member of Flower Hill Church of the Brethren, Gaithersburg, Md., since 1952.

He hopes that publication of his work will lead to further research and to more widespread use of his curative. "It's my gift to humanity," he says.—KAREN DINSENBACHER

Karen Dinsenbacher, of Derwood, Md., is a staff writer for The Journal & Express *newspapers in Fairfax, Va.*

Names in the news

Ed Cable, of Landisville, Pa., becomes vice president and treasurer of Manchester College this month. He is vice chairman of the Brethren Benefit Trust board and also chairman of its Investment Committee.

Ed Cable

- **Christina Furry**, a member of Mount Olivet Church of the Brethren, near Newport, Pa., is serving in Australia this summer as a People to People Ambassador.
- The family of **Mark** and **Jane Flora Swick** went from three members to seven on April 27, when Jane gave birth to quadruplets **Rachel Ellen, Rebekah Joy, Elizabeth Marie**, and **Hannah Jane**. Mark is pastor of Liberty Mills (Ind.) Church of the Brethren, and Jane formerly pastored the Eel River congregation, near Silver Lake, Ind. The quads have an older brother, **Micah**.

Close to Home

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

Partners with Caimito

For two years **Bremen** (Ind.) Church of the Brethren has been raising money to help the Christian Community Center in Caimito, P.R. (see "Cristo Vive en Puerto Rico," October 1992, page 20).

Bremen Brethren lay tile in Caimito's community center.

Bremen set a goal of $9,400 to give to the General Board fund, designated for Puerto Rico. In addition, $2,000 in Christmas offerings was personally delivered to the Caimito center by six Bremen members. The group also took along playground equipment, bedding, kitchen items, toys, and books. While in Caimito for two weeks, the Bremen visitors built a handicapped-accessible entrance for the center.

Now Bremen has established a Small Animal Project, purchasing chickens, rabbits, and goats to give to needy families in the Caimito area.

"Working together on our mission project brings us renewal, unity, peace, and purpose," says Bremen pastor Tom Hostetler.

Energizing encounters

At the 1991 Annual Conference, the Committee on Interchurch Relations (CIR) encouraged congregations to build relationships with African American churches. **West Milton** (Ohio) Church of the Brethren responded by creating ties with Richard's Chapel church, in nearby Troy.

The first shared experience was a 1992 Bible school. Each congregation has gone to the other's church for Sunday worship. On special occasions each congregation has invited the other over. Richard's Chapel came to West Milton for 1993 Thanksgiving love feast; West Milton paid a return call for Richard's Chapel's "Christmas Around the World," last December.

Blankets and hay bales

Church World Service (CWS) has recognized **Bunkertown** Church of the Brethren, in McAlisterville, Pa., as the leading congregation in the CWS Blanket Program since 1984.

Since that year, total donations of $37,522 to the blanket fund have made Bunkertown the champion blanket-donating church in CWS's Eastern and Central Pennsylvania Region. Bunkertown was the highest donor church in the US for 1993, with $5,969 given for blankets.

Bunkertown designates each November as Blanket Fund Month, and encourages its members to reach and surpass a challenge goal approved in a congregational business meeting.

Bunkertown doesn't concentrate on just blankets for the needy. In two shipments last winter, Bunkertown, along with **Faith Community** Church of the Brethren in New Oxford, Pa., donated three railroad carloads of hay (over 2,700 bales—52 tons) to Iowa farmers who had lost hay to last summer's flood.

Can't we talk?

A long-running dispute between Caterpillar, Inc., and the United Auto Workers (UAW) union has led **Peoria** (Ill.) Church of the Brethren to offer the two parties reconciliation services.

Chris Bowman

Peoria pastor Chris Bowman emphasizes that the church is not taking sides in the dispute, nor is the offer focused on getting a contract.

Rather, he says, the goal is to get both sides to talk and to treat each other as Christians, getting them to "step back and say, 'How can I work toward reconciliation in this process, even with people I'm diametrically opposed to?'"

Chris believes that whether or not Caterpillar and the UAW achieve a contract, the way they are dealing with their dispute is harmful to employees and the community. "People are torn up," he says.

"We're asking Christians to ground their actions in their faith. Christians often profess Christianity, but they ground their actions in either economics or politics."

At press time, neither Caterpillar nor the UAW had done more than express cautious interest in the Peoria proposal, which includes engaging reconciliation experts from either the Baker Institute in Pennsylvania or the Lombard (Ill.) Mennonite Peace Center.

Marc Rittle (seated), Pat Crowdis, and Jenny Stover are serving as McPherson College's summer camp interns.

Campus comments

One of **Bridgewater College**'s oldest traditions, the annual Spiritual Life Institute, was held March 15-17, led by Evanston, Ill., Presbyterian pastor David S. Handley. Guest speakers also included Church of the Brethren members Merle Crouse, Miller Davis, Beth Sollenberger-Morphew, and Rick Gardner.

- **Manchester College** celebrated Black History Month (February) with a series of events focusing on "A Heritage of Excellence." Activities included a gospel music concert featuring a 240-voice choir, storytelling, speakers, a soul-food fest, and a diversity workshop.
- Three **McPherson College** students now are serving as summer camp interns, visiting Church of the Brethren camps in 10 states, from Colorado to Virginia. Each intern serves as a resource person for a week at each camp, makes presentations about the college, and leads activities and Bible study. This summer's interns are Marc Rittle, from **Highland Avenue** Church of the Brethren, Elgin, Ill.; Jenny Stover, **Quinter** (Kan.) Church of the Brethren; and Pat Crowdis, Bethany Brethren in Christ congregation, Thomas, Okla.
- **Elizabethtown College** and the State Museum of Pennsylvania are holding an 8-week field school in historical archaeology this summer at the Ephrata (Pa.) Cloister. Students are training in excavation techniques, record-keeping, mapping, informant interview, artifact identification, processing, cataloging, and classifying. The Ephrata Community—the builder of the Cloister complex—was a religious society that broke away from the Brethren in 1732. The multi-year research project at the Cloister is designed to discover and mark the location of original structures, determine their age and function, and interpret lifestyles of the community members.

Let's celebrate

Carlisle (Pa.) Church of the Brethren celebrated the 80th anniversary of its chartering June 12. Former pastor Warren Kissinger and Brethren historian Don Durnbaugh were speakers.

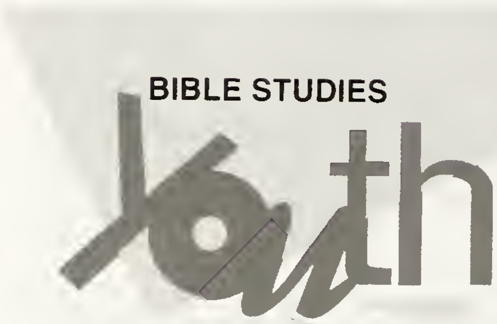
- **Richland Valley** Church of the Brethren, near Mossyrock, Wash., is marking its 75th anniversary August 12. In connection with the event, Rose McGee, of the congregation, wants copies of the book *Shepherd of the Cowlitz* (Brethren Press, 1957), which covers the founding of Richland Valley. Contact her at 487 Mossyrock Road E, Mossyrock, WA 98564.
- **Pleasant View** Church of the Brethren, near Burkittsville, Md., celebrated its 80th anniversary April 24, evoking the 1914 scene as much as possible in the day's activities. Noted historian and former pastor Austin Cooper helped with his recollections to enhance the illusion of old times.
- **Four Mile** Church of the Brethren, near Richmond, Ind., will celebrate 185 years of fellowship September 25.
- **Bradford** (Ohio) Church of the Brethren held a groundbreaking April 10 for its new building project.
- **Cedar Grove** Church of the Brethren, New Paris, Ohio, as part of its year-long 100th anniversary observance, celebrated the completion of its building construction June 26.

New youth curriculum planned for fall 1995

A new youth curriculum will be launched in the fall of 1995 by Brethren Press and Faith & Life Press (of the General Conference Mennonite Church).

This decision follows the withdrawal last May of Mennonite Publishing House (MPH; affiliated with the Mennonite Church) from the Anabaptist Curriculum Publishing Council (ACPC). ACPC has published the Foundation Series Youth curriculum for 15 years.

MPH, which represents some 60 percent of the current market, cited financial losses and announced plans to produce its own youth curriculum.



"We were disappointed that MPH withdrew from the partnership," said Wendy McFadden, director of Brethren Press. "But we felt we had to work out another way to provide Anabaptist curriculum for Brethren youth, so we have developed a new partnership with Faith & Life Press.

"Both of our publishing houses are sensing that the time is right for a new emphasis here. Throughout the training events for *Jubilee: God's Good News,* the number-one question has been, 'Now when will there be something new for the youth?' "

The 1995 curriculum will see the elimination of separate student workbooks or leaflets; teachers' guides will include reproducible sheets. While two electives will be produced each quarter, the material will be undated and earlier electives will be available to choose from as well.

"The design of this new curriculum responds to concerns and suggestions voiced by youth ministers and teachers," says Chris Michael, director of Youth and Young Adult Ministries for the General Board. "Today's churches want shorter units, more active material, a strong Bible focus, relevant topics—and definitely no student pieces."

In addition to the new curriculum, the package of youth materials will include *YouthGuide,* a quarterly resource for youth leaders and teachers that will be produced as a newsletter; and *With,* an Anabaptist magazine for youth. Information was introduced at National Youth Conference, where Brethren Press held a series of focus groups to receive input.

Seven denominations are currently in conversation with the publishers regarding the new materials, including Friends United Meeting, and General Conferenc of Mennonite Brethren Churches in Canada and the US.

McFadden noted that *Foundation Series Youth* (now called *Youth Bible Studies and Electives*) will continue through summer 1995. The publishing partners for that curriculum have been Mennonite Publishing House, Faith & Life Press, Evangel Press, and Brethren Press. Evangel Press, affiliated with the Brethren in Christ Church, shifted last spring from cooperative publisher to cooperative user status.

Calendar

Evangelism Leaders Academy: August 8-11, Warner Pacific College, Portland, Ore. [For information call the Andrew Center; (800) 774-3360].

Bethany Opening Convocation: 7:30 p.m., September 8, Nicarry Chapel, Bethany Center, National Road West, Richmond, Ind.

National Older Adult Conference (NOAC II) September 12-16, Lake Junaluska, N.C. [For information contact Association of Brethren Caregivers, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

Annual Brethren Disaster Relief Auction: September 23-24, Lebanon County (Pa.) Fairgrounds.

Dedication of the Bethany Center: 2 p.m., October 30, Bethany Center, National Road West, Richmond, Ind.

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

ongress, President opt to eep draft registration system

May, an amendment in the US House Representatives to end the Selective rvice System was voted down after esident Clinton sent a letter support- g it.

The amendment, introduced by Ron llums, D-Calif., would have ended requirement for 18-year-old males to gister with the system. The same day amendment was introduced, Clinton nt the letter citing three reasons for ntinuing registration, "It is a low-cost urance policy against unforeseen eats; ending it would send the wrong nal to potential enemies; and it links all-volunteer military with society at ge."

Both patriotism and Clinton's position re highlighted during the debate in House. Five of the six floor speeches posing the amendment cited Clinton's ter.

'It seemed the prospects in 1994 for ding the draft and Selective Service re quite promising," said Tim Elwee, director of the Church of Brethren Washington Office. "But were shocked and disappointed ien, after having initially commended Pentagon report, President Clinton ged the continuation of the draft gistration and selective service."

In a related vote, a resolution passed the House, which, if adopted by the nate, would recommend that National ience Foundation grants not be ovided to colleges and universities it do not allow military recruiters on mpus. This would affect many relig- is colleges, including several of the ethren-affiliated colleges, and all 34 w York state universities along with out 94 other colleges and universities.

"We are convinced that, if not for isons of sheer logic perhaps out of spect for religious and conscientious jection to war, military conscription d its bureaucracies will one day come an end," said McElwee.

Members of the 1994 Youth Peace Travel Team Brian Kruschwitz, Grundy Center, Iowa; Rhonda Mellinger, Manheim, Pa.; Matt Guynn, Indianapolis, Ind.; and Becki Lovett, Troy, Ohio, traveled this summer doing peace education and empowerment with youth and junior highs for two weeks at Camp Emmanuel, Camp Colorado, and Camp Pine Lake, and one week at Ivester Church of the Brethren, Grundy Center, Iowa.

General Board announces staff appointments, changes

Eric Bishop has resigned as managing editor of MESSENGER and director of News Services, effective August 12. Bishop will be moving to California in the fall to begin his work as assistant professor of journalism at the University of La Verne in La Verne, Calif.

Jan Eller and **Jim Kinsey** began as co-directors of Pastoral Ministry on July 11. This is an interim placement, and both Eller and Kinsey will continue to be employed as district executives on a part-time basis.

Todd Reish began as coordinator of Brethren Volunteer Service (BVS) Orientation on July 12. Previously employed as a case worker with Big Brothers/Big Sisters of the Fox Valley in Elgin, Ill., Reish has a B.S. in psychology from Manchester College and former experience in BVS.

Guillermo Encarnación is the interim director of Hispanic Ministry for a two-year period. Encarnación is pastor of Alpha and Omega Fellowship in Lancaster, Pa., and is moderator of the Church of the Brethren in the Dominican Republic. He will work from his office in Lancaster.

Helen Constable has taken on a staff-level volunteer position as coordinator of Congregational Resourcing. Constable will provide resourcing for congregations and districts, plan follow-up to Jubilee Time, work with Brethren Press exhibits at district conferences, provide a liaison to Church of the Brethren Association of Christian Educators (CoBACE), and carry out other resourcing responsibilities.

Helen Constable

Guillermo Encarnación

Eric Bishop

Jan Eller

Jim Kinsey

Todd Reish

Bethany graduates 27 in final Oak Brook campus ceremony

The 1994 Bethany Theological Seminary graduates are (front row) ***John Crumley, Paul Dominguez, Dena Eileen Gilbert, Mark D. Jargstorf, Festus E. Oke;*** *(second row)* ***Greg Beach, Jae Il Suh, Judy Mills Reimer, Samuel Dante Dali, Marilyn Lerch Scott, Jean Keith, Lori Powell;*** *(third row)* ***Cesar M. Cortez, Young Pil Chang, Karen J. Lease, Michelle L.B. Grimm, Ratnawati Hadiwirawan, Thomas Longenecker;*** *(fourth row)* ***Samuel G. Spire, Earl Stovall, Deborah Eggum, Carol L. Mayernick, Sara Marie Shields-Priddy, Joan Butler Carlson.***

In June, 27 students graduated from Bethany Theological Seminary. The commencement was the last ceremony held on its Oak Brook, Ill., campus.

Four students received Master of Arts in Theology degrees:

Samuel Dante Dali, Kulp Bible College, Mubi, Nigeria, will complete his undergraduate education at McPherson College and return to Nigeria upon assignment.

Paul Daniel Dominguez attends York Center Church of the Brethren, Lombard, Ill.

Deborah Wuerfel Eggum, Evangelican Covenant Church, Hinsdale, Ill., will enter older adult ministry.

Samuel G. Spire is a member of French Broad Church of the Brethren, Dandridge, Tenn.

One student received a Certificate of Achievement in Theological Studies:

John Crumley, Beaver Creek Church of the Brethren, Knoxville, Tenn., will enter lay ministry at Douglas Park Church of the Brethren, Chicago, Ill.

Twenty-two students earned Master of Divinity degrees:

Gregory Beach will pastor Dunnings Creek Church of the Brethren, New Paris, Pa.

Joan Butler Carlson, St. Isaac Jogues Catholic Church, Hinsdale, Ill., will enter a hospital chaplaincy.

Cesar M. Cortez, York Center Church of the Brethren, Lombard, Ill., will work with World Radio Mission Fellowship, in Ecuador.

Young Pil Chang, Love Church of Chicago, Ill., will enter the pastoral ministry.

Dena Eileen Gilbert is a member of the La Verne (Calif.) Church of the Brethren.

Dale Gish is lay pastor with Reba Place Church of the Brethren, Evanston, Ill.

Nancy Bess Waters Griffy, is associate pastor of Grace United Methodist Church, Decatur, Ill.

Michelle L.B. Grimm is a member of Indian Creek Church of the Brethren, Harleysville, Pa.

Ranta Hadiwirawan is a member of Franklin Grove (Ill.) Church of the Brethren.

Mark D. Jargstorf is a member of First United Church of Christ, Forest Park, Ill.

Jean Keith will co-pastor Douglas Park Church of the Brethren, Chicago, Ill.

Karen J. Lease, of both Union Bridge (Md.) Church of the Brethren and York Center Church of the Brethren, Lombard, Ill., will continue ministry in occupational therapy.

Thomas Longenecker, Florin Church of the Brethren, Mount Joy, Pa., will work with Hillcrest Homes, La Verne, Calif.

Carol L. Mayernick will become a chaplain at Saint Joseph's Hospital, Bloomington, Ill.

Festus E. Oke, is a member of North Liberty (Ind.) Church of the Brethren.

Lori Annette Powell will be associate pastor First Congregational Church, United Church of Christ, Naperville, Ill.

Judy Mills Reimer, Williamson Road Church of the Brethren, Roanoke Va., is the 1994-95 Church of the Brethren Annual Conference moderator

Marilyn Lerch Scott, First Church o the Brethren, Harrisonburg, Va., is pastor of Naperville (Ill.) Church of th Brethren.

Sara Marie Shields-Priddy is a member of Lombard (Ill.) Mennonite Church.

Earl F. Stovall will pastor New Enterprise (Pa.) Church of the Brethren

Jae Il Suh, Korean World Mission Church, Reseda, Calif., will pastor Ful Gospel Las Vegas (Nev.) Church.

John "Woody" G. Woodford is a member of Outlook (Wash.) Church o the Brethren.

tewardship, Baltimore First stablish Hayes memorial

altimore (Md.) First Church of the rethren, in cooperation with the ewardship Office of the Church of the rethren General Board, has initiated e William A. Hayes Memorial Fund.

Hayes was elected as the first African merican moderator for the 1988 Ann- l Conference, and was pastor at Balti- ore First church prior to his death.

The fund, to be administered by the Ministry Endowment Fund, will be used for scholarships for "African American students who seek to be equipped for the work of ministry." Its establishment was announced at the Urban Ministries Luncheon at Annual Conference.

Contributions should be sent to the Stewardship Office, 1451 Dundee Ave., Elgin, IL 60120. Checks should contain the notation "William A. Hayes Memorial Fund."

Emergency Disaster Fund grant issued for Rwanda

An allocation of $25,000 has been given from the Emergency Disaster Fund in response to continuing violence in Rwanda. The money will be used for food, clothing, blankets, medical supplies, agricultural tools and seeds, water development, and crisis intervention, including an attempt to facilitate a peace and reconciliation program.

orldwide

an attempt to end debate, Pope John Paul II said the priestly dination of women is not a topic for discussion. The pontiff relied on e teachings of Pope Paul VI and other predecessors in explaining ly the church cannot allow women priests.

"In order that all doubt may be removed regarding a matter of great portance, I declare that the Church has no authority whatsoever to nfer priestly ordination on women and that this judgment is to be finitively held by all the Church's faithful."

The pope also rejected complaints of sexism in the church's aching pointing out that Christ did not choose the virgin Mary for nisterial priesthood. That fact, he said, "shows that the non-admis- n of women to priestly ordination cannot mean that women are of sser dignity, nor can it be construed as discrimination against them."

The World Council of Churches (WCC) intends to sponsor e participation of 100 women—50 of them Chinese—at Forum 95, a nference to discuss progress on conditions for women, to be held in ijing in late August next year.

Forum 95 will bring together thousands of women from women's oups linked to non-governmental organizations around the world, and l overlap with the fourth United Nations Conference on Women, also king place in Beijing.

The forum will discuss advances for women in UN member states ound the world in the decade since 1985 when the third UN Confer- ce on Women drew up its report.

Frank Winnermark of Lexington, Ky., began June 1 as ector of the National Council of Churches' (NCC) Office of Finance d Administration.

making the appointment, Joan Brown Campbell, NCC general cretary, said Winnermark will bring "coherent and decisive leadership the management of the Council's financial and human resources." nnermark will serve during the interim until the new Quadrennium gins on January 1, 1996. He succeeds Robert Soong, who resigned following a troubled investment in the Bank of Bohemia in Prague.

Winnermark faces the financial and administrative issues of the NCC, which is seeking the return of $8 million from the investment.

He comes to the NCC at a time when the organization is moving to an important stage of a two-year Transformation Process. As a specialist in human resource development and management, he is expected to lead in the preparation of new position descriptions for all staff based on clearly defined policies. "Performance reviews need to be conducted at stated intervals and need to be directly related to approved position descriptions," he said.

American Baptist youth will read the entire Bible during their Aug. 8-14 national gathering in Estes Park, Colo. They will use four large-print New Revised Standard Version (NRSV) Bibles donated by the Committee on Bible Translation and Utilization of the National Council of Churches (NCC).

The NCC committee also promised financial support to provide free NRSV New Testaments to the expected 2,500 participants in the youth gathering, which is meeting under the theme "VENTURE: Traveling With the Lord by Our Side."

Young people will use the four large-print NRSV Bibles in a large-scale reading of the entire Bible at morning devotions and mealtimes, and during meetings. Representatives from every youth group attending the conference will be invited to participate, with readers signing their names and the dates in the Bibles.

Using a large banner, they will mark their progress each evening, and the whole gathering will celebrate this affirmation of the Bible as the conference concludes.

After the youth gathering, one Bible will be donated to the American Baptist Historical Society for its archives. Another will be given to the American Baptist Assembly at Green Lake, Wis. The two remaining Bibles will circulate through American Baptist regions, to be used, signed, and dated at rallies, camps, retreats, and regional youth conventions.

The Lord's supper: Not just a memorial

by Margaret Woolgrove

"I don't know how to speak for a mob," said Bill Brackney, in trying to give a Canadian Baptist view of the Lord's supper, "but that's what I've been asked to do."

In putting together a conference on "Believer's Church Perspectives of the Lord's Supper," it was inevitable that the crowd would be mob-like.

From discussions on the "real presence" (and the "surreal" absence), sacraments and ordinances, the seeming substantiality of transubstantiation versus consubstantiation, some group consensus emerged, but there were always those who disagreed.

This was the 11th Believer's Church conference, and the first one to take on the huge and potentially divisive subject of the Lord's supper.

The term "Believer's Church" was coined by Max Weber who, according to Brethren historian Donald Durnbaugh, "wanted a descriptive term to identify radical Protestants who had distanced themselves from state-sponsored church establishments or other socially dominant ecclesiastical bodies" (*Servants of the Word*, Brethren Press, 1990, page xvii).

The 115 participants at this conference, held on the campus of Ashland Theological Seminary in Ohio, came from more than 25 different denominational groupings. They included Brethren (Church of the Brethren, Brethren Church, Grace Brethren, Dunkard Brethren, and Old German Baptist Brethren), Mennonites (General Conference, Mennonite Church, and Mennonite-Brethren), Methodists (Wesleyan ones, Free ones, and even United ones), Baptists, Southern Baptists, Presbyterians, Catholics, Quakers, Moravians, Seventh-day Adventists, Christian Church, Church of God, and African Methodist Episcopals.

On the whole, Believer's Churches stress adult, or believer's, baptism. This is seen as an outward sign of an inward and voluntary commitment. This means that the Religious Society of Friends (Quakers)—who do not baptize—are also included in the designation. It was at Earlham School of Religion (the Quaker seminary in Richmond, Ind.) that the groundwork for the first Believer's Church conference, held in 1967, was laid.

Jeff Bach, a Bethany Seminary professor, and Linda Fry, of the Juniata College library staff, were among the 115 participants at the Believer's Church conference.

The Believer's Church "title" is an umbrella that covers a broad scope of churches, diverse not only in theology, but also in culture and geographical location. There is no guiding body and no supporting bureaucracy to the organization, and the conferences, which happen roughly every two years, are locally organized.

From the foundational 1967 gathering on the "Concept of the Believer's Church," a list of affirmations was drawn up. These included the Lordship of Christ, the authority of the Word, church membership regenerated by the Spirit, the covenant of believers, a need for perpetual restitution of the church, the necessity for a separation from the world, proclamation and service to the world, and a non-organizational view of church unity.

With the large numbers of Anabaptists at this most recent gathering, considerable time was spent examining the Anabaptist tradition of feetwashing. The biblical precedent for this ritual act is found in John 13:5-14, and the mandate for its continued practice is more obvious than those given for water baptism or eucharist (the Lord's supper).

In the context of John's Gospel, according to J.C. Thomas, who spoke on the subject of feetwashing, baptism "would designate initial belief and fellowship with Jesus, while feetwashing would signify the continuance of that belief and fellowship." Thus, feetwashing "signifies the removal of sin that might accumulate as a result of life in this sinful world."

For Brethren, both past and present, the issue has not been whether Christ is present in the elements, but whether Christ is present in the body of believers that makes up the church. Hence the importance of Matthew 18:15 and the resolving of interpersonal disputes before the church body can come together for commmunion.

Mennonite Myron Augsburger spoke on the "Immediacy of Grace" in Friday evening's opening worship. "The sacraments," he said, "represent the death of one's self, and new life in Christ. We Mennonites tend to think that when God got hold of us he got a bargain. All he had to do was dust us off and polish us up. But sin isn't just doing wrong things, it's having wrong attitudes, such as self-centeredness . . . God is overcoming evil not through exercising superior power, but through exercising the superior qualities of love, mercy, holiness, and grace . . . We are not our own. We are God's."

For Believer's Churches, the Lord's supper is not just a memorial of a past event, but a powerful and evocative reminder of the imminence of Christ in the body of believers. It is a reminder not only to remember the past, but to live out of it.

Karagama Gadzama pours water from Nigeria's Hawal River into the fountain of unity that flanked the stage and flowed throughout Conference week. For the third time since 1976, the Church of the Brethren gathered in Wichita's Century II convention center.

Living water at Wichita '94

What was the Conference logo saying? Were we to find refreshment and renewal at Wichita, or were we to go out from Wichita inviting others to drink the living water? Or was it both? Ultimately, it was a question each of the 4,000 participants at the 208th recorded Annual Conference had to answer alone. Here to consider in forming the answer, is what we witnessed said and done in Wichita, Kan., June 28-July 3, 1994.

—the Messenger staff

photos by George Keeler

NATIVE AMERICANS

Dealing with relationships

Critics doubted paper was really referring to Jesus Christ

LYBROOK
COMMUNITY
MINISTRIES
CHURCH
of the BRETHREN

Leola Allen, pastor of Tók'ahookadí Church of the Brethren, and her husband, Ernie Conry, direct Lybrook Community Ministries, near Cuba, N.M. Lybrook is, at present, the only Native American project of General Board program. The project is supported by Western Plains District. (See May/June, page 20, "Lybrook and Its Changing Role.")

"Community: A Tribe of Many Feathers," the statement relating the Church of the Brethren to Native Americans, was overwhelmingly adopted by Conference although the language of the paper, in several instances, still did not please the statement's critics.

Prior to floor discussion, delegates accepted the substitute paper sent to Conference by the General Board. Based on feedback received during the past year, the committee that wrote the original paper, which was adopted in 1993 as a study paper, submitted it as the proposed statement for adoption, with numerous changes calculated to ease its passage. The revised paper included a section with recommendations for families and individuals.

More than a dozen people expressed concerns about and affirmations for the paper, and many more were in line at the microphones when a motion was made to move the previous question. Most of the paper's critics raised concerns regarding Christology and the relation of Native American traditions and Christian faith.

General Board chairman David Wine introduced the paper as dealing primarily with relationships and justice, rather than formulating a theological stance. "It notes our diversity and affirms our unity as a people of the ancient land we call America," said Wine. "This paper challenges the church to address the continuing injustice and misunderstandings that cause division."

During a Tuesday evening hearing, and again on the floor of Conference, critics challenged the committee's assertion that the paper was not meant to be theological. "I heard the committee make claims not in line with reality," said Jamie Baker, pastor of Summit Church of the Brethren, near Bridgewater, Va. "The paper is shot through with Christology, and it is misleading and confusing."

One of four attempts to amend the paper succeeded. That amendment, moved by Esther Moeller Ho, of Fellowship in Christ Church of the Brethren, Fremont, Calif., changed phrases such as "people of God" and "people of faith" to "Christian."

Ethelene Wilson, a Native American (Navajo) committee member from the Tók'ahookadí Church of the Brethren, near Cuba, N.M., commented prior to floor discussion, "I hope what the paper accomplishes is that we will see a Native American pastor, leaders for our youth group, and Sunday school leaders."

She added, "I pray that we will have good spiritual growth, and that one day we will have more of my people here (at Conference).

"When you come to Lybrook (Lybrook Community Ministries, of which the Tók'ahookadí congregation is a part)," Wilson said, "come to worship God; don't come to study us. Come and respect us; don't prejudge us."—Eric B. Bishop

Yahola Simms, one of the Native American members of the study committee, defended the "Native American Justice" paper in a Tuesday evening hearing, referring often to learnings from his 97-year-old grandmother. Said Simms, "To Indian people such as I, words are built on the air that sustains our life. We breathe in the air and we form words, and those words remain sacred to us."

'Live Report' youth-focused

The General Board "Live Report" (which complements the written report in the Conference Booklet) had a clear focus on youth, with a singing quartet introducing various aspects of General Board program. The highlight of the report was a group of youth assembling on stage a symbolic house; during National Youth Conference in late July they would construct the real thing. The members of the quartet, JOYA (pronounced "Hoya") or Journey of Young Adults, are Brian Kruschwitz, LuAnne Harley, Barbara Sayler, and Shawn Kirschner. Accompanying them on drums in their "Live Report" performance, was Alan Boleyn, currently serving as a volunteer with the General Board's Communication Team.

Andy McKinnell, of Glen Rock, Pa., was just one of many dads at Wichita providing their kids with an early Annual Conference experience and (in this case), on the side, a lesson in first steps. Son Ian seemed to be catching on fast.

SOUTH AFRICA

Time for a new stance

The South African people had asked for removal of sanctions

Reflecting the recent peaceful dismantling of apartheid in South Africa and that country's free election in April, Annual Conference acted favorably on a new business item coming from the General Board, voting overwhelmingly to affirm the board's suspension of economic sanctions, divestiture, and boycott components previously enacted regarding South Africa, and to suspend previous Conference action regarding divestiture (1986) and its 1989 recommendations regarding boycott and economic sanctions.

Merv Keeney, General Board staff for Africa and the Middle East, reminded Conference that the economic sanctions had been put in place at the request of the South African people and now were being removed also at their request.

Statements remain in place that call for Brethren to work toward eliminating all forms of apartheid in South Africa, recognizing that the path toward a truly equal society will be a long one.—Margaret Woolgrove

AMERICANS WITH DISABILITIES

Following the guidelines

Delegates added a little punch to Standing Committee's suggestion

The clock was running out on Saturday afternoon and delegates were getting restless when "Americans with Disabilities Act" reached the floor. The query (or, more accurately, the *petition*), from the Highland Avenue (Elgin, Ill.) congregation in Illinois/Wisconsin District, called on Conference "to consider accepting the Americans with Disabilities Act guidelines for the Church of the Brethren and to urge our churches and institutions to begin study and implementation thereof. . . ."

Standing Committee member Don Flory, Paris, Ill., in presenting the query, noted that "if people aren't able (physically) to get into the church, they cannot worship or participate."

Delegates were not satisified with the recommended answer from Standing Committee, which would have had Conference merely *appreciating* the concern and asking congregations to "*act within the spirit* of the Americans with Disabilities Act. . . ." Acting on a motion from the floor, delegates approved a substitute answer that was more forceful: "Annual Conference responds favorably to the petition and urges appropriate follow-through by . . . congregations and institutions in behalf of persons with special needs. . . ."

The Association of Brethren Caregivers (ABC) offers helpful information for congregations wanting to making their facilities more accessible to the physically disabled.—Paula S. Wilding

SIMPLE LIVING

Updating simple life rules

Why must the Brethren simple life be such a complex issue for us?

"Simple living is not simple," delegates were told in the discussion of the query "Simple Life." The query was adopted, with the goal of enabling Brethren "to discuss and encounter the Brethren testimony concerning the simple life."

The query, in the form of a petition, was brought by the Springfield (Ill.) congregation of Illinois/Wisconsin District, recognizing that "cultural pressures against simple living are different for every generation, and the contemporary age of competition, media proliferation, and rapid technological change presents unique challenges to Christian simplicity."

As the answer to the query instructed, a committee of three people, one from Bethany Seminary (not yet named) and two appointed by Annual Conference (Fletcher Farrar Jr. and Dawn Ottoni Wilhelm), was formed. It will examine how the church can witness to its testimony of simplicity in the current world, recognizing that while there is "not much emphasis on simple living in the church today, the church can teach us much." An initial report, proposing program objectives, process, and budget, will be presented to Conference in 1995. In 1996, Standing Committee will recommend future direction for the program.
—Margaret Woolgrove

Photo by Paul Stocksdale

Wichita wasn't all 'business'

Much of what happens at Conference is found beyond the business sessions. Just as conferencegoers pick and choose what to participate in, our photographers have to scramble to record a sampling of the many activites.

Top: **Dave Fouts and Sonja Johansen were among many young adults who joined in a work project, picking up trash in a Wichita park.**

Center: **Rhoda Tarfa and Herkawa Malgwi came from Nigeria to represent *Zumantar Matan Ekklesiyar Yanuwa a Nigeria* (Womens's Fellowship of the Church of the Brethren in Nigeria). Guests of Global Women's Project, the pair spoke at insight sessions and a luncheon, as well as mixing informally with conferencegoers.**

Bottom: **A hastily planned candlelight vigil was held Thursday night to call attention to the deteriorating situation in Haiti.**

Wichita '94 offered a rich variety of "early evening concerts," that musical luxury that Brethren agonize over indulging in, competing as it does with the supper hour. Among this year's artists was vocalist Hyun Joo Yun, a former exchange student who lived with the family of moderator Earl Ziegler, and who now teaches vocal music at Seoul (South Korea) University. Other early evening concerts included a duo piano recital and a vocal ensemble.

VIOLENCE

Treat violence Jesus' way

One proposed amendment would have excused self-defense

Annual Conference adopted a "Statement on Violence in North America," added by Standing Committee to the business agenda at Wichita. The statement deplores the increasing level of violence in North American communities and countries.

"Faithful disciples of the nonviolent ways of Jesus have acted as leaven in the society against the violent trends of every age," read the statement after it was amended to reflect the reality that the Christian church has not always been the witness it should have been against the use of violence in settling disputes.

Brethren congregations and agencies are encouraged "to work with other Christians to find dramatic and effective ways to witness to the peace and reconciliation offered through Jesus Christ."

The statement, noted presenter Paul Wampler, Manassas, Va., is similar to one released by the Council of Moderators and Secretaries of Anabaptist groups in early June, which was signed by Annual Conference moderator Earl Ziegler and general secretary Donald Miller.

Delegates rejected two amendments proposed from the floor. The first, by Harold Barnett, pastor of the Mathias (W.Va.) congregation, which would have excused violence resorted to in "justifiable self-defense" went down to defeat amid cries of outrage from defenders of the traditional nonviolence stance of the denomination. The second, by Tony Schneiders, Argos, Ind., would have inserted the words "abortion" and "assisted suicide" to the list of violent acts specifically condemned by the paper.—Eric B. Bishop

ETHICS IN MINISTRY

The committee assigned to review the 1992 "Ethics in Ministry Relations" statement brought a report to Standing Committee in Wichita. Committee members Donna Ritchey Martin, Pamela T. Leinauer, and Karen P. Miller have considered only section IV of the statement, the process for dealing with allegations of ministerial misconduct. Approval was given by Standing Committee for the review committee to continue its work and give its final report in 1995. Turned down was a recommendation from the review committee that Standing Committee develop its own process to handle the appeal of cases of misconduct.—Paula S. Wilding

MINISTERIAL LEADERSHIP

The Annual Conference Committee on Ministerial Leadership reported to Standing Committee that it will be ready to present the findings of its five-year study next year in Charlotte. A preliminary study report is being offered to various groups and individuals for feedback to help shape the final report.

The committee, formed in 1990, is studying the calling of not only pastors, but the calling of congregational members to ministry training as well. The committee also is focusing on the mentoring system within the clergy.—Paula S. Wilding

CODE OF ETHICS

As called for by the "Ethics in Ministry Relations" statement adopted by Conference in 1992, delegates at Wichita approved the formation of a study committee to develop a congregational code of ethics "whereby congregations may be called into accountability for unethical behavior." The elected committee—Phillip Stone, Fred Swartz, Carroll ("Kaydo") Petry, Paula Eikenberry Langdon, and Leah Oxley Harness—will make a progress report to Conference in 1995 and a final report in 1996.—Margaret Woolgrove

BIENNIAL CONSULTATION

Conference approved a Standing Committee recommendation that the biennial consultation of denominational agencies and institutions initiated in 1992 be changed to an every-five-years meeting. The consultation was called for by the Denominational Structure Committee paper of 1991, with the purpose of promoting greater cooperation among the agencies and institutions and of serving as a clearing house for scheduling, programming, and fund-raising

Left: **Jamie Baker, pastor of Summit Church of the Brethren, near Bridgewater, Va., aired his grievance that a query on homosexuality from his congregation had failed to make it to Conference. His attempt to add it to the business agenda failed, as did others' attempts to have this Conference address the issue.**

Above: **As a controversial book swells sales for its publisher, so does a controversial speaker reap promotional benefits for the host group. Womaen's Caucus enjoyed both a sell-out crowd for its Friday luncheon and the satisfaction of having Standing Committee and Program and Arrangements Committee declare the caucus was in bounds when it invited Martin Rock to speak. Rock, of Washington, D.C., is the founder of Brethren/ Mennonite Council for Lesbian and Gay Concerns (BMC) and serves as the *bête noire* of those who oppose acceptance of homosexuals into the denomination. In his luncheon speech, he recounted his personal journey, involving rejection by family, employers, and the church.**

e change to meeting every five years reflects ncern for cutting travel expenses. Also, it as noted that the Brethren Benefit Trust ready holds a breakfast meeting each year at onference that includes representatives of the me agencies and institutions involved in the nsultation and meets part of the need the nsultation serves.—Kermon Thomasson

HOMOSEXUALITY

e 1994 round in the ongoing controversy er homosexuality was shaped by two fac- rs—a report from Standing Committee to the legate body and an outcry over the luncheon ogram of the Womaen's Caucus.

Standing Committee last year established a ocess to hear concerns about homosexuality om the denomination. The learnings were ported on Wednesday, the first day of siness. A poll of last year's Conference legates showed that 85 percent of that body vored the position on homosexuality taken by e 1983 Conference paper "Human Sexuality om a Christian Perspective." A majority of sponses received during the year since bstantiate the poll's findings.

Standing Committee pointed out that "a ong vocal minority (calls) for unconditional ceptance of homosexuality as a valid estyle," while "an equally strong vocal inority (calls) for the conversion/transforma- n of homosexuals as the only acceptable response to homosexuals."

Another finding was that many Brethren believe other pressing matters are being neglected while the denomination labors over the issue of homosexuality. Standing Committee reported a "strong expression that it is time for the church to 'move on.'"

The conclusion of Standing Committe was to reaffirm the 1983 paper, as it had last year. In addition, the committee urged congregations "to refrain from requesting additional policy statements at Annual Conference for the next five years." Meanwhile, a subcommittee will design and implement a plan that will facilitate ongoing dialog across the denomination, "with the greatest effort put into the district and congregational levels."

The report of Standing Committee was accepted after several speeches from the floor. The speeches reflected more the polarized positions on homosexuality than the merits of the five-year moratorium on queries.

At various points on the business agenda, speakers voiced outrage at Womaen's Caucus inviting Martin Rock, founder of Brethren/ Mennonite Council for Lesbian and Gay Concerns, to speak at its Conference luncheon. Most took the position that the caucus had violated Conference guidelines. After conferring, Standing Committee and Program and Arrangements Committee declared that Womaen's Caucus had not violated any guidelines. Rock spoke at the luncheon as scheduled.—Kermon Thomasson

GENERAL BOARD

The deteriorating situation in Haiti dominated General Board discussion and action at its Wichita meeting. The outcome was a resolution against US military intervention in Haiti.

"We fear that a decision in favor of US military intervention may be imminent," the resolution says. "The gospel of Jesus Christ compels us as a historic peace church to oppose the use of any kind of military assault on Haiti and to urge the US and the United Nations to apply nonviolent, diplomatic, and judicial initiatives rather than attempt to restore democracy and human rights in Haiti through violent means."

In another action, the board gave approval for the construction of a 30-unit retirement complex in New Windsor, Md. Construction on the independent-living facility will begin after the sale of 75 percent of the units. The complex will consist of four one-bedroom units and 26 two-bedroom units.—Eric B. Bishop

ELECTIONS

Fred Bernhard, pastor of Oakland Church of the Brethren, near Gettysburg, Ohio, was elected moderator of the 1996 Annual Conference, which will meet in Cincinnati, in Bernhard's Southern Ohio District. Bernhard will serve until next July 2 as moderator-elect.

He is a former member of the General Board, serving at one time as the board's vice-chairman. He is familiar to conferencegoers as the head messenger, a post he has held for many years.

Judy Mills Reimer, the new moderator, has served as a General Board member, and for two years as its chairwoman. She has been a National Youth Cabinet advisor and a member of several study committees. An ordained minister, Reimer is a member of Williamson Road Church of the Brethren, in Roanoke, Va. She and her husband, George, operate Harris Office Furniture, in Roanoke.

Newly elected to the General Board as at-large members are Phyllis Davis, North Liberty, Ind., and Terry Shumaker, Buena Vista, Va. Other new members represent districts—Tracy Sadd, Manheim, Pa. (Atlantic Northeast); Ruth Clark, Froid, Mont. (Northern Plains); and Ernest Bolz, Tonasket, Wash. (Oregon/Washington).

The General Board underwent its annual reorganization at Wichita:

New chairman is Ernest Barr, and new vice-chairwoman is Sandra Bosserman. Barr and Bosserman, along with the chairs of the three commissions and two at-large members—Donald Fitzkee and Roger Forry—make up the board's Executive Committee.

Bosserman is chairwoman of the board's Goals and Budget Committee, which includes members of the Executive Committee and several ex officio members.

General Services Commission: Katherine Hess (chairwoman), Sandra Bosserman,

Each moderator makes a mark one way or another—by adroit handling of controversy, careful application of rules of order, enthusiastic playing out of a theme, or sometimes just letting Brethren be Brethren. Earl Ziegler may be best remembered for a well-orchestrated theme—living water—and for a stress on unity, supported by a strategy for playing the game with no end runs allowed. As the gavel was passed to Judy Mills Reimer, Brethren waited to see what would happen with next year's Conference held in Dixie and led by a moderator noted for her southern charm.

Christopher Bowman, Phyllis Davis, Donald Fitzkee, Beth Middleton, Carl Myers, and Colleen Smith.

Parish Ministries Commission: Phyllis Crain (chairwoman), Juan Figueroa, Roger Forry, Dorothy Gall, John Huffaker, Terry Shumaker, Tracy Sadd, and Craig Smith.

World Ministries Commission: Bonnie Smeltzer (chairwoman), Ernest Bolz, Ruth Clark, Rogers Fike, Wendell Flory, Lori Knepp, Steve Petcher, and Brian Rise.

Other election results: Frank Ramirez, Elkhart, Ind., to the Annual Conference Program and Arrangements Committee; Ronald Petry, Ellicott City, Md., as district executive member on the Pastoral Compensation and Benefits Advisory Committee; Jane Wood, Boones Mill, Va., to the Committee on Interchurch Relations; Cheryl Ingold, Fresno, Calif., o the Brethren Benefit Trust Board; and Eldon Fahs, North Manchester, Ind., to the Bethany Seminary Board.

The four new members of Standing Committee's Nominating Committee are Scott Duffey, Westminster, Md.; Judy Epps, Runnells, Iowa; Richard Landrum, Wenatchee, Wash.; and Linda McMurray, Damascus, Va.
—Paula S. Wilding

Fred Bernhard, pastor of Oakland Church of the Brethren, Gettysburg, Ohio, will serve as moderator of the 1996 Annual Conference, in Cincinnati.

General Board members serving on its Executive Committee are (front) Phyllis Crain (Parish Ministries chairwoman), Sandy Bosserman (General Board vice-chairwoman), Bonnie Smeltzer (World Ministries chairwoman), and (back) Ernie Barr (General Board chairman), Don Fitzkee (member-at-large), Roger Forry (member-at-large), Kathy Hess (General Services chairwoman).

Opposite page: **General Board tapped for leadership positions Ernie Barr, Carmel, Ind. (chairman) and Sandy Bosserman, Peace Valley, Mo. (vice-chairwoman).**

CONFERENCE THEME

COME
Drink the Living Water

The Annual Conference theme, "Come, Drink the Living Water" seemed especially fitting in the dry 100-degree Wichita weather. Even before the first worship service, the refreshing and life-giving qualities of water were evident as parched conferencegoers sought relief in pitchers of cool water. Participants were refreshed spiritually as they worshiped together, studied the Bible, and worked through issues of diversity.

During the opening worship service, conferencegoers were given a cup of water and invited to partake of the symbol of the living water. Moderator Earl Ziegler challenged each one to drink Jesus' living water: "Possess his spirit of love and respect, enable yourselves to drink freely from the life-giving, life-changing and life-sustaining water, and be filled."

At the conclusion of that first service, representatives from congregations came forward and poured containers of water into a fountain near the front of the stage. Hundreds of congregations brought water from their churches and communities. Also added was water from projects where Brethren workers have served.

The Conference theme was highlighted in several ways during the week at Wichita. On opening night, basins of water were brought forward and poured into a fountain (see photo on page 11.) At week's end conferencegoers were invited to take a sample of the fountain's water back to their home congregations.

Symbolic of the growing diversity of the church, water from five continents flowed together in the fountain. Water from places of Brethren mission work included India, South Korea, Puerto Rico, Nigeria, and Brazil. Also there was water from rivers and seas of Bible lands—the Red Sea, the Nile River, the Jordan River, and the Sea of Galilee.

A vial of water from the Eder River in Germany was brought by Bob Roller, pastor of Fraternity Church of the Brethren, Winston-Salem, N.C. The Eder River is the location of the first Brethren baptisms, in 1708. The water was sent with greetings from Paul Lenz of Wedemark, Germany, who had served with Brethren Service workers after World War II. Brenda Wilkerson of Germantown Church of the Brethren, Philadelphia, Pa., brought water from Wissahickon Creek where the Brethren first baptized in America, in 1723.

Judy Mills Reimer, moderator-elect, brought water from the Nile River, which she collected during the Hunger for Peace Tour to Sudan last winter.

Throughout the week, activities centered around the Conference theme. Junior-high youth experienced the gift of water through watermelon-eating, and studied the symbol of water in the Brethren traditions of feetwashing and baptism. Morning and evening Bible studies led by various people also focused on water as a symbol of purity, life, witness, and renewal.

As Brethren struggled with the challenges of diversity throughout the week, the fountain became a symbol of unity for the denomination.

Earl Ziegler noted that the water that was poured into the fountain was not all the same. "Some is salt. Some is well. Some is cistern. Some is from fresh springs." he said. "However, all water is H_2O. It may be different in many ways, but it is still all water."

Brethren struggled with diversity of language, tradition, and theology in various ways during the week. By the end of Conference, however, Brethren affirmed those differences within the foundation of the love and faith of God.

This unity within diversity was celebrated and refreshed throughout the week. On Sunday, participants took water from the fountain back to their home congregations—a tangible reminder of the living water that Jesus offers to all people.—Paul Stocksdale

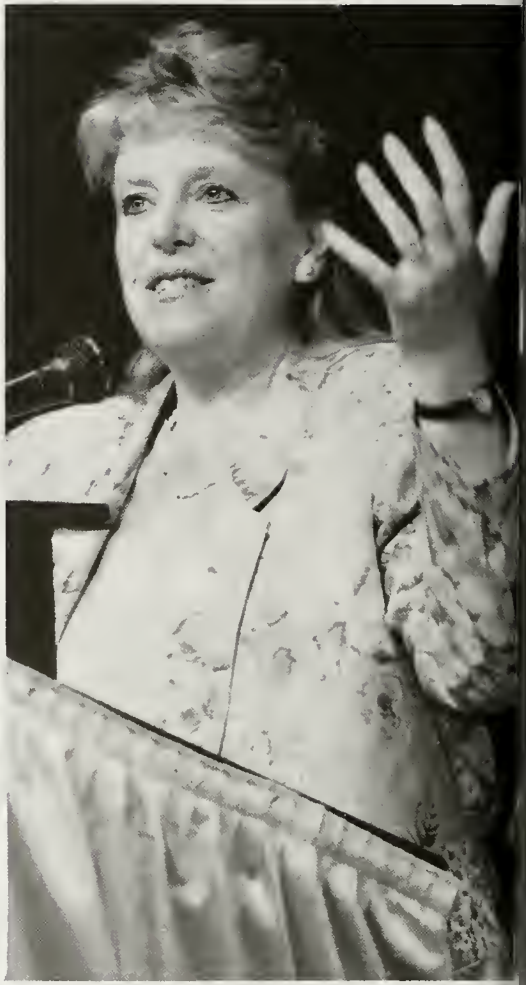
This year's Saturday night concert was performed by "Acapella," a male vocal quartet. The group proved popular with conference-goers, especially youth. Youth/Young Adult Ministries and Annual Conference co-sponsored the performance.

With fast-food restaurants blocks away in blistering heat, the convention center's concession stands did a booming business. These conferencegoers used the balcony railing as a makeshift table. It was a table with a view, however, providing a vantage point for watching the long line below snaking its way through the exhibit hall to food service, another booming business.

Upper right: **David Bibbee explored what happens when we "get down off the bank and into the water."**

Lower right: **Earl Ziegler invited worshipers to "come to the river of life."**

Far right: **Becky Crouse urged the showing of love to all of God's children, regardless of race or ethnicity.**



More than one worship service was marked by the congregation participating in symbolic acts. Darlene and Gordon Bucher of Hartville, Ohio, inflated their balloons in an exercise Becky Crouse used to illustrate the percentages of different color groups of the world's population.

WORSHIP SERVICES

Speakers at worship services during Conference week focused on the theme of "Come! Drink the Living Water." Declaring that "the closer we get to Christ, the closer we get to one another," moderator Earl Ziegler invited worshipers to "come to the river of life." Ziegler, pastor of Lampeter (Pa.) Church of the Brethren, illustrated how Christ as living water gives, sustains, and changes life. Commenting that "there is a well within each of us, a well from which we need to draw and share with others," he encouraged outreach near and far.

Describing baptism as a "bath of belovedness," David Bibbee, pastor of Elkhart (Ind.) City Church of the Brethren, in his Wednesday evening sermon, explored what happens when we "get down off the bank and into the water." Retelling the accounts of Jesus' baptism from Matthew and Mark, Bibbee pointed to baptism as the believer's "yes" to the most basic truth of our lives—that we are the beloved sons and daughters of God. This truth frees men and women from living lives marked by guilt and alienation.

Jesus' encounter with the woman of Samari from Mark 4:4-24 provided the foundation for Rebecca Baile Crouse's sermon on Thursday evening. "Breaking the Rules . . . for Christ's Sake" explored how Jesus' behavior challenge the religious traditions, racial prejudices, and social conventions of his time. Crouse, co-pastor of Antioch Church of the Brethren, nea Rocky Mount, Va., urged the telling of the good news of salvation to strangers, showing love to all of God's children regardless of rac or ethnicity, and welcoming into the family o faith those whose spiritual journeys have been marked by failure.

"The Gathering," was presented on Friday evening by members of the Hutchinson (Kan. Church of the Brethren. This play powerfully illustrated in modern idiom the last supper scene in the upper room. The "Teacher,"

Top left: "The Gathering," was performed by men from the Hutchinson (Kan.) congregation.

Lower left: Tyrone Pitts challenged Brethren to form new values.

Above: Joan Hershey pressed for a church that offers living water to others.

'traying Jesus, remained mute as his follow-
told why they should be left in charge
'ing his impending absence. Gospel stories
vided content and character for each
›stle's soliloquy.
'yrone Pitts, general secretary of the Pro-
ssive National Baptist Convention, Inc.,
›ke on the theme of "Providing Living
ter to a Dying World." Drawing on the
ount in Mark 9 of the disciples' inability to
t out particularly difficult demons, he
ened this to modern Christianity's impotence
h the demons of today. Comparing the
rch of today to stagnant water rather than
ng water, Pitts declared that "our world
fers from a crisis of faith" and "a schizo-
enia of the soul." Contrasting the capacities
t science and technology give us to cure
ironmental destruction, poverty, and urban
lence with the reality of the world, Pitts
llenged Brethren to formulate new values.
urday evening worshipers were urged to
inguish between culture and Christ as a
prelude to transforming and changing today's society.

On Sunday morning, Joan Hershey, General Board staff in evangelism, illustrated the theme "Abundant Water . . . but Many Are Still Thirsty," tracing many scriptural references to water. Stating that "Jesus placed an incredible value on the lost; do you?" Hershey pressed for a church that offers the living water to others. No longer can our congregations depend on the old ways of growth, in which the birth rate filled church buildings, society created a supportive environment for church activities, and people stayed in one area for a lifetime. Reminding her hearers that "structure and organization can't give life," Hershey urged Brethren to move boldly into the future. Receiving the water is not enough; we must not have "sat, soaked, and soured," but, rather, have "sat, sipped, and (been) sent (forth)."
—DAVID SHUMATE

David Shumate is the executive of Virlina District.

Brethren practicality was demonstrated by this conferencegoer seen pulling her two sleeping youngsters in a wagon. No need for Conference child-care services here!

ABC/MINISTERS ASSOCIATION

"Critical health and caregiving issues" was the focus of a joint Association of Brethren Caregivers and Ministers Association pre-Conference gathering. "Ethics is not opinion—not what I like or don't like—but ethics is making rationally defendable judgments about who we are and how we behave." Margaret R. McLean, teacher at the Center for Applied Ethics at Santa Clara (Calif.) University, presented an overview of two ways of approaching ethics.

Ethics can be based on fixed, universal rules and principles that guide persons in making decisions. Ethics based on virtue places emphasis on "What kind of person should I be" rather than "What should I do?"

"As Christians, we are called to critical caring," said McLean. Sickness and death are not the final word, not the worst things. Our failure to care is a greater vice than to permit and accept sickness and death.

Church health consultant David Hilton challenged pastors and health care providers to be prophetic about "neglected ethical issues" in the health care debate. "As long as the market system and technology replace God on the throne as the supreme values of health in society, there will not be a just medical system." Hilton encouraged congregations to begin a Lafiya program, call members of Congress, write letters, and become informed about health-care issues.

"In six or seven years, health care will be different for good or ill," according to Laurence J. O'Connell, president of Park Ridge (Ill.) Center for the study of Health, Faith and Ethics. "The current discussion will be a defining moment of our national character and destiny. We are flirting with a colossal failure of nerve on health care, due to moral confusion."

O'Connell, who served on President Clinton's Health Care Task Force, believes the church's role is to address the systemic crisis in values underlying the health-care debate. "Health care bought and sold contrasts greatly with the freely given ministrations of Jesus and his disciples."

The church has a "platform for social engagement in values discussions," and the health care debate should be framed within values of "community individualism, compassion and justice vs. commercially driven system, and openness to pursue spiritual dimension of individuals within community."

Each presentation was followed by a panel of responders and complicated case studies discussed at length by persons representing the fields of ethics, medicine, psychology, pastoral care, nursing, and law.

McLean added, "If you feel paralyzed by the complexity of these issues, take heart. Jesus heals paralytics!"—Ronald E. H. Faus

Ronald E. H. Faus is pastor of Charlottesville (Va.) Church of the Brethren.

Joel Thompson, director of benefits for Brethren Benefit Trust, and Laurence J. O'Connell held a panel discussion during the joint meeting of the Ministers Association and Assocation of Brethren Caregivers.

NEWS BRIEFS

even new fellowships were welcomed into he Church of the Brethren at Wichita: Rogers Ark.) Mennonite Church of the Brethren, eorge Engle, pastor; Iglesia Evangelica a Neuva Jerusalen, Summit, Ill., Vincent ivera, pastor; Dover (Del.), Leland Wilson, astor; Moreno Valley (Calif.), David cKellip, pastor; Principe de Paz, Santa Ana, alif., Olga and Mario Serrano, co-pastors; rogville, Fort Towson, Okla., Bryce Hubbard, astor; and Whitehouse (Texas), James ashington, pastor.

• The Outdoor Ministries Association (OMA) -kilometer Run/Walk sounded almost like a epeat of 1993, with the same number of articipants (38) and some of the same winners. irst place went to Frances Bourne and Jerry rouse, second to Karen Crouse and David runk, and third to Rosanna McFadden and teve Middleton. More than $600 was raised, be divided between OMA and Trees for Life.

• Chauncey Shamberger, 100, of Boise, Idaho, ounder of the Church of the Brethren camping rogram, was honored at Wichita as the first ecipient of the Four Horsemen for Leadership evelopment Award, given by the Outdoor inistries Association. The name "The Four orsemen" was used by the four young men ho organized the first camps in the denomination—Shamberger, Al Brightbill, Perry Rohrer, nd Dan West.

• Usually the biggest crowds at Conference lock in for Saturday and Sunday, but that was ot the case for Wichita, which counted its ighest attendance the first evening (Tuesday), ith 3,225 at worship. Average attendance for he week was 2,938. Registration totaled 4,089, ncluding 939 delegates. That compared well ith 1982, when 4,234 Brethren registered for hat year's Conference in Wichita.

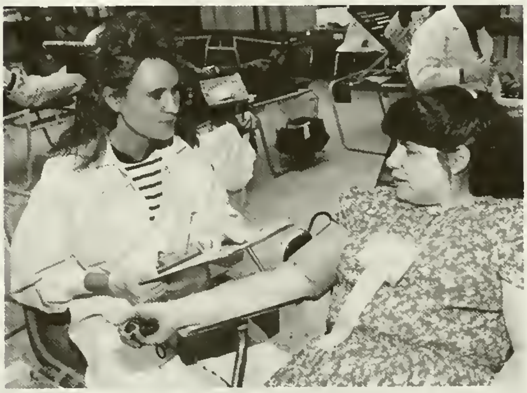
• Conferencegoers donated 323 pints of lood in the annual blood drive. The blood was iven to the Central Plains region Blood ervices of the American Red Cross.

• Total worship service offerings at Wichita ere $48,064. Offerings last year were 64,360, and the year before totaled $101,349. We worry about membership dropping, but this suggests the money will run out before the members do.

• SERRV sales at Conference totaled $27,207 for the week. Brethren Press sales totaled over $66,000. One of its hottest items was a coffee mug bearing the Conference logo.

• Esther Norris, co-pastor of Garden City (Kan.) Church of the Brethren, was elected to a three-year term as an officer of the Ministers Association. Paul Roth, pastor of Highland Avenue Church of the Brethren, Elgin, Ill., heads the association.

• Westminster (Md.) Church of the Brethren received the 15th annual Ecumenical Award at the Committee on Interchurch Relations



Terrie Swartz, Manassas, Va., took time out from her work as a teller to be one of 323 Brethren who donated blood for an area Red Cross blood bank during Conference week.

Nancy Knepper, director of Outdoor Ministry presented the first "Four Horsemen" Award to 100-year-old Chauncey Shamberger, Boise, Idaho, founder of the Brethren camping program and the first director of Brethren youth ministry. Asked the secret for reaching the century mark, the still youthful Shamberger quipped, "You have to have been born a hundred years ago."

Photo by Paul Stocksdale

Photographer George Keeler stays on top of things at Conference, whether it's the quilt auction or any other activity. At the University of La Verne he is *Dr.* Keeler and teaches journalism. Wichita is George's fifth consecutive Conference at which he has served Messenger as photographer. His work as photographer and writer with the magazine dates back to Richmond '77, when he served as a summer intern. His most recent article appeared in the May/June issue—"Lybrook and Its Changing Roles." George volunteers his service as Conference photographer.

luncheon at Wichita. The congregation was cited for "compassionate service . . . sensitivity to needs of children . . . responsive concern for issues of peace and justice" and "an ecumenical spirit by being active in interchurch cooperation."

• The Association for the Arts quilt auction raised $9,900 this year. Three quilts and three wall hangings were sold. One of the hangings was made especially to mark the 50th anniversary of Heifer Project. The highest quilt bid was $2,100.

• Dale T. Ziegler, associate pastor of Union Center Church of the Brethren, Nappanee, Ind., was killed on his way to Wichita, when his motorcycle was hit by a car. During the week, conferencegoers were in touch with Ziegler's widow, Dawn, offering sympathy.

• Ruth E. Tulley, of North Manchester, Ind., makes a claim that likely will have few challengers: As a three-year-old, she attended Annual Conference in Wichita in 1917, and has made it to the three Wichita Conferences since then—1976, 1982, and 1994.

• It would have been good to see Anna Warstler among the former India missionaries garlanded at Wichita as Conference marked the 100th anniversary of the beginning of Church of the Brethren mission work in India. But the 92-year-old church worker, who served 1931-1954 in India, died June 27 in Elkhart, Ind. In addition to India service, she also served on the General Board staff, in Christian education, 1955-1966.

• I knew Wichita had an ambience all its own when, upon my arrival at the airport, the Ramada Hotel shuttle service came for me in a pickup truck (*Honest!*). But I thought it best no to murmur about that or the shabbiness of the hotel itself, when the location was so choice—just across the street from the convention center. Most Brethren commuted from hotels six miles out. Maybe it was that hotel situation Maybe it was the moribund downtown conditions and the dearth of good restaurants. Maybe it was the 100-degree-plus weather or that freakish thunderstorm Wednesday night. But, frankly, Toto, I don't think we'll be in Kansas anymore. Well, at least not before 2000, our next time to meet somewhere between the Mississippi and the Rockies. Meanwhile, we have these Conference locations to anticipate: Charlotte, N.C., in 1995 (June 27-July 2); Cincinnati, Ohio, in 1996 (July 2-7); Long Beach, Calif., in 1997 (July 1-6); Orlando, Fla. in 1998 (June 30-July 5); and Milwaukee, Wis. in 1999 (June 29-July 4).—Kermon Thomasson

Conference depends heavily on volunteers. Quick work was made of stuffing delegate packets by a good turnout of them, including Ralph Royer (right), former Brethren worker in Nigeria (his birthplace), Niger, and Liberia.

Find that gift to be simple

Grandma Thomasson, who lived into her 90s, was given to contrasting the times of her youth with the times of the present. Particularly, she railed against "all these here modern convinces (conveniences)" we were pampering ourselves with. In the instance I recall, our transgression was that of tardily abandoning the era of kerosene lamps and wood stoves for that of electricity and its attendant applications.

For Grandma, who remembered dipping wax candles as a household chore rather than an artsy-craftsy hobby, we were spending our money like drunken sailors on frivolous luxuries. And it was more than that; it was a family values matter. Families that huddled around the kitchen table doing evening chores by the light of a candle somehow were purer minded than families that could scatter through the house, flipping light switches as they went. Grandma's rose-tinted descriptions of life in the good ol' days sounded like they were based on Currier and Ives prints.

At Annual Conference I thought of Grandma when the delegates approved a petition to name a committee to figure out how to revive "the Brethren tradition of the simple life." I agree with the petition writers that simplicity is complex, but I wondered if asking a committee to "discern the full meaning (of the simple life) for our time" was the answer. Really, was it delving deep enough? Looks to me like, if we went deep enough in our study, we might recognize a set of principles that underlie simple living in all ages. Then, if we had those principles graven on our hearts, we wouldn't keep forgetting the simple life and having to refresh our memories from time to time.

But as I sat at the press table during Annual Conference business sessions, it did occur to me that while we are simplifying things, it might not hurt to take a hard look at the way we do business at Conference. Maybe we should petition Conference to name a study committee.

Lest our officers conclude that my thoughts are triggered just by this year's Conference, and take offense, let me hasten to clarify that almost any Annual Conference of recent memory could serve as the triggering device.

A few observations:

Asking a *1,000-member* delegate body to deal with the issues of the day may not be the best way to do the business of the church. My hunch is that a lot of delegates are chosen for reasons other than their being the wisest heads in their congregation. That "elders body" of earlier, simpler times still has a certain appeal.

It appears to be hard to give proportionate time to the agenda items. We spend an inordinate amount of time on an item of little consequence and (usually under the stress of the clock running out) hurriedly vote on a more substantive item before it has been thoroughly dealt with.

Items that reach the floor on Saturday seem doomed to hasty handling. But, what are we to do? We can't deal with everything at the beginning of the week.

Too much time is given to reports—reports whose written forms might suffice. Reports are getting out of hand, taking on more the form of promotion rather than reporting.

Videos are becoming the tail wagging the dog. We are told we must have reports as an "order of the day" because they involve showing videos, with the inflexibilities that setting up for them entails. Too often, the videos come across more as promotion and entertainment, rather than reporting. Videos, like television in general, bring change in subtle ways we don't detect; they spellbind us. At least, for Conference business, we need to take a look at what they are doing to us.

The handling of business items wisely and in good order is seriously hampered by the interruption of "order of the day" items. Often these "order of the day" items back up, and we get started with a serious item of business, only to have to put it on hold for as much as an entire day, until the video-studded "order of the day" items parade past.

We have a serious problem when Saturday's final session comes and there is much business yet to do. Do we use our time wisely? Can we not easily dispense with some of the introductions, plugs for this and that event, privileged program promotions, whimsical interludes, and all the other time-consuming distractions that have crept in?

Are we missing something important in not setting aside a portion of the business time as an open forum, when anyone can go to a microphone and unburden his heart for two minutes? This served well at a couple of recent Conferences.

Those are just a few things that crossed my mind. Maybe addressing my concerns about our handling of business would just complicate things. But who ever said that the simple isn't sometimes complex? Not I. And not the folks who brought that query asking for a re-emphasis on the simple life.—K.T.

stepping STONES

by Robin Wentworth Mayer

When my dog slips out the back door unencumbered by restraints, he makes a beeline for the neighbor's mailbox, which he promptly "marks." Yogi is 100-percent convinced it is now his mailbox.

And if the neighbor approaches the mailbox when Yogi is around, Yogi fiercely defends "his" territory. So the poor neighbor has 12 pounds of feisty fox terrier ferociously barking him away from his own mailbox.

I wish dogs understood English: "Yogi, this man can do anything he wants to that mailbox. It belongs to *him*, not you. You may *use* it, but that doesn't make it *yours*!"

Animals are funny that way. Just because they go make a mess on something, they consider it their property.

Come to think of it, people are kind of funny that way too.

"The earth is the Lord's and all that is in it, the world, and those who live in it" (Psa. 24:1). Most of us Brethren agree with that scriptural principle. At least until someone approaches our "territory."

The church is growing, and available Sunday school space is scarce. So the church board asks the two senior citizens classes (which are shrinking) to merge, in order to free up a room for the 20 new young adults who have begun attending.

And what happens? "That's been our Sunday school room for 35 years, and we're kicked out. I guess we just don't matter anymore. The new people are taking over the church."

Hurt feelings I understand. Attachments I understand. But dear ones, don't you see? It's not *your* room. It's God's room. Just because you use it doesn't make it yours.

A financial appeal is issued for a specific ministry need. Suddenly, people who claim to believe Psalm 24:1 are saying: "I'm already giving all I can" (which usually is a dead giveaway that they're not). Or they say, "They're always asking for more of my money."

They forget that "their" money is given by God. And God asks only that we return to him 10 percent—about half the percentage of interest many pay out on credit cards without flinching.

Yogi thinks that because he goes out and makes a mess on the neighbor's mailbox, it belongs to him. We tend to think that just because we make a mess out of our finances they belong to us.

My beloved Brethren, it's not our money. It's God's money. Just because we *use* it doesn't make it ours.

Many church members choose to finance even budget-approved expenses out of their own pockets rather than approach the Church treasurer for reimbursement. Why? Because all too often the territory has been "marked" and the treasurer has lost sight of the fact that the treasurer is the dispenser of funds, not the guardian.

In hobnobbing with pastors over the years, I've learned that the pulpit may be considered "marked" territory. Often I've heard the comment: "I won't give up my pulpit on Sunday morning."

Excuse me! *Whose* pulpit?

In any organization, the "marking" of territory and the struggle for power will emerge, a struggle whose toxic effects can only be neutralized through surrender. Peter knew that when he wrote the words: "Clothe yourselves with humility in your dealings with one another. . ." (1 Pet. 5:5).

Because Yogi is a dog, he will never learn that something doesn't belong to him just because he "uses" it. But because we are made in the image of the One who "emptied himself, (becoming) obedient to the point of death. . ." (Phil. 2:7-8), we *can*.

Robin Wentworth Mayer, of Edwardsburg, Mich., is pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind. She operates Stepping Stones Counseling out of Waterford (Ind.) Community Church.

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

Seek the peace of the city

It is dangerous to shun public space and retreat into sacred reservations to be with our own kind, our own community. Yet many theologians actually are advocating a retreat from the public square into separate, so-called faithful communities.

y Scott Holland

ow these are the words of the Prophet eremiah which he sent from Jerusalem o the rest of the elders of the exile, the riests, the prophets, and all the people hom Nebuchadnezzar had taken into xile from Jerusalem to Babylon: Seek e peace of the city where I have sent ou into exile, and pray to the Lord on s behalf; for in its peace you will have eace. In the peace of the city you will ave shalom (Jer. 29:1, 7, para-hrased).

* * * *

Anne Roiphe, writing in *Tikkun*, the ewish journal of politics, culture, and ociety laments:

> "Here we are in a post-Cold War period of increasing tribal warfares, of despair over nationalisms that vie and bite and engage in death duels as each generation whispers its hate-filled lullaby into the cradle of the next. Everywhere we look, borders are newly contested and bitter lines of religion, race, and nation seem to be inflamed, raw, and terrible."

We are living in sinful times.

oiphe, unfortunately, is right. We are ving in an age of increasing tribalism, ationalism, and sectarian violence. The eace of the city seems so distant. The se of gang violence in our major cities the Crips clash with the Bloods and rother slays brother should not surprise . After all, it is only a microcosm— telling reflection of an increasing ternational gangster ideology, theol-gy, and politics. Last spring, Jews in rael and around the world were stunned and horrified at the news that Baruch Goldstein, an extremist Jew from Brooklyn, slaughtered dozens of Palestinians as they were praying at the Tomb of the Patriarchs, the burial site of their common father, Abraham. Goldstein fired his Uzi in the name of religion, race, and nation, taking careful aim to kill shalom for the price of tribal territory and identity. While some hailed Goldstein as a heroic martyr, Israel rightly denounced him as a terrorist, a gangster. But violence breeds violence. In the shadow of the Tomb of the Patriarchs, young Palestinians marched and angrily chanted, "Look out, Jews! Mohammed's army is coming!"

A Jewish friend of mine, Stanley Barbrow, with children and grandchildren in Israel, wrote in a letter:

> "I am certain that the cowardly, dastardly murder of a large number of worshipers, shot in the back, in the Occupied Territories has saddened and sickened the overwhelming majority of Jews both in Israel and around the world. We must remember that the victims of the atrocity were not just Arabs, they were daddies, grandpas, sons, husbands—people more like us than different from us. It is easy to understand the cruelty of our enemies. It is difficult to comprehend that some of our own people have been led to believe that hate is better than love, that injustice is better than justice, that war is better than peace."

They were daddies, grandpas, sons, husbands—people more like us than different from us, Barbrow insisted. Yet

a bigoted rabbi declared before the world in *The New York Times*, "A thousand Arab lives are not worth the fingernail of a single Jew."

Even as the powerful film "Schindler's List" reminded the world once again of the horrors of the Holocaust, neo-Nazis were organizing in the new Germany, and on American university campuses Louis Farrakhan's

From the General Secretary

EYN's courageous faith

Back from a visit to the Church of the Brethren in Nigeria, I am filled with impressions of that experience. Initiated by Church of the Brethren missionaries in 1923, *Ekklesiyar Yanuwa a Nigeria* (EYN) has grown to a membership of 100,000, with 150,000-200,000 attending worship every Sunday. Last year alone saw the birth of 25 new congregations. Every congregation is urged to initiate preaching points, and these often develop into fellowships and then into new congregations. Earlier found only in northeastern Nigeria, EYN has spread across the North and even southward to the coast.

In the early years the church was made up primarily of two tribes, the Margi and the Bura. Now at least a dozen tribes are represented. As people move from rural areas to urban centers, they take the church with them. When I was in Nigeria in 1983, the first EYN congregation was assembling in the large city of Jos; a decade later there are three congregations there. In 1983 I preached at the only EYN congregation in another large (and predominantly Muslim) city, Maiduguri, albeit with an attendance of 2,000 persons. Now a half dozen congregations are there. The church grows with dramatic vitality.

I asked why people are drawn to EYN. The first answer is that people are enthusiastic about the saving power of Jesus Christ. In an Islamic culture, the contrast with the gospel is much sharper than in Europe and America, where the influence of Christianity has shaped the reigning secularism. But among the many Christian churches in Nigeria, people are drawn by a gospel that includes a deep concern about the well-being of people. The wells project has furnished fresh water to hundreds of communities. The new technical school at Garkida is training young men and women technical skills. The rural health program has raised the level of public health in hundreds of communities. Kulp Bible College gives basic training in vocations and church leadership. Brethren are remembered for helping to initiate the leprosarium at Virgwi and the hospitals at Garkida and Lassa, Waka Teachers' Training College and Secondary School, Hillcrest School, and the Theological College of Northern Nigeria.

The vitality of EYN does not come without struggle. The economic problems of inflation in Nigeria are unimaginable. Ten years ago a naira was valued at about one dollar; now it is worth two cents. The struggle with Islam often becomes intense. I visited the only EYN congregation in Kano, an ancient Islamic center. During the riots of 1991, the meeting house was burned and bulldozed because Christians met there. Undaunted, the EYN members continue to meet in a simple open-air facility, usually with 1,000 in attendance. Automobile accidents last year killed four top leaders of EYN. Other leaders have been called, and the church continues to grow. Tragedy leaves its mark, but does not destroy EYN's faith in Jesus Christ.

EYN feels very close to the Church of the Brethren in the US. Yes, it is a sister church, but considerably more. "You sent people who gave us the faith we have," I was told. "We are truly sisters and brothers in Jesus Christ." I came away struck by the difficulties and challenges of life in Nigeria, but liftedr by the courageous faith of a people who truly are our sisters and brothers in Christ.—Donald E. Miller

Donald E. Miller is general secretary of the Church of the Brethren.

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disciples were making anti-Semitic pronouncements on behalf of religion, race, and nation.

We turn on the TV news and learn that the killing continues around ethnic, religious, and territorial agendas in Bosnia. In India, Hindus and Muslims fight about the favor of the gods in the streets for all to see. In Rwanda, Hutus commit genocide on Tutsis. Warring clans are stealing food from starving children in Somalia. Islamic fundamentalists are making bombs for Allah as right-wing believers such as Pat Buchanan, Jerry Falwell, and Pat Robertson call for the exclusion of cultural, religious, sexual, and political minorities from full and just participation in the common weal—all in the name of Jesus and family values.

We are living in sinful times. We are living in an age of gangsters who place the private interests of clan, territory, and tribal gods over the common, public good

There is a growing disdain for public life in America.

Philosopher Cornel West, in his book *Race Matters*, observes a growing disdain for public life in America. He writes:

> "Small groups form around churches and synagogues, sex identities, enclaves, but the notion of a public life that you enter without necessarily being obsessed with your own, smaller public we hold at a distance. This leads to balkinization and fragmentation. If you're a radical democrat, you believe that some affirmation of public life is necessary to keep democracy vital. It's deeply dangerous if people shun public space, because it makes it more difficult to focus on the social misery in our society and in the world at large."

It is indeed dangerous to shun public space and retreat into sacred reservation to be with our own kind, our own community. Yet many theologies at the end of the 20th century are actually advocating this kind of retreat from the public square into separate, so-called faithful communities. They are telling u the best we can do is live in our own texts, in our own traditions, in our own stories, and in our own communities. This emerging communitarianism or ang religion begets intolerance, igotry, and even violence. Indeed, iany theologians are telling us that cumenical Christianity and interreliious dialog are dead. *Long live the gang!*

God is not a tribal deity.

say no. We seek the peace of the city, ot simply the peace of our individual ommunities. In an age of gangster ieology, ideology, and politics, we are iergized by diversity, by difference, by ie Other. We need a public vision of fe, affirming that God is God of all eation and not some communal idol tribal deity. Thus, to know God we iust meet God's diverse creation in ie eyes of the stranger, in the voice f the foreigner, and in the practices f the Other.

Ecumenical theologian Hans Kung has isely said: "There can be no peace nong the nations without peace among e religions; there can be no peace nong the religions without dialog."

I like very much what Gordon aufman, a public theologian at Harvard ivinity School, says about the impornce of conversation with one another:

> "Since theology is principally concerned with what is ultimate mystery—mystery about which no one can be an *authority*, with true or certain answers to the major questions—I suggest that the proper method for conceiving it is not the lecture, nor is it the text; it is, rather, *conversation*. We are all in this mystery together; and we need to question one another, criticize one another, make suggestions to one another, help one another. Each of us is in a unique position within the mystery, a position occupied by no one else; and each of us, therefore, may have some special contribution to make to our common task of coming to terms with life's mysteries. It is imperative that the theological conversation be kept open to and inclusive of all human voices."

We are all in this mystery together.

Kaufman says it well. We are all in this mystery together. We must learn to live together and celebrate diversity or we will die together—lonely, fearful, and divided. The peace of the city is indeed our peace. The peace of the city demands a public vision rather than a private or provincial worldview. Shalom is public and political, never simply private and spiritual. But not all so-called public spaces are created equal.

I can illustrate this point by contrasting shopping-mall culture with the culture of the downtown public square. The public atmosphere of a typical shopping mall is, in a sense, an anti-public space. As a modern invention of the culture of late capitalism, the mall maintains a carefully controlled environment. No wind, no rain, no sun, no sleet, and absolutely no solicitors. As a very homogeneous culture, it diminishes difference and diversity. Whether one visits a mall in San Francisco, Chicago, Pittsburgh, or Peoria one knows what to expect. The same Gap, the same American Eagle, the same Lerners, the same Things Remembered. Malls carefully control and tutor tastes to fashion pale, generic, consuming citizens. I dislike mall culture intensely.

But the public square: Ah, how I love the public square! During the last presidential campaign I stood in the rain with thousands of others waiting for Bill Clinton's appearance in Pittsburgh's Market Square. I savored the smells of the city—exhaust, strong coffee, cigar smoke, Chinese food, . . . and rotting garbage in the trash bin behind me. I said no to a panhandler who came to me begging spare change. I smiled at the solicitors—Black Muslims selling incense, a Pentecostal preacher selling Jesus, and Republican campaigners trying desperately to peddle a lost cause. Bands played, Clinton spoke, the

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crowd cheered. When the rally ended and the crowd dispersed I felt very awake and wonderfully alive.

Looking across the square I spotted a dear old friend, a Sister of Mercy—a Catholic nun, a holy woman. We embraced and she kissed me on the lips. Mercys still know how to impart the holy kiss. We modern Brethren and Mennonites have lost that sacramental art. We stood shivering in the rain talking about Kennedys and Kings. We discussed our hopes for a more just and humane America. We expressed our pleasure that a draft dodger and a radical environmentalist would soon occupy the White House. Oh, we knew that Clinton and Gore eventually would disappoint us, yet we talked about how our political passions are stubbornly connected to our hopes, dreams, and spiritualities.

Then, my sister turned to me and said, "Let's celebrate!" Catholics know how to celebrate. We entered the Original Oyster House on Market Square. There was standing room only. We stood shoulder to shoulder with politicians in business suits, the woman from the five and ten, African American executives, truck drivers, and construction workers. Everyone was talking politics. As we smothered our breaded oysters in Louisiana hot sauce, and washed them down with appropriate beverage, my Sister of Mercy and I agreed that the body and blood of Christ was very satisfying that rainy day in the public square.

God dwells *not* in temples made with human hands. God is present in many public spaces far beyond the sacred reservations of tribal gods.

Redemption begins in Eden but ends in the New Jerusalem.

Too often we forget that in the Bible the story of redemption begins in a garden but ends in a city. The story of redemption begins in the garden of Eden but ends in the New Jerusalem.

My wife, Shari, and I live in the rust belt of Pennsylvania's Monongehela Valley, in the old steel town of McKeesport. The large homes of our neighborhood once were occupied by the captains of industry and their attending doctors and lawyers, those whose hands touched the finest leather and poured the finest wine. But today our neighborhood is nicely integrated with teachers, factory workers, contractors, social workers, plumbers, and preachers. Once a white enclave, it now is about 50-percent African American.

A couple of years ago we needed some chimney work done. The chimney men I hired were ex-steelworkers who had lost their jobs in the mill over a dozen years ago when the wolf finally came to the Valley and the economic base of the region collapsed. They were tough, white, hard-working good ol' boys from McKeesport. They liked to call themselves contractors rather than handymen, which they were. I climbed up on the roof with them to point out the repairs I wanted done. As we looked out over the community, one contractor commented, "This used to be a really

THE Rare AND Remarkable

Judy Myers-Walls

Dedicated, accomplished, intense, and active, Dr. Judy Myers-Walls '74 is an enthusiastic college professor and co-author of children's books on peacemaking. She is committed to improving strong family values, emphasizing the Brethren approach of peace and justice. Energized by making a difference in the lives of oppressed women and children, Judy stands out among the rare and remarkable.

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ice neighborhood, 20 years ago!"

I replied, "It still is." He looked ırprised.

Just then the neighbor across the reet, an African American, stepped out his large English Tudor house and eeted me. "What's up, Scott?"

I waved, "Hey, what's up, Eddie?"

The talkative contractor continued, Jh, what I mean is there are a lot of acks in this neighborhood now, aren't ere?"

"Yes," I answered, "That's why we ‹e it!"

"What do you mean?" he asked, Why?"

I thought I would be a bit playful so I sponded, "Well because of heaven, of ›urse!"

To my surprise, both contractors ecame quite interested. So I told them at I was a Christian and in the Bible e story of redemption begins in a ırden but ends in a city. The biblical vision of redemption is not a return to the garden where man and woman walk with God in solitude. It is instead a vision of a transformed city, the New Jerusalem, where people from every nation, every tribe, every kindred, and every tongue live together in peace, in shalom. It is a vision of unity in diversity, of similarity in difference. It is a multicultural, interracial, interreligious place. It is not a big church, synagogue, temple, mosque, or pagoda. It is a city that has redeemed the pleasures of Babel.

The contractor, with sincerity and seriousness in his eyes, exclaimed, "Y'know, I never thought of it like that. I'll have to tell my priest!" The three of us sat on the roof and for the next half hour talked about God and other great mysteries. We talked—and argued a bit—about the problems of racism, sexism, and religionism. We talked about the difficult peace of the city.

At the end of the day when their work was finished, and I was writing their pay check, the contractor smiled and repeated our roof-top theology: "Now what was that again? The story of heaven begins in a garden but ends in a city. It does make ya think, don't it?"

In an age of increasing gangster religion and politics, let us again look at our communities from a place with a view. Let us find courage to stand with the prophets, and with Jeremiah, the great weeping prophet: "Seek the peace of the city, and pray to the Lord on its behalf; for in its peace we will have peace" (Jer. 29:7, paraphrased).

Scott Holland is finishing his Ph.D. dissertation in narrative theology at Duquesne University, in Pittsburgh, Pa. He is a minister-at-large in the Ohio Conference of the Mennonite Church. His grandparents were founding members of Maple Avenue Church of the Brethren, in Canton, Ohio. His article is an edited version of an address he made last March to an ecumenical Shalom Conference.

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Going in circles

The February editorial, "Curling up with a Catalog," reinforces the idea that "what goes around, comes around."

We keep recycling concerns, ideas, fashion, crime rates, war, health and diet fads . . . the whole thing. Aren't humans weird? Odd? Predictable? Even stupid?

And we think we are so smart and so advanced.

Jean M. Winters
Eglon, W.Va.

The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

Dreams of Easy Street

Thanks for "Who, *Me* a Millionaire?" (March, page 32) for the insight and the clear expression.

Many people will accept a little and pretend that a little does not hurt. They find the flimsiest reasons to make it okay, and they dream of hitting it big and living on Easy Street.

Peter C. Kaltenbaugh
Hartville, Ohio

A book on followership

In reference to the May/June editorial, "Who'll Write the Book on Followership?" let me mention for study Robert Greenleaf's book *Servant Leadership.* I

it, Greenleaf presents an aspect that is important and interesting for us in the United States and from "Brethren" circles.

Phyllis Kingery Ri
Omaha, Ne

- The book on "followership" the editor is waiting for already has been written . . . long ago. It's been a best-seller for years. It's titled *The Bible.*

This may sound simplistic for many, even for those who are familiar with its message of service and who have practiced its message throughout their lives.

Warren W. Slabaugh wrote a book, *The Role of the Servant* (Brethren Press, 1954), based on Isaiah 53 and other passages. Slabaugh, however, did not pick up on the dilemma that has faced u

through the ages: What is to be the resu

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f "servanthood"?

Isaiah 54:1 reads "Sing, O barren one ho did not bear; burst into song and iout, you who have not been in labor! or the children of the desolate woman ill be more than the children of her that married, says the Lord."

Most of Isaiah's passages that deal ith servanthood are followed by romises: "Just hang in there, be obedi- ıt, and your latter rewards will be reater than the former."

Matthew 4:19: "'Follow me, and I iake you fish for people.'" Matthew :19-20: "'Teacher, I will follow you herever you go.' And Jesus said, oxes have holes, and birds of the air ive nests; but the Son of Man has owhere to lay his head.'" Matthew 9:21-22: "'Go, sell your possessions, id give the money to the poor, and you ill have treasure in heaven; then come, illow me.' When the young man heard iis word, he went away grieving, for he id many possessions."

One of the Brethren said at the 1958 ational Youth Conference, "The rethren should quit talking about the imple life,' and call it the 'good life.'" great deal of a Christian's energy is ent in trying to figure out how to "eat is cake and have it too." We dodge the oblem by passing the buck to others; 's "they" who are the rich ones.

Phil and Margaret Zinn
Tampa, Fla.

earning from Old Brethren

am a deacon in the Dunkard Brethren iurch. Galen Hackman's article, "What ie Old Brethren Said About Anointing" March, page 20), was heartening to ead.

Many people today are throwing away ie past and relegating it to nostalgia. rue, as the brother said in the article, ie Old Brethren were not perfect. But ieir simple approach to scripture and criptural practices has much merit to it. Please print more articles of this kind, id may God richly bless you.

Lynn H. Miller
Newmanstown, Pa.

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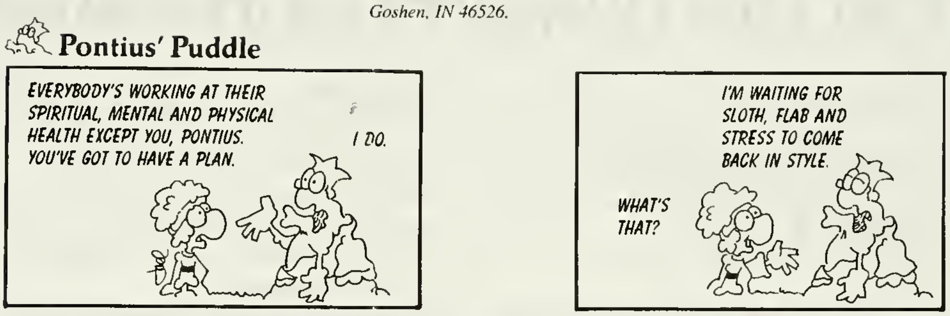
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On the dangers of picking and choosin

Gregg A. Wilhelm

Let me clarify what I said

In the readers' responses to my article on pluralism ("What's the Difference?" April, page 21), there is confusion over what I was embarrassed about or ashamed of. I am not embarrassed to be a Christian or to proclaim my faith in Jesus Christ. Nor am I refuting the possibility that God uniquely broke into history through Jesus. As to my embarrassment, I simply found the scene at last December's On Earth Peace Assembly meeting embarrass*ing*.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

The message at that meeting delivered as the so-called "Christian perspective" concluded that peace will never be realized until believers of other religions follow Jesus, accept the Bible, and convert to Christianity. Not only is this view naive, it simply is wrong. Worse, such a view can either make pacifists passive or Christians insidiously zealous.

Like it or not, we live in a religiously pluralistic world. Given this fact, part of our role as Christians—particularly as Christians rooted in a pacifist tradition—is to seek ways to generate and disseminate peace.

This demanding task is made all the more difficult when codified snippets of scripture are thrown up as roadblocks along the route. Absolutizing individual Bible verses, concretizing them out of context, is a dubious and dangerous business.

John 14:6 has been cited often as a definitive validation of Jesus' divinity: "Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me.'"

First, but without going into complex historico-critical analysis, we must agree that the authorship, date of writing, and theological implications of the book of John are debatable. John, markedly different from the synoptics (Matthew, Mark, and Luke), is the most spiritual and eschatological (referring to end times) of the Gospels.

Second, the "Son of God" title was common at the time within the culture from which John writes, about A.D. 90. Not until the Council of Nicea in 325 di the phraseology transform into "God the Son," second person in the Trinity.

Third, many Bible scholars doubt that at the time of his ministry Jesus actually thought of himself as God incarnate. It seems more likely that such identification was given him by the early church, looking back at his ministry.

The "I am" statements of Jesus in the Gospel of John present problems. As theologian Adrian Thatcher notes (maybe too easily), "[T]here is scarcely single competent New Testament schola who is prepared to defend the view that the four instances of the absolute use of "I am" in John can be historically attributed to Jesus" (*Truly a Person, Truly God*, 1990, page 77).

Scandalous? Indeed, if John is to be taken literally. Like all scripture, however, the entire book of John must b read in context, and read in light of all the Gospels together, as speaking to wha it means to be a Christian. This way there is no risk of undermining Christianity's integrity while acknowledging the rights of other people to

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nong scripture passages

lieve differently. Once Christians learn
not be offended by those who do not
lieve in our soteriology (the section of
eology that treats of the saving work of
rist for the world) or those who do not
lieve in salvation or afterlife at all, we
ll contribute fewer obstacles to the
ace process.

A main theme within Christian
ripture taken in its entirety is that we
e all part of the same family of hu-
anity, struggling for peaceful relations
ith one another while embracing God's
conditional love for us. Living in
ace with God's creatures has much to
with "living at peace with God."

The challenge for Christians seeking
ace, therefore, is not to feverishly
nvert peoples of other faiths, but to
ter into an honest pluralistic dialog
ith them. Where does peace start?
hile there need not be religious
nverts, there must be a conversion of
arts. And that is where real
anges start.

Gregg A. Wilhelm, a member of Woodberry
urch of the Brethren, in Baltimore, Md., is an
sistant editor at Johns Hopkins University
ess, in Baltimore. He recently received his M.A.
gree from the Ecumenical Institute at St. Mary's
minary, in Baltimore.

eslie E. Cooper Jr.

on't give truth he back seat

was excited to see an article offering
pposing" opinions on one topic in the
pril MESSENGER ("What's the Differ-
ce?"). But then my excitement
aporated. The statement by Donald
ncher was not opposite to the
oughts of Gregg Wilhelm, but was
iddle of the road—middle of the road
tween "traditionalists" and "modern-
s." *(Clarification:* MESSENGER *did not*
esent Fancher's and Wilhelm's
oughts as "opposing" opinions. Read
the introductory blurb to the April article again.—Ed.)

Diversity in faith expression is acceptable, but only if it is in concert with the teachings of scripture. For us Brethren, how about the New Testament? Is it the measurement for determining if our faith is real, or not? Are we ready to accept a "modernist" interpretation, or are we seekers of truth?

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should ever replace New Testament understanding. That leads me to ask further questions: Are we reading the *whole* New Testament or only those passages that support our preconceived beliefs of what it means to be Brethren?

Methods of "biblical criticism" sway our thinking. We find one passage that suits us and ignore the rest.

Divine truth is taking a back seat to new ideas—pluralism, eclecticism, political correctness. What has happened to virtue, morality, and ethics? Have we swung so far from "the most good for the most people" that we can see only "the good of the few"?

If, in loving people, we fail to distinguish between a person's behavior and the person, we truly have failed to love.

We have the right, as the community of faith committed to truth, to distinguish between not only behavior and personhood, but between a person's faith (or religion) and his personhood.

Language fails us when we don't use the same definitions for religious terms. And we place too much emphasis on the word of people who have titles. Titles mean nothing if the holder is leading people astray.

For me, being Christian first and Brethren second is important. Out of m Christian experience I have chosen to be Brethren. I find the claims important. It is not the other way around. I didn't become Brethren first and then find som of the claims of Christianity valid.

If we have only a piece of the truth about God, along with all the other religions of the world, we are, as Paul put it, "the greatest of fools." We should take advantage of the beliefs of the othe religions of the world, like those on resurrection and judgment, and "keep o sinning." But the Bible tells a different story—of personal accountability, of resurrection to judgment. I have a responsibility to tell "the whole truth and nothing but the truth." It would violate my Brethren understanding of personal integrity to do anything else.

Leslie E. Cooper Jr. is pastor of Waterford (Calif.) Church of the Brethren.

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WANTED—Poems for a tribute to poet Bill Stafford. A prose, short reflections, or stories. Also photos of poe writers with Stafford. Need by Aug. 31. Contact M Mitchell, 5650 Abbey Dr., Apt. 4-A, Lisle, IL 60532.

WANTED—Addresses or tips for locating these BVSer Unit 47, June 1960: Virginia Campbell, Judy Hawki Linda Tweddell, Barbara Summy Milam, Richard A Richard Ernst, Lester Miley, Terry J. Snider. Need planning 35th anniversary newsletter/reunion. Respon Glen Draper, R. 2, Box 299, Eldora, IA 50627.

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Licensing/ Ordination

Airesman, Royden, licensed Nov. 20, 1993, Sipesville, W. Pa.
Aronhalt, Mary Colleen, licensed Feb. 5, 1994, Sunnyside, W. Marva
Baskin, Carl, ordained Aug. 14, 1993, Skippack, Atl. N.E.
Bollinger, Glenn, licensed July 24, 1993, Beaver Creek, Shen.
Brumbaugh, Alan, licensed Mar. 24, 1994, Raven Run, M. Pa.
Buntain, Arnold Paul, licensed Apr. 30, 1994, Wenatchee, Ore./Wash.
Coppernoll, Sue, ordained Jan 15, 1994, Mount Morris, Ill./Wis.
Custer, Joe, licensed July 8, 1993, Wawaka, N. Ind.
Driscoll, Brenda, licensed Apr. 23, 1994, Red Hill, Virlina
Fitzkee, Donald, ordained Feb. 6, 1994, Chiques, Atl. N.E.
Foster, Chris, ordained Apr. 23, 1994, Cedar Bluff, Virlina
Gault, Mary Frances, licensed Aug. 19, 1993, Battle Creek, Mich.
Gembarowski, Zachary John, licensed Apr. 7, 1994, Genesis, S. Pa.
Grimes, David, licensed June 27, 1993, Pocahontas, Shen.
Halverson, Dorothy Mingus, ordained Nov. 10, 1993, LaPorte, N. Ind.
Hewitt, Nancy Marie, ordained Apr. 16, 1994, Hanover, S. Pa.
Houghton, Sally, licensed Apr. 6, 1994, Pleasant Hill, W. Pa.
Howard, Cortland David, ordained Jan. 15, 1994, Pleasant View, S. Pa.
Jensen, Kathleen, licensed Apr. 30, 1994, Peace, Ore./Wash.
Johnson, Anthony, Sr., licensed Mar. 13, 1994, Germantown Brick, Virlina
Ketterman, Curtis Garfield, ordained Nov. 20, 1993, Laughlin, W. Marva
Klinedinst, Stephen Lee, ordained Apr. 16, 1994, York Second, S. Pa.
Kuykendall, Renee Kristina, licensed Aug. 22, 1993, Moorefield, W. Marva
Malone, Sarah Quinter, licensed June 10, 1993, State College University, M. Pa.
Maxwell, David, ordained Nov. 10, 1993, Osceola, N. Ind.
Messler, Brian, licensed Sept. 22, 1993, Bridgewater, Shen.
Meyers, Leon Eugene, licensed Dec. 2, 1993, Upton, S. Pa.
Miller, Norma, ordained Nov. 10, 1993, New Paris, N. Ind.
Miller, Tammy, licensed Nov. 20, 1993, Geiger, W. Pa.
Moreland, Brian Dale, licensed Feb. 5, 1994, Wiley Ford, W. Marva
Morris, Harriett Susanne, licensed Apr. 23, 1994, Copper Hill,
Myers, Jacob, ordained Jan. 15, 1994, Pleasant View, S. Pa.
Nalley, Michelle, licensed Dec. 16, 1993, Tyrone, M. Pa.
Reimer, Judy Mills, ordained Apr. 23, 1994, Williamson Road,
Rosenberger, Mary Sue, ordained Apr. 25, 1993, Greenville, S. Ohio
Schreiner, Sally, ordained Sept. 25, 1993, Reba Place, Ill./Wis.
Shuford, Robert, ordained Sept. 25, 1993, Reba Place, Ill./Wis.
Smith, Terry Gale, licensed Oct. 21, 1993, Bunkertown, S. Pa.
Stewart, William, ordained Nov. 10, 1993, English Prairie, N. Ind.
Sutton, David Corliss, ordained Nov. 20, 1993, Old Furnace, W. Marva
Walters, Benjamin Clark, licensed Jan. 7, 1994, Phoenix, Pac. S.W.
Woodard, Emma Jean, licensed Apr. 23, 1994, Oak Grove, Virlina

Pastoral Placements

Banks, Wilbert, from other denomination to Williamsburg, M. Pa.
Bohannon, Ron, from secular to Trotwood, S. Ohio
Burke, Robby, Jr., Mount Zion, Shen., from interim to full-time
Cory, Martha, from Howard, S/C Ind., to Eel River, S/C Ind.
Eastis, David, from Frederick, Mid-Atl., to North Winona, N. Ind.
Eberly, Jim, Pine Grove, Shen., from interim to part-time
Eberly, Roger, from Wakarusa, N. Ind., to Wakarusa/Turkey Creek, N. Ind.
Guzman, Fabricio, Michigan City, N. Ind., from interim to full-time
Hall, Richard, from secular to Mount Pleasant, Shen.
Han, Samuel, from Spring Creek, S/C Ind., to South Whitley/ Spring Creek, S/C Ind.
Hipskind, Gene F., from New Carlisle, S. Ohio, to Pac. S.W. District Executive
Huskins, James, Salem, W. Plains, from interim to full-time
Johnson, Roy, from secular to Piney Creek, Mid. Atl.
Leddy, Peter J., from Troutville, Virlina, to West Marva District Executive
Ludwick, G. Daniel, from Holsinger, M. Pa., to Carson Valley, M. Pa.
Miller, Douglas, from secular to West York, S. Pa.
Mitchell, Vernon, from Onekama, Mich., to

Plymouth, N. Ind.

Morris, Robert, from other denomination to Glendora, Pac. S.W.

Petry, Daniel, from Akron, N. Ohio, to Middlebury, N. Ind.

Reeve, Catherine, from seminary to Mexico, S/C Ind.

Reininger, Linda, from secular to Nanty Glo, W. Pa.

Riley, Bobby, from secular to Mount Joy, Virlina

Roller, Eddie J., from other denomination to White Branch, S/C Ind.

Scholl, Emory, from Koontz/ Waterside, M. Pa., to Curryville, M. Pa.

Scholz, James, from secular to Oak Grove, Ill./Wis.

Scott, Marilyn, from seminary to Naperville, Ill./Wis.

Shaver, Byrl, from Morrellville, W. Pa., to Laton, Pac. S.W.

Stovall, Earl, from seminary to New Enterprise, M. Pa.

Tinnean, Nancy, from secular to Panora, N. Plains, assoc.

Tinnean, LeRoy, from secular to Panora, N. Plains

Vleck, Wayne, from other denomination to Pleasant Valley, N. Plains

Wiebe, Ray, from other denomination to Fruitdale, Ore./Wash.

Yocum, George, from Valley Point, M. Pa., to Bethel/ Yellow Creek, M. Pa.

Wedding Anniversaries

Bowman, Paul and Sarah, Stanardsville, Va., 50

Boyd, George and Grace, Campbelltown, Pa., 50

Chandler, James and Marie, Nampa, Idaho, 50

Clague, Donald and Betty, La Verne, Calif., 50

Ebersole, Betty and Ralph, Hollidaysburg, Pa., 50

Frey, Kenneth and Miriam, Palmyra, Pa., 50

Grove, Glen and Mildred, South English, Iowa, 60

Hertzog, Spencer and Florence, Stevens, Pa., 60

Moyer, Glen and Mabel, Greenville, Ohio, 73

Moyer, Glenn and Margaret, Flora, Ind., 55

Myers, Kenneth and Carrie, Goshen, Ind., 60

Royer, Jerry and Ruth, Virden, Ill., 55

Shaffer, Marlin and Dorothy, Manheim, Pa., 50

Smeltzer, Charles and Ivagene, Arcadia, Ind., 50

Smith, Abram and Laura, Palmyra, Pa., 55

Wingert, John and Martha, Dallas Center, Iowa, 65

Deaths

Amos, Earl, 75, Peru, Ind., Dec. 11, 1993

Arnett, Freda, 79, Bradford, Ohio, Feb. 14, 1994

Aungst, Charles, 91, Leamersville, Pa., Oct. 15, 1993

Balmer, Allen, 91, Lancaster, Pa., May 4, 1994

Beaver, Albert, 70, Westminster, Md., May 1, 1994

Beeghly, Herbert, 83, Trotwood, Ohio, Feb. 28, 1994

Bittner, Galey, 89, Greensburg, Pa., March 30, 1994

Black, Ada Mae, 89, Union, Ohio, March 15, 1994

Bleile, John, 87, Goshen, Ind., Jan. 10, 1994

Book, Margaret, 83, La Verne, Calif., March 11, 1994

Bowers, Hersel, 77, Boonsboro, Md., Feb. 28, 1994

Bowser, Ruth, 45, Roaring Springs, Pa., April 11, 1994

Brandenberry, George, 86, Goshen, Ind., Sept. 18, 1993

Carpenter, Paul, 71, Dayton, Ohio, March 11, 1994

Clark, James, 57, Gettysburg, Ohio, March 15, 1994

Cleaver, Charles, 77, York, Pa., May 26, 1994

Clymer, Goulda, 92, Uniontown, Pa., April 1, 1994

Copenhaver, William, 69, Taneytown, Md., April 8, 1994

Corle, Frank, 93, Altoona, Pa., April 28, 1994

Corle, Fleda, 83, Altoona, Pa., April 5, 1994

Cosnear, Myrtal, 77, Mt. Storm, W.Va., April 5, 1994

Crist, Galen, 80, Bridgewater, Va., May 3, 1994

Crossland, Victor, 75, Haxtun, Colo., March 23, 1994

Crouse, Charles, 68, Johnstown, Pa., April 23, 1994

Crow, Kenneth, 87, Champaign, Ill., May 10, 1994

Davis, Elmer, 84, Martinsburg, Pa., March 17, 1994

Diehl, Dorothy, 61, Hollidaysburg, Pa., April 27, 1994

Domer, Beverly, 45, Louisville, Ohio, April 20, 1994

Dotterer, Stanley, 79, New Oxford, Pa., Aug. 20, 1993

Drabant, Darlene, 45, Stoney Point, N.Y., March 26, 1994

Dulaney, Arthur, 95, Bealeton, Va., May 25, 1994

Duncan, Fred, 74, Peru, Ind., Dec. 24, 1993

English, Raymond, 96, Huntingdon, Pa., Jan. 21, 1994

Eveland, Lucille, 85, Champaign, Ill., April 8, 1994

Fasnacht, Harold, 86, La Verne, Calif., May 17, 1994

Fay, Earl, 84, Waterloo, Iowa, April 21, 1994

Feathers, Warren, 81, Claysburg, Pa., Feb. 24, 1994

Feathers, Orpha, 76, Claysburg, Pa., Aug. 16, 1993

Feathers, Sadie, 100, Claysburg, Pa., April 3, 1994

Flory, Elmer, 58, Defiance, Ohio, February 27, 1994

Foster, Harold, Deepwater, Mo., March 17, 1994

Furry, George, 88, Frederick, Md., April 29, 1994

Garver, Joseph, 83, Johnsville, Md., April 29, 1994

Gehr, Charles, 74, Ephrata, Pa., March 18, 1994

Gerhard, Nellie, 98, Ottowa, Kan., April 10, 1994

Gibble, George, 66, Lancaster, Pa., Feb. 23, 1994

Godfrey, Emmert, 78, Red Lion, Pa., May 26, 1994

Godfrey, Mary, 81, Stewartstown, Pa., May 14, 1994

Grady, Lois, 69, Waterloo, Iowa, March 16, 1994

Hall, Irvin, 88, Rocky Mount, Va., Jan. 6, 1994

Hall, Sidney, 89, Peru, Ind., March 17, 1994

Hartzler, Jesse, 76, Wooster, Ohio, March 9, 1994

Hearn, Martha, 98, Huntingdon, Pa., Oct. 30, 1993

Heaston, Fred, 87, Haxtun, Colo., March 31, 1994

Henderson, Etta, 70, Stanley, Wis., May 2, 1994

Henson, Shannan, 78, Buena Vista, Va., April 21, 1994

Hight, Verna, 91, Harper Woods, Mich., April 12, 1994

Hollinger, Allen, 81, Lancaster, Pa., Jan. 14, 1994

Hoover, Hazel, 90, Greenville, Ohio, March 7, 1994

Houck, Anna, 103, Westminster, Md., May 28, 1994

Huffman, Naomi, 86, Bridgewater, Va., May 16, 1994

Hurt, Grace, 86, Parker Ford, Pa., May 15, 1994

Hutchinson, Roger, 51, Bradford, Ohio, Oct. 19, 1993

Kauffman, Hilda, 85, Wooster, Ohio, Feb. 10, 1994

Kaufman, Dorsey, 69, Middlebury, Ind., March 10, 1994

Keiser, Ruth, 88, Lakeville, Ind., April 3, 1994

Kilhefner, Annie, 101, Lancaster, Pa., March 14, 1994

King, Jenny, 83, Louisville, Ohio, Dec. 24, 1993

Kitchen, Alan, 47, Hagerstown, Md., Feb. 25, 1994

Kline, Benjamin, 60, Dundalk, Md., Jan. 11, 1994

Lavy, Orion, 69, Louisville, Ohio, Nov. 11, 1993

Lehman, Mary, 90, York, Pa., May 7, 1994

Lehman, Nathan, 73, Chambersburg, Pa., May 28, 1994

Leininger, Esther, 79, Stryker, Ohio, April 25, 1994

Liskey, Hilda, 82, Sebring, Fla., May 5, 1994

Livingston, Emma Grace, 94, Newark, Del., May 22, 1994

Lokey, Rosalie, 86, Harrisonburg, Va., May 1, 1994

Long, Dale, 85, Reading, Minn., May 6, 1994

Long, Elizabeth, 94, Midland, Va., March 7, 1994

Lopp, Florence, 97, Springfield, Mo., May 22, 1994

Lutz, Miriam, 96, Lancaster, Pa., April 6, 1994

MacAdam, Esther, 68, Freeport, Ill., Aug. 12, 1993

Markley, James, 81, Annville, Pa., April 21, 1994

Martin, Erma, 88, Gettysburg, Ohio, Nov. 16, 1993

Martzall, Alvin, 77, Sebring, Fla., April 30, 1994

Mason, David, 79, Bealeton, Va., Feb. 12, 1994

McGlothlin, Charles, 76, Johnson City, Tenn., Dec. 24, 1993

Miles, Esther, 80, Leonard, Mo., April 16, 1994

Miller, Ethel Ruth, 87, Greenville, Ohio, March 11, 1994

Munday, Dortha, 73, Haxtun, Colo., April 28, 1994

Naff, Mildred, 85, Boones Mill, Va., April 30, 1994

Neff, Fern, 92, Goshen, Ind., March 27, 1994

Nitchman, Marguerite, 87, New Oxford, Pa., May 25, 1994

Overholser, Louise, 73, Greenville, Ohio, March 9, 1994

Paul, Wahneeta, 69, Annville, Pa., April 11, 1994

Phares, Belva, 100, Mansfield, Ohio, Sept. 14, 1993

Pyle, Kenneth, 78, Detroit, Mich., May 14, 1994

Rinehart, Leona, 86, Trotwood, Ohio, April 19, 1994

Ring, Dorothy, 68, Kansas City, Kan., March 16, 1994

Robbins, Ruth Irene, 95, Sacramento, Calif., March 23, 1994

Rogers, Charles, 80, Kokomo, Ind., Jan. 30, 1994

Ruth, Birt, 81, Meridian, Idaho March 25, 1994

Saylor, Sandra, 51, Lititz, Pa., May 22, 1994

Schenk, Ruby, 74, Garrett, Ind. Feb. 13, 1994

Sexton, Albert, 80, Lapel, Ind., May 11, 1994

Shilling, Raymond, 85, Polo, Ill March 2, 1994

Shingler, Keller, 78, Huntingd Pa., Oct. 20, 1993

Shively, Eva, 93, Charubusco, Ind., Oct.25, 1993

Shively, Chalmer, 89, Charubusco, Ind., March 28 1994

Shoenfelt, Janet, 65, Hollidaysburg, Pa., Jan. 30, 1994

Shrimplin, Idabelle, 77, Danville, Ohio, April 26, 1994

Sink, Harden, 79, Rocky Moun Va., Jan. 4, 1994

Smeltzer, Mary, 95, Cando, N.D., March 5, 1994

Smith, Ruth, 90, New Lebanon Ohio, Oct. 25, 1993

Smith, Marlin, 52, Lebanon, Pa May 17, 1993

Starrett, Austin, 89, Kansas City, Kan., Jan. 2, 1994

Stauffer, John, 96, Manheim, Pa., May 22, 1994

Steen, Elizabeth, 74, Milford, Del., May 3, 1994

Stephens, Letitia, 78, Harrisonburg, Va., April 16, 1994

Stonesifer, Leah, 63, Littlesto Pa., March 1, 1994

Stultz, Ruth, 86, Bridgewater, Va., April 6, 1994

Summy, Vernon, 67, Bridgewater, Va., March 24, 1994

Swigart, Jane, 88, Huntingdon, Pa., Feb. 8, 1994

Taylor, Everett, 77, Polo, Ill., March 14, 1994

Viney, Margaret, 70, Flora, Ind April 22, 1994

Walgamuth, Fred, 92, Akron, Ind., March 16, 1994

Warren, Lewis, Jr., 30, Kansas City, Kan., Feb. 28, 1994

Weaver, Vern Witt, 76, Mansfield, Ohio, Oct. 4, 1993

Weaver, Kenneth, Sr., 79, Versailles, Ohio, Oct. 20, 1993

Werdenhoff, Ursula, 94, Sebri Fla., Nov. 1, 1993

Wingert, John, 87, Dallas Cent Iowa, May 20, 1994

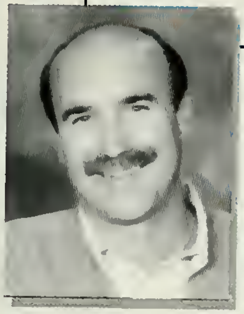
Wolf, Kelton, 65, Peru, Ind., Ju 31, 1993

Yoder, Wave, 93, Martinsburg, Pa., June 1, 1993

Younce, Fern, 95, Sebring, Fla. Feb. 23, 1994

Zigler, Donna, 68, Middlebury, Ind., Dec. 18, 1993

ELECTRIFY YOUR JUNIOR HIGH AND SENIOR HIGH MINISTRY



JIM BURNS

Join **Jim Burns** as he addresses critical issues facing Junior High and Senior High youth workers. A special morning session focusing on Senior Highs will be followed by Jim's insights into the challenging world of Junior Highs.

Attendees will also have a choice of attending a variety of workshops to meet their specific needs. Join us as we come together and learn new insights into these exciting ministries. A listing of the workshop offerings and registration information is given below. Hope to see you there!

When?	*October 1,1994 - 9:00 a.m.- 4:00 p.m.*
Where?	*Hagerstown Church of the Brethren, 15 South Mulberry St., Hagerstown MD*
How Much?	$6 registration fee
For who?	Pastors, teachers, youth workers, and all persons interested in youth ministries

Junior High

Four dynamic workshops available on Junior High Ministry

(You'll choose two)

- Mentoring
- Teaching a Junior High Sunday School Class
- Discipline & Junior Highs
- How to Have a Balanced Junior High Program

Senior High

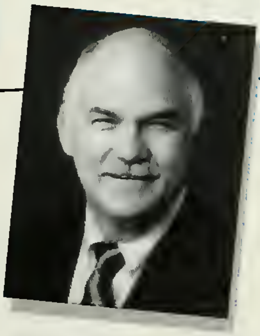
Four insightful workshops available on Senior High Ministry

(You'll choose two)

- Peer Evangelism
- Youth Ministry in Small Churches
- Involving Parents in Youth Ministry
- Future Trends in Youth Ministry

FORTIFY YOUR JUNIOR HIGH FOR TODAYS CHURCH

DAVID STONE



David Stone has been in youth ministry more than 25 years. He has written many books including *Spiritual Growth for Youth Ministry, The Complete Youth Ministries Handbook, Catching the Rainbow* and others. David is currently president and founder of Youth Ministries Television Network. He is in high demand as a workshop leader.

David is a energetic, humorous communicator and one of the leading experts in the US on junior high ministry.

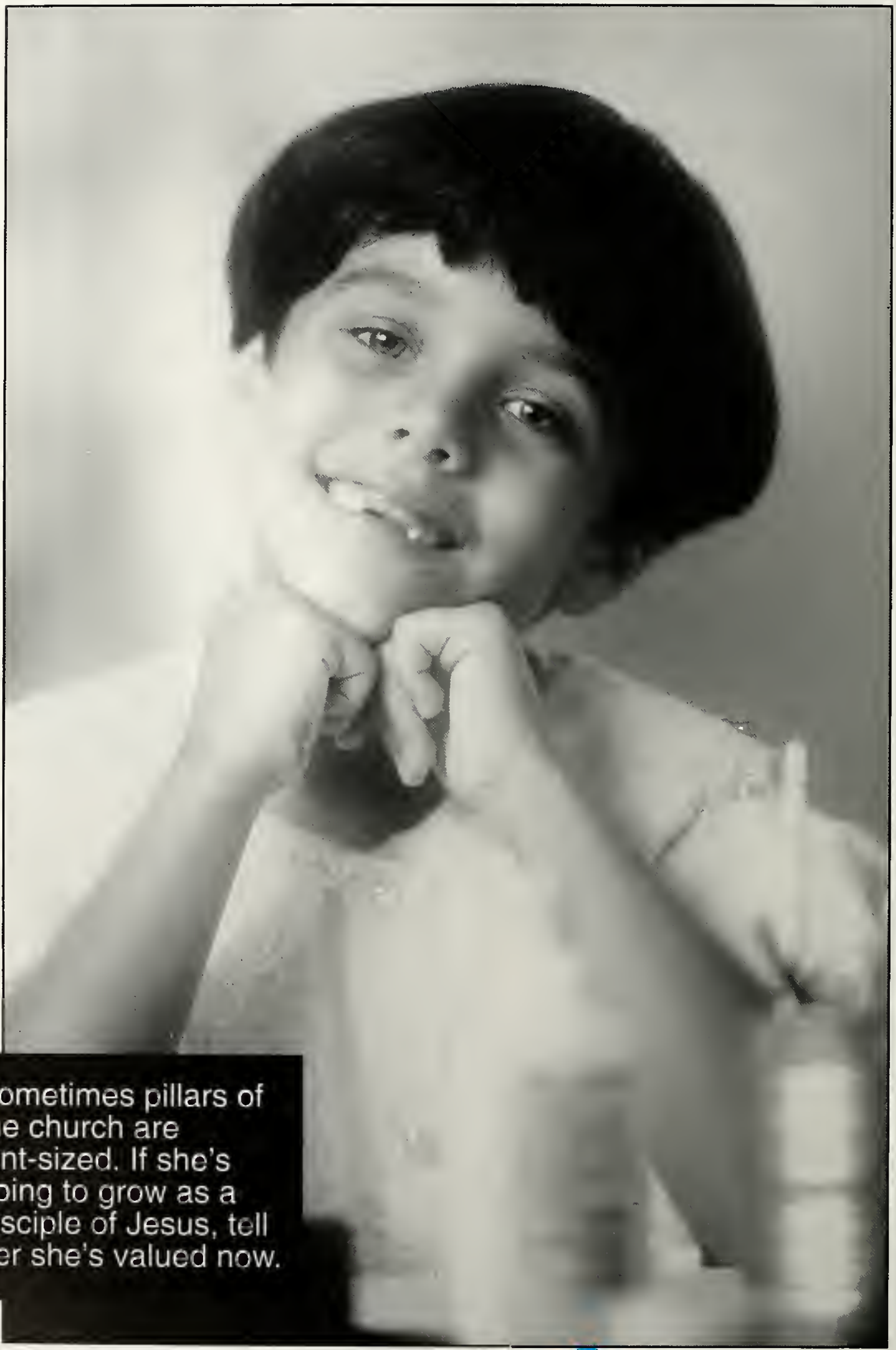
When?	*October 8, 1994 - 9:00 a.m.- 4:00 p.m.*
Where?	***Salem Church of the Brethren, 6037 Phillipsburgh Rd.Englewood, OH***
How Much?	Only $6 registration to cover the cost of lunch and snacks.
For who?	Pastors, teachers and all persons interested in junior high ministry.

Why is This Workshop Important?

Effective junior high ministry is the future of the church. In today's world, critical decisions are being made by people between ages eleven and thirteen. Growing up has been accelerated and the church cannot "warehouse" this age group until they are older. We must learn how to effectively communicate, guide and inspire this dynamic age group. Doing so will prepare tomorrow's Christian leaders for their role in the church.

For a registration brocure call Chris Michael at 1(800) 323-8039

FUTURE PILLAR OF THE CHURCH



Sometimes pillars of the church are pint-sized. If she's going to grow as a disciple of Jesus, tell her she's valued now.

Jubilee, God's Good News.
A children's Sunday school curriculum.

Contact: Brethren Press 1 800 441-3712

Messenger

Church of the Brethren

September 1994

The Environment: *A Lifestyle Crisis?*

From the Editor

The extra pages and the splash of color in this issue were afforded by MESSENGER and four other denominational magazines together receiving a grant from the Pew Foundation for each to produce a special September 1994 issue that ties in with this month's United Nations International Conference on Population and Development (see footnote on page 13).

Messenger production assistant Paul Stocksdale gets credit for designing our cover and pages 13-32 of this issue.

The magazine staffs of all four denominations agree that our cooperative venture—producing simultaneously four versions of the same cluster of articles—has been a worthwhile experience, *full of learnings*. We could hardly have accomplished our task without our current desktop publishing technology, supplemented by exchanges of computer disks and faxes . . . as well as resorting to the traditional communication links—the telephone and the mail. All of us are ready to return to our old familiar magazine formats next month.

Only one thought troubles me in this whole exercise. I have this nagging suspicion that there might have been some inconsistency in our preaching the word about stewardship of the world's resources and altering our lifestyle while, at the same time, we were struggling to keep up with the latest, most efficient technology in producing the magazine that carries the preaching.

Well, no, there are *two* troubling thoughts. Time was, when I was capable of doing all the operations of magazine production short of the actual preparation of the plates and the printing. But now, as I have watched our gifted production assistant, Paul Stocksdale, sit at his PC and design this special September cluster right on his computer screen, I realize that staying abreast of technology has become one of the most daunting aspects of my work. Still I find some small comfort in the fact that we in the trade have been scrambling to stay abreast of technology ever since Gutenberg invented the type mold.

Food for thought for me. And I hope the whole cluster of articles on the peril of the earth is food for thought for you.

Kermon Thomasson

COMING NEXT MONTH: Recognition of two significant anniversaries—the 50th anniversary of Heifer Project and the 100th anniversary of the beginning of Church of the Brethren work in India.

Printed on 100-percent recycled paper.

Vol. 14~~4~~3, No. 8 September 1994

Messenger

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Messenger is the official publication of tl Church of the Brethren. Entered as secon class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1984. Messenger is a member of the Associated Church Press and a subscribe to Religious News Service an Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the New Revised Standard Version.

Subscription rates: $12.50 individual rate, $10.50 church group plan, $10.50 g subscriptions. Student rate 75¢ an issue. you move, clip address label and send w new address to Messenger Subscriptions 1451 Dundee Ave., Elgin, IL 60120. Allo at least five weeks for address change.

Messenger is owned and published 11 times a year by the General Services Co mission, Church of the Brethren General Board. Second-class postage paid at Elg Ill., and at additional mailing office, Sep tember 1994. Copyright 1994, Church o the Brethren General Board. ISSN 0026-0355.

POSTMASTER: Send address chang to Messenger, 1451 Dundee Ave., Elgin 60120.

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Our covenant relationship with God involves rescue and protection of our environment, writes Richard Cartwright Austin.

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Shantilal P. Bhagat suggests things we all can do as responsible environmental stewards in our communities. Sidebars and examples of what Brethren are doing by David Radcliff, Paula S. Wilding, Margaret Woolgrove, and Eric B. Bishop.

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The earth and all of life are a gift of God. Judy Mills Reimer asks what will become of it if we continue our nonchalance for the next 50 years.

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David Radcliff
Fred Swartz

Cover story: Cars crowding a busy street are symbolic of one way we are overconsumers in a world whose resources are sorely taxed and whose environment is being spoiled. Turn to page 13 for a 20-page look at the situation.

In Touch

Heading for disaster

When flood waters rise and hurricanes roar, **Glenn** and **Helen Kinsel** are more likely to be seen heading into the disaster area than out of it.

Glenn and Helen Kinsel have begun a stint with Church World Service as disaster resource consultants.

Glenn and Helen, members of Summerdean Church of the Brethren, in Roanoke, Va., are part of a national network of disaster resource consultants named by the disaster response office of Church World Service (CWS).

The Kinsels have been in disaster response work for over 20 years. Glenn's first project was in Pennsylvania in 1972, and since then the couple has worked in many different areas, including Louisiana, North Carolina, South Carolina, Maine, Florida, and Puerto Rico.

"The work done by the Refugee/Disaster Program of the Church of the Brethren is very significant," says Glenn. "Disaster response volunteers never go into an area to proselytize, but working in a community is a living witness to your faith."

Helen adds, "Wherever we go, people want to know why we have come to help them. We tell them it's because our Christian faith tells us to help those in need. It is a wonderful witness."

In their new roles as disaster resource consultants, Helen and Glenn will work in partnership with the Virginia Council of Churches to help communities prepare for and prevent disasters.

"Responsibility for caring for those affected by disasters is a year-round effort, not just when disaster strikes," says Kenlynn Schroeder, director of CWS Disaster Response. "We must be prepared to care."
—MARGARET WOOLGROVE

Don't just stand there

Bob and **Mary Wille**, of Tucson (Ariz.) Church of the Brethren well could warrant a sidebar story to this month's feature article "You Can Make a Difference" (page 25). They *do* make a difference, not only in their church but in the community.

Tucson church supports the work of the city's Community Food Bank. Mary and Bob have volunteered there since 1992. They sort donated food, pack food boxes, glean fruits and vegetables from area farms, pick up and deliver donated food, and help with food drives and benefits. They also serve meals to the homeless and are camp counselors for children with disabilities.

They even found time last year to work in Midwest flood relief. Just recently they took a load of goods to Lybrook Community Ministries, in New Mexico (see May/June, page 20). Busy in the Tucson church as well, the couple serves there as assistant teachers for the young adult Sunday school class.

You can make a difference? You'd better believe it.

Remembered

Baxter Mow, 102, died July 31, in Loris, S.C. He had served as a missionary to India, 1923-1940. An accomplished astronomer, he was a scholar with a command of 10 languages besides English—Latin, Greek, Hebrew, Aramaic, German, French, Gujarati, Hindi, Urdu, and Arabic.

Names in the news

Laurence ("Bud") Johns, a member of Hagerstown (Md.) Church of the Brethren, has been named a Melvin Jones Fellow of Lions Club International Foundation.

- Manchester College Alumni Association has given its Honor Award to **Ernie Barr**, Northview Church of the Brethren, Indianapolis, Ind.; **Bill Hare**, Mount Morris (Ill.) Church of the Brethren; **David Waas**, and **John**

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

Honored with awards from Manchester College were Ernie Barr, David Waas, Bill Hare, and John Wagoner.

Wagoner, both of Manchester Church of the Brethren, North Manchester, Ind.

- **Enten Eller**, co-pastor of Root River Church of the Brethren, near Greenleafton, Minn., is spending September and October in Kenya and Uganda, providing computer training for the staff of the New Sudan Council of Churches and setting up an electronic mail (E-mail) system for the council.

- **Ada** and **Monroe Good**, members of Alpha and Omega Church of the Brethren, Lancaster, Pa., left August 13 for a four-month stint in Nigeria, where they have served before. Ada is teaching English at Kulp Bible College and Monroe is serving as a consultant with the staff of EYN (*Ekklesiyar Yanuwa a Nigeria*—Church of the Brethren in Nigeria) and finishing up some recent workcamp projects.

Scholarships for Sudan

Ekklesiyar Yanuwa a Nigeria (EYN—Church of the Brethren in Nigeria), like its sister church in the United States, relates to the problems of Sudan.

Sudanese student Daniel Deng

A delegation of EYN leaders visited Sudan in 1992 and returned to Nigeria with stories of the oppression and persecution of Christians that are part of the ongoing war in Sudan.

The Nigerians had asked the Sudanese church leaders what EYN might do to help them. They were told that training leaders was a good way to deal with the present crisis and the future needs of the church.

From that, it was decided that EYN would offer a scholarship for a Sudanese student to study at Kulp Bible College (KBC), an EYN institution.

Daniel Deng is now in his second year at KBC, in a four-year diploma program. He is from Bor, in southern Sudan.

No writer's block

When we asked the Brethren Historical Library and Archives for a list of the writings of **Florence S. Studebaker** in Brethren publications, we were surprised to receive a 20-page, single-spaced print-out of story and article titles.

My mother had written 493 individual articles and stories, in addition to 28 serial stories and articles totaling 157 chapters. Of these stories and articles, 118 appeared in *The Gospel Messenger* (earlier name for today's MESSENGER).

Even if one were a full-time writer, the list would be impressive. But this record was achieved by a busy mother of four children who kept a fine house, taught Sunday school, sang in the church choir, led summer camp programs, held district positions, actively participated in the Women's Christian Temperance Union (WCTU), and served as a full partner of her pastor husband, Paul B. Studebaker.

She had no private sanctuary to which she could retreat to do her writing. It usually was done in a parsonage study shared with her husband. While her children were growing up, the study was not off limits to their recreation.

In the Franklin Grove (Ill.) pastorate (1934-1938) the family moved three times within four years. Yet, during that time, Mother wrote 67 articles and stories, including seven serial stories that totaled 52 chapters. A knack for concentration clearly was a key to Mother's output.

Florence Studebaker in 1958.

Mother doesn't ply her journalism craft anymore. At age 99 (on September 10), she busies herself making "wheel" rugs from cloth remnants as she lives in retirement at Hillcrest Homes in La Verne, Calif. Hearing from her family, fans, and friends is the writing that she now most enjoys.—DAVID H. STUDEBAKER

David H. Studebaker is a retired high school administrator, from Burlingame, Calif.

For readers who wish to contact this 99-year-old Brethren writer, her address is 2600 A St., Rm. 64, La Verne, CA 91750.

Close to Home

On the road

They're too young to remember "Caravan to Small Churches," but the members of **JOYA** (they pronounce it "hoya")—Journey of Young Adults—are doing much the same thing that the members of that early 1970s group did. JOYA is visiting Brethren congregations for four months this fall, concentrating on small churches, building bridges between them and the wider church.

"We are celebrating how wonderful life can be and how great God's love is by presenting music, drama, and workshops," says a JOYA spokesperson. "We're creating an environment of empowerment for people to share, express, and be heard by others."

The four members of JOYA are Brethren Volunteer Service (BVS) workers LuAnne Harley (**Lincolnshire** congregation, Fort Wayne, Ind.), Shawn Kirschner (**South Waterloo**, Waterloo, Iowa), Brian Kruschwitz (**Ivester**, Grundy Center, Iowa), and Barbara Sayler (**Eden Valley**, St. John, Kan.). Annual Conferencegoers at Wichita heard them sing during the General Board "Live Report" (August, page 13).

During a BVS orientation, LuAnne, Brian, and Barbara discovered the joy of singing together and thought of going on the road. Shawn joined later. On Earth Peace Assembly (OEPA) became their chief supporter.

In addition to music and inspiration, JOYA offers workshops on topics ranging from racism to global peace and justice. Congregations in 15 districts will benefit from JOYA's "joyful noise."

Unsteady unicyclist Brian Kruschwitz, gets help from Shawn Kirschner, Barb Sayler, and LuAnne Harley in a JOYA skit about empowerment during the recent Annual Conference's General Board "Live Report."

This and that

Roaring Spring (Pa.) Church of the Brethren dedicated a completed $150,000 construction and remodeling project January 30. Added to the church were access ramps, a five-level elevator, and handicapped-accessible restrooms. Then Annual Conference moderator-elect Judy Mills Reimer was the guest speaker.

- *USA Today* reports that the **Church of the Brethren** ranks second (70.8 percent) behind the Mormons (73.1 percent) among US religious groups with the highest percentage of married members.

- When a Des Moines synagogue was defaced in March, **Ankeny** (Iowa) Church of the Brethren sent a letter expressing its sadness and its support. The letter said, in part, "We feel that the hatred expressed toward you is a hatred toward us and all that we stand for as well." Rabbi Steven Fink responded, "So long as we stand together against prejudice and hatred, our diversities will be affirmed and our relationships strengthened for the good of all."

- **Live Oak** (Calif.) Church of the Brethren has such an effective child care center that a recent inspection by state officials was so positive it enabled the church to receive expansion money to accommodate 16 more children in addition to its present 97. The program, which has developed since 1977, provides child care and teaching while parents are at work or school. Teaching is bilingual, since 80-90 percent of the children are Hispanic. Anyone interested in learning more about Live Oak's child care ministry should contact director Lorelei Perkins, 1990 Archer Ave., Live Oak, CA 95953.

LIVE OAK CHILD CARE CENTER

- There now is a church at 1451 Dundee Avenue, in Elgin, Ill. **Living Gospel** fellowship has leased and remodeled part of the former warehouse space at the

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Church of the Brethren General Offices for use as its hurch. Formerly the largely African American group hared the facilities of the **Highland Avenue** congregaion in Elgin.

- **Pleasant Hill** (Ohio) Church of the Brethren resented a "dinner theater" roduction of "The Reunion" April 29-30. The drama ddresses the theme of lienation and reconciliation within the family. From the rofits of the production the ongregation sent a check for 1,185.62 to the Emergency Disaster Fund of the General Board.
- Eight families in **Young Oak** Church of the Brethren, Panorama City, Calif., eceived $6,000 from Church World Service for damage uffered in last January's arthquake. In spite of some f its members being among ne earthquake's victims, the ongregation provided helter for displaced people nd cooked and served meals or area people following the isaster. Also in the earthuake aftermath, 85 Brethren aregivers ministered to ,900 children.

Durham-area Dunkers

Tobacco-planting in the Tarheel state may be on the way out, but church-planting s on the way in. **Virlina** District is checking the soil ertility of the Research Triangle area of North Carolina with the hope of lanting a new Church of the Brethren congregation there.

The Research Triangle, which includes the cities of Durham, Raleigh, Chapel Hill, and Cary, is being checked out by a committee of four members, to determine the number of Brethren already in the area and the level of interest in planting a new church.

A kick-off meeting is scheduled for September 11. Research Triangle Brethren interested in the project should contact Dave and Lynette Minnich at (919) 846-7998 or Duane and Darla Kay Deardorff at (919) 851-2626.

Sebring NYC Alumni gather: Before leaving for National Youth Conference in July, the youth of Sebring (Fla.) Church of the Brethren held a reunion of the congregation's members who had attended past NYCs. The alumni reminisced about their experiences, and displayed photos, scrapbooks, T-shirts, and NYC pillows. The youth heading for Colorado presented a skit about the 1994 NYC theme. *Front row:* Bonnie Kesselring, Kurt Borgmann, Thomas Hoover, Fauna Keppen, Lester Kesselring, Dean Hollenberg, Wendell Eller. *Back row:* Jerel Eller, Loyce Borgmann, Dawn Kesselring-Eller, Sharon Kesselring, Becky Medina, Barbara Kesselring, Marvin Miller, Donna Hoover, Carolyn Miller, Sonya Eller, Tina Hoover.

Back from the margins

Beavercreek (Ohio) Church of the Brethren had a situation that most congregations experience—aging members unable to fully participate in church life because of disabilities, illness, or other conditions that marginalize them. That's why the congregation created an outreach ministry it calls "Re-member Me."

Instead of assigning such members to deacons, Beavercreek links them with a partner who takes personal interest in the case. The partner makes an initial visit, discusses concerns and common interests, explores the possibility of the older person becoming "re-membered" into congregational life, and provides transportation and friendly support.

Presently there are five linkages established, and the ministry is considered a success. Some of the elderly members chose to maintain the level of participation they already had established, but even with these people, it is possible to enhance their involvement. And, whatever the contact, most people find it's sweet to be "Re-membered."

Let's celebrate

Libertyville (Iowa) Church of the Brethren is celebrating its sesquicentenary September 9-11. Libertyville is the oldest active Church of the Brethren congregation west of the Mississippi River, dating to the days of treaty signings with the Fox Indians.

News

Brethren prepare to 'Fill the Ark' for Heifer Project 50th

FILL THE
ARK

Brethren involvement in the 50th anniversary celebration of Heifer Project International, the organization founded by Brethren Dan West, continues with the "Fill the Ark" campaign.

The official celebration of the anniversary began last October with the kick-off in Little Rock, Ark., the headquarters for HPI.

The "Fill the Ark" campaign was introduced at Annual Conference in Wichita. Resources included in the packet of offering materials are a leader's guide, two bulletin inserts, a miniature ark, a 30-day refrigerator calendar, a poster, an evaluation form, and an order card.

Families are encouraged to read each day's information about HPI and Church of the Brethren ministries and to contribute to the ark bank daily. At the end of the month, gifts are to be gathered by the congregation and sent to the Congregational Support Office at the Elgin headquarters.

Gifts support both Heifer Project and relief and development ministries of the Church of the Brethren.

Congregations participating in the program may also order a free 20-minute video "Legacy for Efrain," and a discussion guide.

October 9 is marked as the kick-off date for the campaign, one day after a celebration in Little Rock commemorating the anniversary.

"During World War II the Church of the Brethren gave birth to Heifer Project International and arranged for the first shipment of 18 heifers to Puerto Rico," says the cover letter by Donald Miller, Church of the Brethren general secretary, and Jo Luck Cargile, executive director of HPI. "Today Brethren continue to be the largest per-capita donor—at a level four times that of the next denominational group."

HPI works with 13 member agencies including the Church of the Brethren. It provides approximately 18 different kinds of food- and income-producing animals, including heifers, baby chickens, fish fingerlings, and bees, as well as intensive training in animal husbandry, community development, and ecologically sound, sustainable agricultural methods.

Recipients of animals agree to pass o the gift to others in their community. HPI assistance includes farm animals, training, and technical help. The organization also works at educating people about root causes of hunger and poverty.

The organization continues to work a its original vision of moving people out of the serving lines and into the lines of service within their own community, and to serve as a bridge between those who can help and those who need help.

Calendar

National Older Adult Conference (NOAC II): September 12-16, Lake Junaluska, N.C. [contact Association of Brethren Caregivers, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

Training Workshops by Cooperative Disaster Child Care, Dallas Center, Iowa, September 23-24; Tire Hill, Pa., October 28-29; Springfield, Ore., November 4-5 [contact CDCC, 500 Main Street, P.O. Box 188, New Windsor, MD 21776, (410) 635-8734].

General Board Meetings: General Offices, Elgin, Ill., October 24-25.

New Call to Peacemaking workshop, "Managing Inter-Personal and Group Conflict," October 27-29, Tempe Friends Meeting House, Tempe, Ariz. [contact Ann Hardt, 914 E. Laguna Drive, Tempe, AZ 85282, (602) 839-8399].

Dedication of Bethany Center: 2 p.m., October 30, Bethany Center, National Road West, Richmond, Ind.

Young Adult Conference, "By the Manner of their Living," November 24-26, Camp Eder, Fairfield, Pa. [contact Young Adult Ministry Office, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

eneral Board, seminary nounce staff changes

Robert D. Kettering

Clydia Koch

Kim Yaussy Albright

bert D. Kettering has been ap-
nted director of Church Development
a half-time basis. Kettering, who is
rking from his home in Manheim,
, began this work September 1. He
l continue to serve the West Green
e Church of the Brethren as interim
tor through December.

lydia Koch began as human
ource associate at New Windsor on
gust 9. In her new role she will co-
linate the residential volunteer pro-
m work with the recruitment, pay-
l, benefits, and procedural systems of
Office of Human Resources.

Kim Yaussy Albright began August
s director of the Bethany Academy
for Ministry Training. In her one-third time assignment she will coordinate certificate-level and continuing education programs for ministry training in the Church of the Brethren. Albright, a graduate of Bethany Theological Seminary, will continue to serve as co-pastor of the Huntington (Ind.) Church of the Brethren.

une consultation result of eneral secretary's effort

June consultation in Northern
eland began the work of an ecumeni-
l effort to combat violence.

The impetus of the consultation,
onsored by the World Council of
hurches (WCC), grew out of a
atement for a Programme to Over-
me Violence drafted by General
ecretary Donald Miller along with a
ritish Quaker and a Canadian
uaker, while attending the WCC's
entral Committee meeting in Johan-
esburg, South Africa in January.

The statement recommended that the
CC establish a Programme to Over-
me Violence, and the purpose of the
ogram is to challenge and transform
e global culture of violence in the
rection of a culture of just peace.

It also recommended that there is a
eed to confront and overcome the
irit, logic, and practice of war and to
evelop new theological approaches,
nsonant with the teachings of Christ,
hich start not with war and move to
eace, but with the need for justice.

Lamar Gibble, director of Peace and
International Affairs, was selected by WCC staff to moderate the June consultation titled "Building a Culture of Peace." Sixty-three people from 41 countries took part in what was called the first step at helping the WCC design the program.

A summary of the consultation reported, "It is time to address the problems of violence in our culture with renewed intensity and commitment. The emphasis of a WCC program to confront violence should be to identify, challenge, stimulate, sustain, and link local, regional, and national church initiatives."

The consultation dealt with questions such as how to define peace, and in discussion peace was often linked to justice. Participants agreed that the just war theory should be replaced with a just peace concept.

The consultation participants discussed theology, politics, and education, in terms of violence.

Also in June, Miller and Annual Conference moderator Earl Ziegler, signed onto a statement by Anabaptist moderators and secretaries condemning violence in North America.

Jan Schrock takes leave of absence to lead urban project

Jan Schrock, director of Brethren Volunteer Service (BVS), has been granted a one-year leave of absence to take an assignment with the National Council of Churches (NCC).

Schrock began August 1 directing the Ecumenical Program for Urban Service (EPRUS), headquartered with the NCC in New York.

The NCC has received an $850,000 grant from AmeriCorps, the national service initiative signed into law by President Clinton. This grant funds service workers who will provide direct service in places of need in the US. In its initial year the program will place 74 volunteers in four US cities (Cleveland, Kansas City, Pittsburgh, and Seattle). They will work with inner-city children, youth, parents, former gang members, and homeless youth. Training will be done in cooperation with the Council of Religious Volunteer Agencies.

"We have an opportunity to build bridges with inner-city neighborhoods, where often the only remaining structures are the churches that are working together," said Schrock. "Our goal is to participate in rebuilding the city from the grassroots up. As Christians, this is what we are being challenged to do."

During her absence, Ivan Fry, who began August 1, is serving as the interim director of BVS.

Fry has served in volunteer assignments in the World Ministries Commission including an assignment in China in 1988-89. He has been a BVS representative and served as coordinator of orientation for three-and-a-half-years.

Jan Schrock

Ivan Fry

Training begins for leadership in South Korea mission work

For the past several months, seven South Korean students have been participating in a leadership training school organized by Brethren staff.

The training program, begun by field staff Dan Kim with the aid of several other South Korean leaders, has a curriculum that includes courses in Old Testament and New Testament, as well as Brethren history.

"This is an important part of laying the groundwork," said David Radcliff, General Board staff for South Korea. "We don't want just church leaders from other denominations, but those who will be coming up through our program with a full understanding of and commitment to who we are."

The continuing effort to familiarize South Koreans with the Church of the Brethren has included their attendance at this year's Annual Conference and National Youth Conference. According to Radcliff, both visits are attempts to give South Koreans not only an idea of the structure of the denomination, but also a taste of Brethren life. Additionally, professor Young Tae Kim will be a scholar in residence at Bethany Theological Seminary. Kim wants to learn more about the Brethren in anticipation of future participation in the mission project.

There also is a continuing effort to stress in South Korea Brethren values such as adult baptism, ministry (where the entire membership is involved), service to others, women in ministry, and the ordinances of the Church of the Brethren. According to Radcliff, the South Koreans, fully aware of our peace position, face a challenge because they live in a country that requires military service.

It is possible, according to Radcliff, that by next year's Annual Conference, there could be pastors and people from South Korea ready to become a part of the Church of the Brethren.

Anabaptist/Pietist groups look at vision of next century

More than 200 persons gathered for a June event titled "Whither the Anabaptist Vision: New Directions for a New Century," to mark the 50th anniversary of an address by Harold S. Bender, then president of Goshen College, to the Society of Church History in 1944.

From Bender's address came the principles that would define Anabaptist churches for the next half-century. Those congregations would understand the church as "gemeinde" (a called out family of faith), would seek to live out their discipleship in the footsteps of Jesus (Nachfogle Christi), and would practice the New Testament principle of agape love and nonresistance.

Mennonite and Brethren scholars were prominent at this conference. There were people present from other denominations around the world who are practicing these basic faith-life principles. Such persons related experiences from England, Germany, Latin America, and Africa.

From a Church of the Brethren perspective, the following was heard: 1. Affirmation for Bender's "Anabaptist Vision." 2. Inner and inter struggles regarding making the vision relevant for today's world and tomorrow's church. 3. Questions and concerns about whether this vision for the church as "gemeinde" can be built *without* the Brethren-Mennonite "family tree" structure. 4. The need to revitalize congregations and structures in such a way that people will re-encounter the living Christ so that their lives and the church's life will be changed. 5. A call from Bethany Seminary's Professor Dena Pence Frantz, to biblical scholars, pastors, and teachers to share a proclamation of the gospel that does more than calling people back, but which calls for Christ's transforming presence with people who live at the precipice of modernity.

Questions raised from the conference include "Can the view of the church as 'gemeinde' help restructure the church for the coming decade of a new century?" and "What changes in our polity and structure need to be addressed, given the Anabaptist vision or a reformulation of it?" If, as one speaker hinted, "tomorrow's church will be built from the bottom up and be more congregational, district, or regional oriented," then how does this impact current General Board and District planning processes for the future?

These provided much positive interaction at the conference, in addition to seeking God's guidance for where the future will take the "anabaptist vision."—WARREN ESHBACH

World Communion Sunday focuses on India centennial

A centennial celebration of the first longstanding foreign mission effort in the Church of the Brethren is commended for World Communion Sunday, October 2. Congregations are encouraged to plan special observances and draw on World Mission Offering resources to highlight the event.

The specific focus is India, a country to which Wilbur B. Stover, Mary Emmert Stover, and Bertha Ryan headed on October 16, 1894. The thre were the first missionaries to depart fo overseas with full approval of Annual Conference.

Widespread centennial observances in India will occur early next year, timed more nearly to coincide with the arrival in 1895 of the Stovers and Ryan in Bulsar. On India's west coast along the Arabian Sea, Bulsar is 120 miles north of Bombay.

oe Agne, NCC racial justice desk, Orlando Redekopp, staff for urban ministries, eborah Robinson, WCC Programme to Combat Racism, and Donald Miller, neral secretary, met last spring to discuss the Campaign on Human Rights iolations in the United States.

CC, NCC look at racism s human rights violation

an effort to combat racism in the nited States, the National Council of hurches (NCC) and the World Council Churches (WCC) joined together for e past year on this ecumenical cam- ign. The title of the campaign is acism is a Violation of Human ghts."

Leaders in the NCC and WCC recog- zed that racism is a "persistent and nsistent" problem that needs to be alt with, according to Deborah Robin- n, executive secretary of Program to mbat Racism for the WCC. "Unfor- nately, the US has the mindset that we ould send out, but we do not need to eive."

With hopes of change, nine eminent urch officials and human rights ex- ts from around the world will join in October hearings which are part of campaign. The panelists come from erto Rico, Cameroon, Germany, New aland, and India.

n an effort to involve denominations hin the councils, representatives are ding forums in October throughout country in six cities.

he hearings are scheduled for two eks in October and the tentative edule is as follows: October 7-9, w York; October 11-12, Chicago, kland, El Paso; October 14-15, ahoma (city to be determined), El Paso, October 17-19, Washington, D.C.

Church of the Brethren congregations near these cities, including Chicago First church, and Washington City, have been invited to participate in the hearings in their area.

The hearings will focus on racism in the US through the eyes of international experts. The focus of the hearings are divided into three groups of rights: Civil and Political Rights, Economic/Social/Cultural, and Peace/Solidarity/Environment. Under generational rights, areas for discussion include political participation, criminal justice, death penalty, political prisoners, police bru-tality, unemployment, and environmen-tal racism.

Following the hearings, a report will be processed and sent to the United Nations, as well as congregations interested in combating racism.

The campaign also enlisted "covenanting congregations" within involved denominations that are committed to work "for human rights and against racism."

Through the hearings, the NCC and WCC hope for international acknowledgment and awareness of racial problems in the US.

More information concerning racism as a human rights violation may be obtained from WCC/NCC Campaign: Racism is a Violation of Human Rights, Suite 572, 475 Riverside Dr., New York, NY 10115-0050; tel. (212) 870-2387.

NSCC skeptical of cease fire called by Sudan government

Religious leaders in southern Sudan and Nairobi, Kenya, were skeptical of a cease-fire declared by the government of Sudan (GOS) in late July in the country's long-lasting civil war.

According to Church of the Brethren field staff Roger Schrock, who also serves as executive director of the New Sudan Council of Churches, there was continued fighting on the part of the government following the July 23 declaration. The cease fire was announced over radio by the GOS.

"There has been fighting since then, and this is merely a public relations tool," said Schrock. "Some believe that the government does this when they want to move in more hardware."

Though all sides are involved in the IGADD (Inter-Governmental Authority on Drought and Development) peace talks, there is some feeling that little progress is being made. And some question the seriousness of some of the IGADD negotiating teams. The latest round of talks ended in July, and negotiations are not expected to begin again until the first few weeks of September.

According to a progress report sent to the Washington Office in July, two issues dominated the latest peace talks—"self-determination" and "separation of religion and the state."

The report states that for the Khartoum government, self-determination implies separation or secession by the south from a unified Sudan, thus the dismemberment of an existing state. Southerners see self-determination as a political mechanism by which the people exercise their choice in determining the form of government under which they live.

Reaction in Washington, D.C., has ranged from those with a little optimism about the process to those who believe the entire process is a farce.

News

Disaster grants issued to Rwanda, Colombia, China

An Emergency Disaster Fund grant of $20,000 has been allocated in response to the civil strife in Rwanda. The money is being used to provide food and shelter, distribute seeds and tools, and establish food-for-work and reforestation programs. This brings the total allocations for Rwanda from the EDF to $55,000.

An allocation of $10,000 has been granted to assist in clean-up work by the Church of the Brethren Disaster Response Program in response to Tropical Storm Alberto and the subsequent flooding in Georgia, Alabama, and Florida that has affected over 15,000 families.

A grant of $5,000 has been allocated to provide assistance to survivors of the June 6 earthquake in Colombia. The money will be used to provide urgent relief supplies, medical attention, and quick restoration of agricultural lands.

An allocation of $5,000 has been granted to assist the more than one million persons in China who are living in tents and using contaminated water because of torrential rains and floods in June. The money is being used to provide water purification tablets, blankets, food, and temporary shelter.

A grant of $5,000 has been given in response to inadequate rainfall and subsequent crop losses in India's Western Rjasthan and Madhya Pradesh regions, which have a history of recurring droughts and floods. This money will be used to conduct a food-for-work campaign to boost water resources and address immediate food needs.

Worldwide

Church World Service (CWS) has provided over $552,000 to help Rwandan refugees. The funds were used to buy tents, bedding, food, and blankets for refugees in Zaire, Tanzania, and Kenya. CWS is also assisting the Christian Council of Tanzania (CCT) in developing a crisis-intervention program among the refugees, as well as child care and economic development projects.

CWS and CCT are mostly working in the Karega region-Ngara District camps where over 500,000 refugees, mostly women and children, are "coping with food shortages, lack of adequate clothing, disease, and social tensions." CCT and the Kagera Anglican Church are training local leaders and pastors as counselors for refugees. CWS is in need of medical teams to serve for three months.

Pope John Paul II is planning an October 20-23 trip to New York City, Newark, N.J., and Baltimore, Md. The centerpiece of John Paul's trip will be his address to the United Nations General Assembly, where he will act as the head of a government —the Vatican—rather than as a spiritual leader. In that address, John Paul is expected to take note of the UN's 50th anniversary and look ahead to its role as peacemaker, especially in such religiously sensitive trouble spots as the Middle East and central Europe.

The infamous "Philadelphia 11" remembered the 20-year anniversary of when they openly ignored the Episcopal Church's ban on women priests. Twenty years ago in July, before 2,000 people—both ardent supporters and horrified critics—11 women were ordained by three retired bishops. Their "irregular" or "illegal" ordinations paved the way for hundreds of women to move into Episcopal Church pulpits in years following. In recent interviews, members of the "Philadelphia 11" contend that the church still has a long way to go in battling preju-dices that plague women in the church. They are still pressing reform, urging the church forward on issues like equal employment and use of gender-neutral liturgical language, even though women priests have become common in most dioceses and several boast women bishops.

More than 2,500 Roman Catholics have signed an advertisement challenging the Vatican's stance on the forthcoming United Nations population stabilization conference, in Cairo, Egypt.

"Vatican policy opposes one of the most effective means of voluntary family planning—contraception. This policy—which has no basis in the gospel—also fosters unwanted pregnancies, increases the number of abortions, deepens the misery of women and children worldwide, and deters responsible action to prevent the spread of AIDS." The Vatican has been critical of a draft plan of action that delegates to the conference are expected to adopt because among its many proposals are calls for making women's health central to development programs, for more widespread access to family planning by women in developing nations, and for efforts to end unsafe abortions.

The National Council of Churches (NCC) sent 18 new teachers of English to China in late July. The teachers are serving wit the NCC's partner agency, the Amity Foundation, for two years in six provinces in east and southeast China. Most of the teachers are bein assigned to poorly funded, less privileged teachers' colleges to train English teachers for rural middle schools. Others are being assigned engineering, meteorological, agricultural, and women's colleges. The new group will bring the number of NCC teachers of English in China to 34. Since the program began in 1986, between 15 and 20 new teachers have started a two-year term of service each year.

A clergyman-in-training at Vanderbilt Divinity School i Nashville, Tenn., is believed to be the first Korean senior pastor appointed to serve a predominantly white United Methodist congregation in the southeastern US. Hyeon Sik Hong was appointed in June the 200-member Pegram United Methodist congregation in Clarksvill Tenn. The number of cross-racial appointments, particularly minority pastors to predominantly white churches, has risen in recent years in the multiracial, international denomination, although relatively few su appointments have been made in the South.

stepping STONES

**y Robin
Ventworth Mayer**

*epping Stones is a column offer-
g suggestions, perspectives, and
pinions—snapshots of life—that we
ope are helpful to readers in their
hristian journey. As the writer said
her first installment, "Remember,
hen it comes to managing life's
fficulties, we don't need to walk on
ater. We just need to learn where
e stepping stones are."*

There it was again . . . chirping. Desperate, panic-stricken chirping. I stopped jogging and looked across the road in time to see a cat darting behind some shrubs, while flying low overhead was a pair of distraught robins.

A sick feeling came over me as I realized the cat had one of their babies in its clutches. I froze with indecision, listening to the periodic distress signal of the captured fledgling and watching the helpless flurry of its parents and siblings each time it cried.

"Save the baby!" screamed my Maternal Instinct.

"Only the strong survive," whispered a distant echo of Evolution.

"But that cat is somebody's well-fed pet!" argued my Ethics.

"It's probably too late anyway," came the reply from my Cynical Side.

The bird cried again, and something inside of me snapped: The strong should *help* the weak, not eat them. So I moved toward the bushes.

This was not easy for me. The sight of blood makes me faint. So as I drew closer to the sounds I felt my stomach heave.

The cat was crouched before the bird, which appeared to be unharmed. Keeping the gray tabby at bay, I scooped up the baby robin, carried it a stone's throw away, and let it flutter off. Then I carried the cat to her owner, several houses down the block.

With my mission accomplished, I jogged off into the sunset feeling incredibly noble.

That is not, however, the end of the story. The fact of the matter is, I don't know the end of the story. The poor little bird may yet have died of shock. Another predator may have caught it before it recovered enough to get off the ground. And though I sternly instructed the cat to stay home, I have no doubt she slunk back at the first opportunity.

The world was still full of dangers for one little robin who had just left the nest. I didn't *save* the bird at all. All I did was buy it some time.

Remembering that bird keeps me humble. Because as pastor, sometimes I want to be a savior.

As a counselor, sometimes I want to be a savior.

As a parent, sometimes I want to be a savior.

Many, many roles in life can seduce us into believing we are saviors. And, at least for me, it is stabilizing to remember that no matter how skilled, determined, insightful, inspired, or prophetic I may be when I intervene in the lives of others, more often than not my contribution boils down to creating a temporary pocket of safety that buys them some time—time to recover and get strong enough to "fly" on their own.

And that is honorable work, friends. In an age when 'Enabler' and 'Rescuer' top the list of "relational sins," we can be intimidated into a posture of paralysis where others are concerned. Co-dependency notwithstanding, there are situations where "buying time" for another means the difference between life and death, heaven or hell.

Take my little feathered friend, for instance. He undoubtedly would have been, well, dead meat, had I not responded to his SOS call.

It's a limited role, but a valuable one. We're not saviors. But buying time—creating temporary pockets of safety for those in crisis—can make a world's worth of difference in a life, and a life's worth of difference in the world.

Robin Wentworth Mayer, of Edwardsburg, Mich., is pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind. She operates Stepping Stones Counseling out of Waterford (Ind.) Community Church.

A sermon in a sandbox

by Emily Zielinski

When the rains in south Texas come down hard, Colonia Linda Vista is deep in mud and dirty water. When many of your neighbors don't have a septic system, you don't joke about cholera. You dread to think what might be living in that mud and water. And you certainly don't want your children playing in it.

But "children will be children," and as often as not the children do play in the flooded areas in front of the *Unidos Podemos* (United We Can) community center. It's not a playground; it's just an area where children discover how far the dirt, the neighborhood dogs, and their imagination will take them.

In the Rio Grande Valley, the border between the United States and Mexico is a technicality. Families live on both sides of it, the culture (with its variations) straddles it, and Spanish is more common than English on the US side of the Rio Grande. Many people know about the squalid living conditions on the Mexican side of the border, where people from the interior come in search of low-paying jobs in the numerous foreign-owned factories. Yet people are surprised to learn that living conditions often are little better on the US side. The truth is that this is one of the poorest areas of the United States.

Colonias are endemic to the border regions of Texas. They are rural or semi-rural communities that often are unincorporated and unstructured—without basic services such as a sewage system, electricity, clean water, paved roads, and telephones. The population is Mexican or Mexican-American. Most people do not speak English, making employment difficult to find. A large percentage of the people in the three border counties live in these *colonias*.

Colonia Linda Vista, part of the town of Mission, Texas, is one of the most active communities in the region. Its community organization, *Unidos Podemos*, has worked to get some basic services and has built a community center that houses several programs. Most people in the *colonia* have safe drinking water, many have electricity, and some have telephones. Advances in Colonia Linda Vista have come through the hard work of community leaders and members. Alliances also have been made with area service organizations, both at government and grassroots levels. There is a Colonia Service Providers' Coalition that seeks to improve conditions and to link people with resources to the people who need them.

AVANCE is a children's agency working with parenting programs in a number of *colonias*, including Linda Vista. AVANCE wanted to build a playground for families in the area, but lacked workers necessary for the project.

Brethren Volunteer Service (BVS) was holding an orientation for volunteers in nearby La Feria, Texas. BVS orientation includes work projects, and its call seeking a place to spend a few days in community work came at the right time for AVANCE and Linda Vista. I knew AVANCE director Raquel Oliva from having spent the previous year in the Rio Grande Valley as a BVSer. The people of Linda Vista were familiar with BVS because an earlier orientation unit had painted its community center. Everyone was excited about BVS once again being involved in Linda Vista. As BVS assistant in orientation, I was particularly excited.

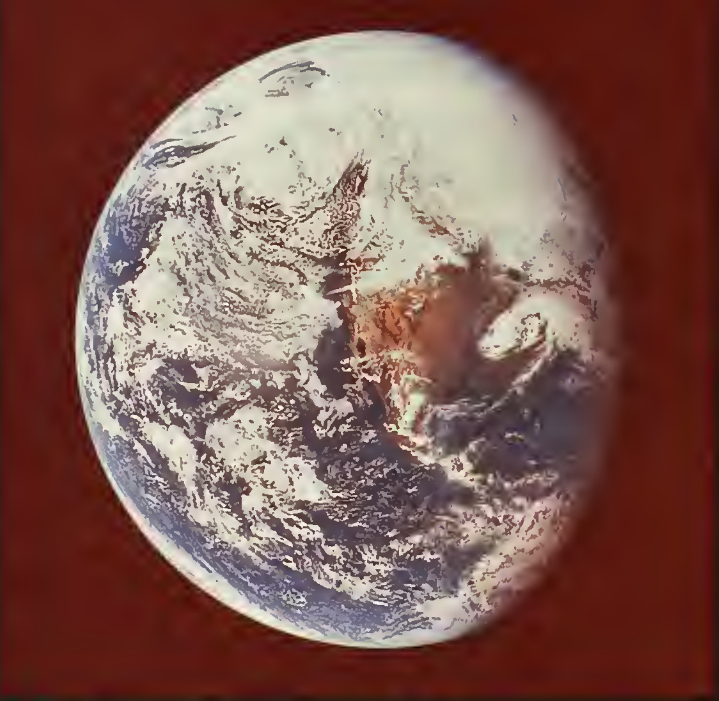
In most work projects, we go in for a day and, with little advance involvement, do manual labor. But this time, faxes sped between Elgin, Ill., and McAllen, Texas, filled with playground designs, safety considerations, ideas, and meeting plans. Early in the orientation, three BVSers from Unit 211 met with AVANCE staff and *Unidos Podemos* president Lupita Coronado. When we arrived at the *colonia*, I was surprised and pleased, after a year's absence, to see finished walls, additional rooms, and a ceiling that no longer had a sky view. And there were electric lights and a telephone.

We went over playground construction plans that would engage the 12 volunteers the next week. We tossed ideas around and compared a little playhouse

(Continued on page 33)

BVSer Tilmann Rave, from Germany, helped build a playhouse for Linda Vista.

Special Report



The Environment: *A Lifestyle Crisis?*

Ricardo is 14, one of nine children in his family. His parents brought him to Rio de Janeiro because there was no work in the small village in which he was born. But there was no work in the city either, and like hundreds of thousands of others who faced the same problem, his family set up some cardboard and a piece of corrugated metal in one of Rio's smoky, gray hillside shantytowns: no water, no sewer, and on most days, little food. Ricardo ran away when his mother gave birth to his seventh brother. No one will even miss me, he thought. Now, like one of every five residents in Rio, he lives on the streets, homeless, living day-to-day on whatever he can find—or steal.

Richard is also 14, three years older than his only sister. Together with his parents, the four live in a comfortable house outside of Philadelphia. The two-story colonial with the in-ground pool and state-of-the-art technology throughout is testament to the affluent lifestyle they enjoy. At dinner Richard talks about an upcoming class trip to study the dwindling Brazilian rain forest; his mother talks about the bargains she got at the store on beef and fruits. Neither realizes they're talking about the same subject . . .

This special section of MESSENGER, focusing on overpopulation, consumerism, and the environment, has been prepared with the assistance of a grant from the Pew Charitable Trusts through its Global Stewardship Initiative and in cooperation with the magazines of three other denominations: *The Church Herald* (Reformed Church in America), *The Disciple* (Christian Church-Disciples of Christ), and *Presbyterian Survey* (Presbyterian Church, USA). Discussion of these issues is timed to coincide with the United Nations International Conference on Population and Development, September 5–13, in Cairo, Egypt. Earth photo above used courtesy of the National Aeronautics and Space Administration.

Standing Room Onl

Rocketing population growth is part of ecological crises—and a symptom of mo

BY Shantilal P. Bhagat

In April 1991 a great storm roared from the sea into the river delta of Bangladesh and killed an estimated 125,000 people and thousands of cattle. About 9 million people were left homeless and 20,000 square miles of farmland (almost 13 million acres) were flooded.

Bangladesh has 115 million people in an area the size of Arkansas, which has 24 million. Even in years when there are no hurricanes, 870,000 children under the age of five die from hunger. In spite of that terrible toll, the population of Bangladesh grows by more than the entire population of Arkansas every year. If the loss of life in the 1991 cyclone was 125,000, Bangladesh parents replaced that number in about 15 days.

Heedless human activities are overwhelming the global environment. Our expanding numbers overtax the agriculture potential of the land and move into areas risky for human habitation. We release chemicals that gnaw holes in the ozone shield protecting us from harmful ultraviolet radiation. We burn fuels that emit heat-trapping gases that build up in the atmosphere. Tropical forests, the home for millions of biological species, are cleared away for agriculture, grazing and logging. At an astounding rate we draw materials from the earth to stoke the engines of a growing world economy. And we treat the atmosphere, land and waters as receptacles for the countless tons of wastes we produce every day.

Presently 5.5 billion people are living on Earth and the number may go to 8 billion by the year 2025 and to 14 billion by the end of the next century. The planet's soils, forests, fish stocks, waters, atmosphere and oceans already are strained. What will happen if we plop down another whole human world on top of this one, much less two or three?

But no one talks about population and no one does anything about population because no one knows what to do about population. Or, more accurately, everyone pretends not to know what to do.

Poorer nations have trouble discussing the problem directly because they entangle it with their ethnic hostilities and their old resentments toward colonizers and oppressors. Richer nations entangle the problem with their unresolved attitudes about sex, religion, and abortion, and therefore fail to share fertility-control technology. They remain silent also because breaking the silence would require the richest one-fifth of the globe to question lifestyles that are drastically out of balance with the earth's natural processes. It would shake up the basic foundation of our economic system, which must have continuous economic growth for its survival. Those who benefit most by the current economic arrangements feel threatened by adjustments that an alternative system could require, adjustments that would lower their rates of consumption and radically change their way of living to one friendly to the earth.

Overpopulation: a taboo subject

There are many ways to define overpopulation and many places in the world that are overpopulated by any definition—Los Angeles County, the Nile Delta, the Netherlands, and Bangladesh among them. We are unwilling to say that in public. We talk about storms, about poverty, about pollution, about traffic jams, and about overflowing landfills, but we won't talk about

or an Explosive Show-

ironmental and damental problems

o many people or people-extensions such as
rs, houses, factories, and fields.

There's a good reason for that. Garrett
ardin of the University of California, Santa
arbara, said 23 years ago: "Were we to
entify overpopulation as the cause of a half-
illion deaths, we would threaten ourselves
ith a question to which we do not know the
swer. How can we control population
ithout recourse to repugnant measures?
arfully we close our minds to an inventory of
ssibilities. Instead we say that a cyclone
used the deaths, thus relieving ourselves of
sponsibility for this and future catastrophes."

We don't know a constructive way to suggest
at there are too many of us. We fear, and
ghtly so, that people will start thinking in
rms of which kinds of people there are too
any of. And so we attribute deaths from lung
sease in Los Angeles to air pollution, and
aths from hunger in Bangladesh to a storm.
to the poverty of the Bangladeshis. We would
efer not to think that it was our own silence.

"No one ever dies of overpopulation," said
rdin. "It's unthinkable."

What brought about rapid population
owth? There are two main reasons for it
death-rate reduction, and increased energy
ailability to supply food. Living populations
limited by environmental factors such as
k of food, water, natural resources, space,
d pollution. Through use of science and
chnology—primarily in medicine and agri-
lture—humans have been able to postpone
ture's limitations up to this point. How long
s can continue is an open question.

As population increases, more and more
ople are moving to cities, causing unusual
ban concentration around the world. A
fold increase in urban population is foreseen
the world as a whole between 1950 and 2020.
Well over 50 percent of the less industrialized countries expect to be urban by 2020.

Before the advent of modern transportation and the international grain trade, the size of a city was determined by its ability to command the agricultural surplus of farmland, usually in neighboring areas. All that has changed now: Mexico City and Caracas have grown by exchanging oil for food. In cities that have nothing to exchange, foreign aid has intervened to mitigate hunger and so, incidentally, to increase population further.

WHENEVER WE IMPROVE LIVING CONDITIONS FOR PEOPLE, THE RATE OF THEIR POPULATION GROWTH DECREASES.

The wrong focus: family planning

On the surface the "population explosion" looks like a simple problem with an equally simple solution: The world is getting crowded and all these people are putting too much stress on the environment. The *obvious* solution is to have fewer children. Political, social, and cultural roadblocks are there, but if we could just cut the birthrate we would have the root cause of our environmental problem licked.

Yet this simple picture is at best only half the

Jerry Alexander/Tony Stone

truth. Human family planning is part of an intricate and fascinating web of relationships that touch on almost every aspect of society—with many surprising consequences. And population growth is more often a symptom than a cause of our fundamental problems.

The experience in many countries has been that the decline in birthrate cannot necessarily be traced to the existence of family planning programs. Yet the focus on family planning continues unabated. Why?

Despite the rather less than reassuring performance "in the field," overpopulation theorists persist in their optimism and in the analysis that has led to it. One of the experts, Dudley Kirk, explains the reason. While he acknowledges the general failure of birth control programs to date, he says: "Given the favorable attitudes found in surveys, family planning may be easier to implement than major advances in education, or the economy, which require large structural and institutional change in the society as a whole."

Policies addressing the relationships between population and development hav rested on two basic assumptions. The firs is that rapid populatic growth is the greatest hindrance to "sustainable development." The second is that filling women's "unmet need" for

THE REAL QUESTION IS NOT *IF* BUT *HOW* TO ACCOMMODATE A GLOBAL POPULATION AT LEAST TWICE THE SIZE OF TODAY'S.

Population Trends

The world's population now exceeds 5.3 billion and is expected to reach 8.5 billion by the year 2025. The majority of people, 3.1 billion, live in Asia, and that will continue to be true in 2025, according to United Nations population projections. The greatest proportional increase will occur in Africa, where the population is projected to nearly triple, from a 1990 level of 642 million to 1.6 billion in 2025. Europe is expected to show the smallest rate of population increase, just 3.4 percent over 1990 levels.

Source: *World Resources 1992-1993.* Copyright 1992 by the World Resources Institute.

Chris Baker/Tony Stone Images

David Greear

Above and facing page: **Teeming populations of the world—in Vietnam and in London**

ntraception—in order to eliminate unwanted tility—is the best strategy for achieving bbal population stabilization.

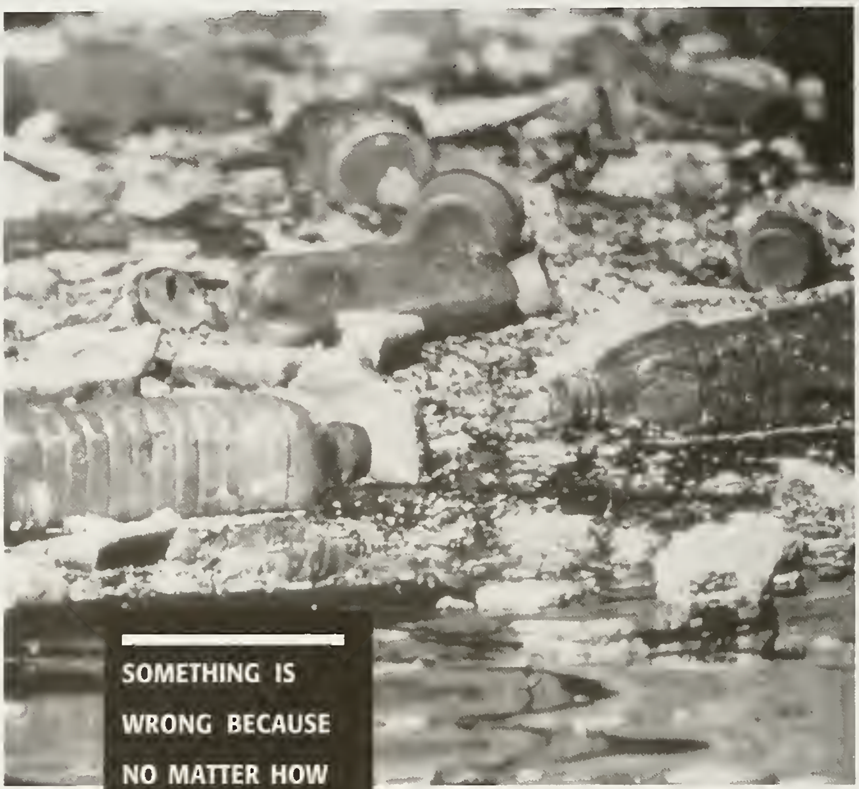
A narrow focus on population growth is ngerous because it is based on myths that ow us to ignore the basic problems, of which rrent demographic trends are not the cause t the consequence. And poverty is one basic oblem. Many studies have shown that people not poor because they have large families. *ite* the contrary: They have large families cause they are poor. Whenever we improve ing conditions for people, the rate of their pulation growth decreases.

n 1954 a Harvard team undertook the first jor field study of birth control in India. The ople of a number of test villages were ovided with contraceptives and suitable ucational programs. Over a six-year period, 54-60, birthrates, death rates, and the health tus of the population were compared with rates found in an equivalent population in lages not provided with the birth control ogram. A follow-up in 1969 showed that the pulation control program had failed. Although in the test population the birthrate dropped from 40 per 1,000 in 1957 to 35 per 1,000 in 1968, a similar reduction also occurred in the comparison population.

A story from the test village of Manupur gives a partial explanation. Despite the study's statistics regarding ready *acceptance* of the offered contraceptives, the birthrate was not affected: "One such acceptance case was Asa Singh, a sometime land laborer who is now a watchman at the village high school. He said they used the birth control tablets regularly. However, Asa Singh had a son in late 1958 or 1959. When questioned about this, he said that sometimes it is better to lie; it stops you from hurting people, does no harm, and might even help them. Most of the people in the experiment had thrown the tablets away."

While the family planning effort failed to reduce the birthrate in Manupur, improved living standards succeeded in doing so. No "family planning" program would have succeeded, because birth control contradicted the vital interests of the majority of the villagers.

The real question, then, is not *if*, but *how* to accommodate a global population at least twice the size of today's.



Jerry Mounton/Tony Stone Images

SOMETHING IS WRONG BECAUSE NO MATTER HOW MUCH WE POSSESS, WE ARE NOT FULFILLED OR SATISFIED.

A necessary focus: consumption control

What is needed more than anything else is "consumption control." Industrial nations, with 22 percent of the world's population, consume 70 percent of the world's energy, 75 percent of its metals, 85 percent of its wood, and 60 percent of its food. They are responsible for about 80 percent of the world's environmental pollution.

Economic strategies should be aimed at the technologies and practices that have the lowest energy and materials requirements with the maximum feasible benefits to the poor. We cannot afford to continue using the conventional patterns of economic development that require a lot of energy usage for production and transportation.

In 1970 the total population of Honduras was about 2.6 million people; by 1989 the number had nearly doubled to 4.9 million. Anthropologist Bill DeWalt, director of the Center for Latin American Studies at the University of Pittsburgh, and two colleagues write: "During the same time period the country experienced environmental destruction on a grand scale."

"There appears to be a direct link," they continue, "between the rapid increase of population and this non-sustainable utilization of land and water resources." But "the evidence . . . is remarkably consistent that environmental destruction is attributable more to the inequality of resource distribution and patterns of economic development in the region than to population increase."

Alan Durning of the Worldwatch Institute raises the issue of "wanting more" in his book *How Much Is Enough?* which opens: "Consumption: the neglected god in the trinity of issues the world must address if we are to get on a path of development that does not lead to ruin. The other two—population growth and technological change—receive attention; but with consumption, there is often only silence."

Durning suggests that today's appetite for more consumer goods was a deliberate goal of American business and government. Retailing analyst Victor Lebow stated shortly after Worl War II: "Our enormously productive economy . . . demands that we make consumption our way of life, that we convert the buying and use of goods into rituals, that we seek our spiritual satisfaction in consumption. . . . We need things consumed, burned up, worn ou replaced, and discarded at an ever-increasing rate."

The chairman of the US Council of Economic Advisers in 1953 pronounced that the ultimate goal of the American economy was "to produce mor consumer goods."

And it was immensely successful, so much so that we now classify cars, television, telephones, refrigerators, microwave ovens, and stereos

Pursuit of Unhappiness

Measured in constant dollars, the amount of goods and services that the world's people have consumed since 1950 is equal to that consumed by all previous generations put together. Yet this historical era of large-scale consumption appears to have failed to make the consumer class any happier. Regular surveys by the National Opinion Research Center of the University of Chicago reveal, for example, that no more Americans report they are "very happy" now than in 1957. The "very happy" share of the population has fluctuated around one-third since the mid-1950s, despite near doublings in both gross national product and personal consumption expenditures per capita.

Studies on happiness indicate that the main determinants of happiness in life are not related to consumption at all. Prominent among them are satisfaction with family life, especially marriage, followed by satisfaction with work, leisure to develop talents, and friendships.

Source: *The Futurist*, January-February 1993.

s necessities. We even think of urselves as "consumers," and shopping" is a recreation. 'onsumption has become so crucial or the economy that in periods of ecession, the consumer is often lamed for not spending enough, 'hile business and governments seek 'ays to increase consumer confidence) stimulate spending.

)ver-consumption: . symptom of omething wrong

Iedia propaganda pounds home the iessage that consumption brings appiness. But possessions can't fill e emotional and spiritual needs of ıman relationships, community, and ɔme purpose beyond accumulation f wealth and goods.

Over-consumption is not a goal that ɔciety must maintain at all costs; it ıs become a symptom that something is wrong because no matter how uch we possess, we are not fulfilled · satisfied.

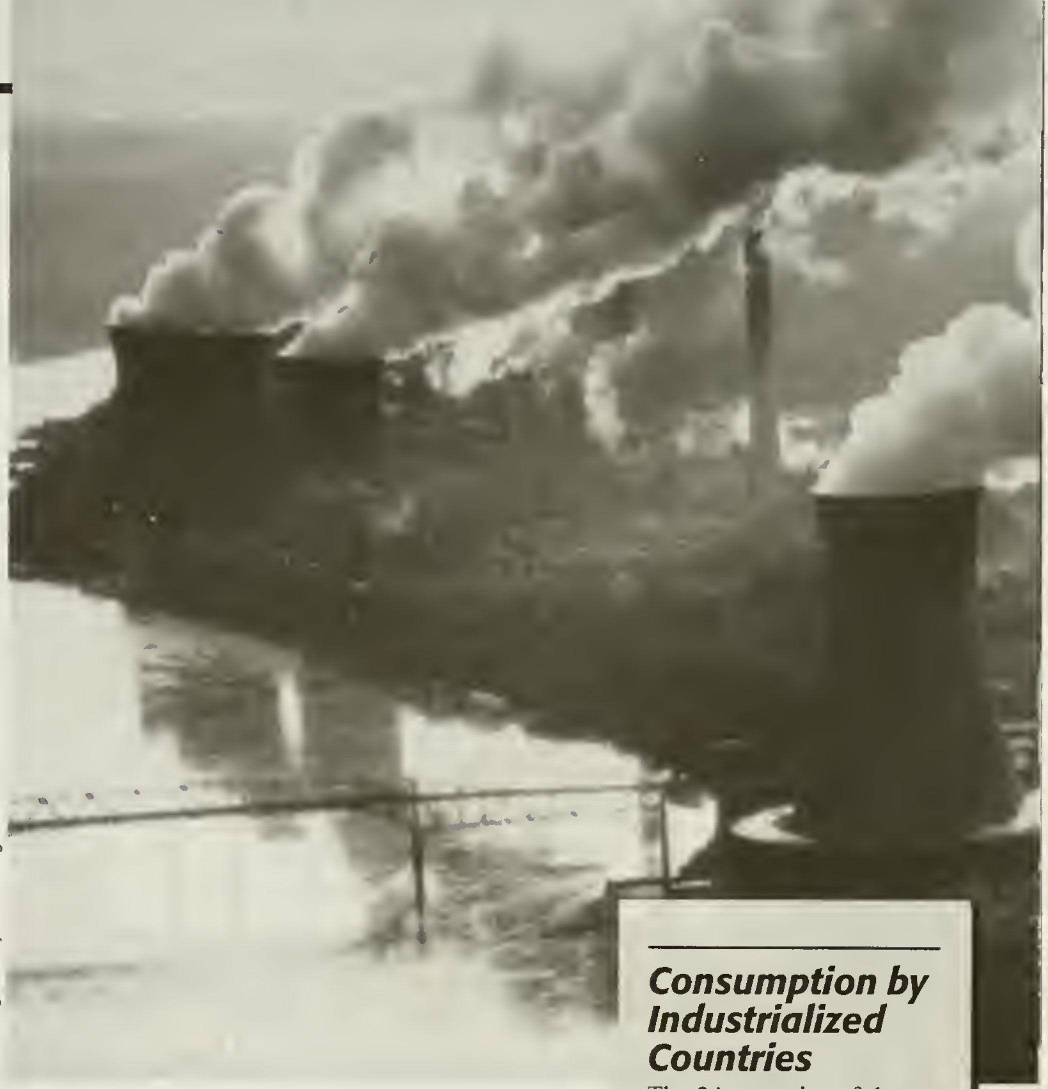
Our lifestyle extracts a heavy price: olence, alcoholism, burglary, ındalism, drug abuse, alienation, neliness, pollution, and disruption of family ıd neighborhood.

If poor people remain in desperate straits, ɔpulations will keep on growing. There are ɔod reasons for that, from the poor people's ɔint of view. Children are their hope, children e their only security, and, because they have tle control over their own fertility, even more ildren come to them than they aim for. At me point the accumulated consequences of eir powerlessness will surpass the earth's nits—if indeed those limits have not already en surpassed. The consequences will not be sited only upon the poor. In this economilly and ecologically interconnected world, ›verpopulation" anywhere affects everyone.

It may be a cosmic joke—or a plan of God— at just at the point in human history when the ıman race has the technical means, the global ɔmmunications, and the accumulated wealth to end poverty, we also are confronted with the absolute necessity of doing so. If we do not, the population forecasts will continue to go up—until nature tells us without ambiguity and without mercy how many is too many.

Unabated population growth will make it absolutely clear that the style of life to which the developed nations have become accustomed no longer will be possible without a new approach to world relations. The lifestyle of the developed countries cannot be universalized; it cannot work in a world of 10-15 billion people. What will future historians write of us? Will they say that our selfish pursuit of materialism and inability to limit family size put civilization at risk?

Or will there be anyone around to *write* our history? M.



Martin Rogers/Tony Stone Images

Shantilal P. Bhagat, director of Eco-Justice Concerns on the World Ministries Commission ıff of the Church of the Brethren, is the author of What Does It Profit? Christian Dialogue on the S. Economy; The Family Farm: Can It Be Saved? *and* Creation in Crisis: Responding to God's ɔvenant *(Brethren Press). He recently compiled for the National Council of Churches an formation packet, "God's Earth Our Home" (see page 32).*

Consumption by Industrialized Countries

The 24 countries of the Organization for Economic Co-operation and Development (OECD) represent an immense concentration of economic activity. The OECD countries also place a huge demand on the natural resources of the planet and contribute a very large share of the global pollution burden. In 1989 the seven largest OECD economies consumed 43 percent of the world's production of fossil fuels, most of the world production of metals, and a large share of other industrial materials and forest products.

Source: *World Resources 1992-1993.* Copyright 1992 by the World Resources Institute.

Special Report

The Environment: *A Lifestyle Crisis?*

Tending the

Our covenant relationship with God involves re of our environment—including trees, pets, wi

BY Richard Cartwright Austin

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Included on the following pages are tips for "tending the ark"—suggestions to help prevent further global warming and improve the environment.

Source: *Fight Global Warming: 29 Things You Can Do*, by Sarah Clark. Copyright 1991 by the Environmental Defense Fund

Christians can face bad news because we have heard the Good News. We believe bad news is not the last word.

Today the earth's living community is in crisis. But we may be able to address the modern "flood" that threatens so many species because we remember the ancient Ark and can recall God's covenant promise to all the creatures rescued by God's grace.

In the natural history of life on planet Earth, we must go back 67 million years to the end of the Mesozoic Era to encounter a catastrophic extinction of species equivalent to that which is taking place in the late 20th century. The ancient crisis of extinction that eliminated the many forms of dinosaurs, as well as thousands of less spectacular species, was apparently caused by a large meteor that struck the earth with such impact that it created a cloud of dust that hid the sun, chilled the earth's climate, and disrupted fundamental systems of life support.

Today's crisis of extinction also has a single cause. It is the impact of the modern human community on the planet. Our growth-oriented economy depends on the rapid consumption of natural resources and fossil fuels, and upon chemical compounds that do not recycle naturally but act as pollutants. Our wastes overwhelm the environment, as does our exploding population.

The ancient crisis of extinction was followed by a gracious renewal of life over millions of years, evolving many of the animals and plants with which we are familiar and, eventually, the first humans. Some lovers of nature fear that modern pollution is so far out of control that it threatens to extinguish human civilization along with most other complex forms of life, although they hope that after millions of years an earth without humanity might again evolve

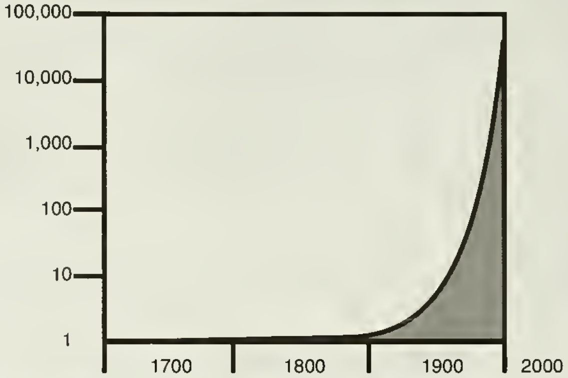
Ark

d protection nd people

Number of Species Lost Each Year

The estimated loss of living species from 1700 to 1992. The normal or "background" rate of extinction remained essentially unchanged for the last 65 million years—from the disappearance of the dinosaurs along with countless other species at the end of the Cretaceous period until the present century.

Source: *Earth in the Balance,* by Al Gore (Houghton Mifflin Co., 1992).



novel forms of life. The Bible can be quoted to support such radical despair for human culture. However, we can also hear the Bible calling us o redeem from destruction the community of ife that we know to be beautiful and now find o be fragile.

The Bible is one of several ancient texts to preserve memories of an impending extinc-ion—a Great Flood that threatened the survival of humanity and other terrestrial species. Genesis recounts successive stories of decline from the Garden of Eden, until human wickedness was so pervasive that God despaired of the very act of creation. "I will blot out from the earth the human beings I have created—people ogether with animals and creeping things and birds of the air, for I am sorry that I have made hem" (Gen. 6:7).

But there was one good family to whom God turned to moderate the impending tragedy. Noah's family built a boat to ride out the storm. Following God's instructions, hey herded aboard representatives of each species threatened by high water.

After more than a month of uncomfortable confinement and being tossed around on the rising waters—during which time the storm without must have been matched by the stench within—the ark settled at last on a mountainside, and the animals, reptiles, and birds could be discharged. In celebration God appointed the rainbow to serve as a continuing sign of reassurance for humanity and for all the creatures. "I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. . . . The waters shall never again become a flood to destroy all flesh. When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth" (Gen. 9:13–16).

This is the first mention of "covenant." The history of redemption, which is the Bible's overarching theme, begins here. Yet most Christians have overlooked the striking fact that God's covenant embraced not just the human family but also the full range of species that God had created with great delight, had asked Noah's family to rescue, and now promised to protect.

In the community: Every creature

Generations later God restated this covenant promise to Moses at Sinai, offering to create "holy people" and also to redeem a "holy land" where all life together might find relief from oppression and abuse. Sabbath law, derived from the Ten Commandments, would spell out human responsibilities toward the weak, and it extended this sense of

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Trees do more than consume carbon dioxide. In urban areas, by providing shade, evaporative cooling, and wind breaks, trees can reduce greenhouse gas emissions from heating and cooling by 15 times as much as they absorb directly.

Polar bear and cubs in a trash dump, Hudson Bay, Canada

GOD'S COVENANT EMBRACED NOT JUST THE HUMAN FAMILY BUT ALSO THE FULL RANGE OF SPECIES THAT GOD HAD CREATED WITH GREAT DELIGHT.

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Bike, carpool, or use mass transit. Cars and light trucks produce 20 percent of all carbon dioxide emissions in the United States. The average American car emits 7.5 tons of carbon dioxide per year (based on 15,000 miles).

responsibility to the land itself, to domestic animals and to wildlife. Every creature was drawn within the community of moral regard, where each was entitled to sustenance, rest and renewal. "For six years you shall sow your land and gather in its yield; but the seventh year you shall let it rest and lie fallow, so that the poor of your people may eat; and what they leave the wild animals may eat. . . . Six days you shall do your work, but on the seventh day you shall rest, so that your ox and your donkey may have relief" (Exod. 23:10–12).

In this same inclusive spirit the Gospel of Mark reports that after his baptism Jesus retired to the wilderness and spent time with wild beasts. Luke reports that when Jesus first stepped into Peter's boat the slack nets were overwhelmed by fish crowding close to him. Jesus considered a field of wildflowers more beautiful than kingly robes, and when he wished to convey his love for sinners he compared us to lost sheep. The earth quaked when Christ died because it, like we, had a stake in the event.

John on the island of Patmos foresaw that in the final days when Christ, the Lamb Triumphant, opens the Book of Life every creature will join in praise because all will be beneficiaries (Rev. 5:13).

Pollution: Human injustice to nature

We call our modern crisis *pollution*—a profound biblical concept. *Pollute* translates a Hebrew word for ceremonial impurity, but in the Bible itself the idea of pollution expands from ceremonial concerns to embrace general moral corruption and also, in its broadest reference, t describe the fouling of the landscape.

Our modern application of *pollution* to environmental contamination resonates with this biblical usage. Pollution was part of the wickedness that led God to despair at the time of Noah.

In the Bible, pollution conveys the impact of human injustice on the vitality of nature. Cain' murder of Abel is the first biblical instance—a unjust spilling of blood that weakened the ground and damaged nature's potential for agriculture. "You are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. When you till the ground, it will no longer yield to you its strength" (Gen. 4:11–12).

In the book of Numbers, laws concerning murder similarly conclude with a warning against degrading the landscape: "You shall n pollute the land in which you live; for blood pollutes the land" (35:33).

To a later generation the prophet Hosea
ould complain: "There is . . . no knowledge
' God in the land. Swearing, lying, and
urder, and stealing and adultery break out;
oodshed follows bloodshed. Therefore the
nd mourns, and all who live in it languish;
gether with the wild animals and the birds of
e air, even the fish of the sea are perishing"
Ios. 4:1–3).

Given this biblical perspective, Christians
ive a responsibility in the modern environ-
ental debate to clarify the many modern
nnections between social injustice and
vironmental degradation. Indeed, we have
gun to do so. It was church leaders who first
ticed that toxic waste dumps are most often
cated in poor and minority communities,
cause people without power find it more
fficult to resist them. Detailed studies of this
ttern led the National Council of Churches to
arge both government and industry with
nvironmental racism."

A society that would never knowingly allow
xins to seep into an affluent suburb will
lerate the poisoning of blacks, Hispanics, and
ppalachian people. These folks endure higher
an average rates of illness from environmen-
causes. However, when they find the
ength to stand up and resist toxic dumps
d poisonous working conditions, it forces
larger society to confront the task of
minating pollution rather than dumping it
the weak.

Pollution violates the will of God, who
eated all creatures. The first chapter of
enesis tells us that, day after day, God took
light in the beauty of each creature that came
life and pronounced them all "good." When
first woman and man were blessed with
ie image of God," this was a commission to
present God's dominion over all species so
it every creature might continue to have
ison to praise God. It was not a license to
ploit other forms of life, cruelly or thought-
ssly, for human benefit alone.

Adam exhibited God's image when he named
animals and recognized their differences.
e family of Noah exhibited it splendidly
ien they rescued creatures from the flood.
Christians understand that Jesus exhibits the
age of God most clearly, and that sinners
iy recover this image as we conform our-
ves to Christ's character. And Jesus gave us
int instructions to restrain our fretful
ploitation of the earth and, instead, to *notice*
beauty of our surroundings and learn
m other creatures: "Do not worry about
your life. . . . Look at the birds of the air. . . . Consider the lilies of the field . . ." (Matt. 6:25–33).

Human needs will be met within a faithful community that honors all forms of life. Indeed, the Apostle Paul argued that when Christians, at last, exhibit the image of God clearly, all creatures will benefit. "The creation waits with eager longing for the revealing of the children of God" so that the consequences of pollution may be overcome, and creation itself may "obtain the freedom of the glory of the children of God" (Rom. 8:19–21).

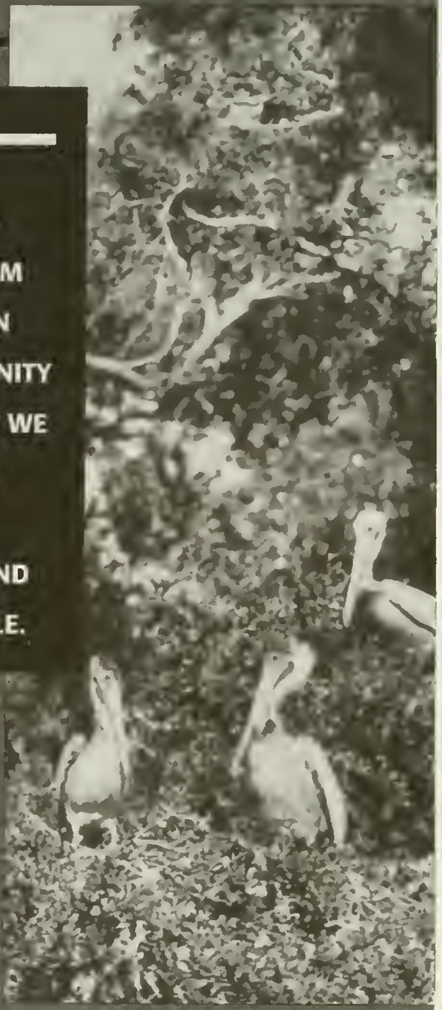
God's call: Tend the ark

The Bible urges us to participate in a congregation of praise that embraces all living creatures, communities of life, and the natural forces that sustain life on this planet: "Praise the Lord from the earth, . . . fire and hail, snow and frost, stormy wind fulfilling his command! Mountains and all hills, fruit trees and all cedars! Wild animals and all cattle, creeping things and flying birds! . . . Let them praise the name of the Lord" (Psa. 148:7–13).

Creatures, ecosystems and the air and water that support life are not merely objects for our management or good "stewardship." They too are subjects before God, members alongside us in the community of life, and partners in the covenant. Our opportunities to manage nature must be disciplined by the "image of God" offered to us, which obliges us to serve God's interests, not simply human benefit. The God revealed in the Bible loves all creatures and has an abiding interest in their welfare.

Awakened by the growing intensity of worldwide pollution that threatens the extinction of so many species, and guided by scripture, Christian congregations face new challenges. God's Word calls us to transcend the *anthropocentrism* that has led us to envision the inclusive congregation as a

THE BIBLE CALLS US TO REDEEM FROM DESTRUCTION THE COMMUNITY OF LIFE THAT WE KNOW TO BE BEAUTIFUL AND NOW FIND TO BE FRAGILE.



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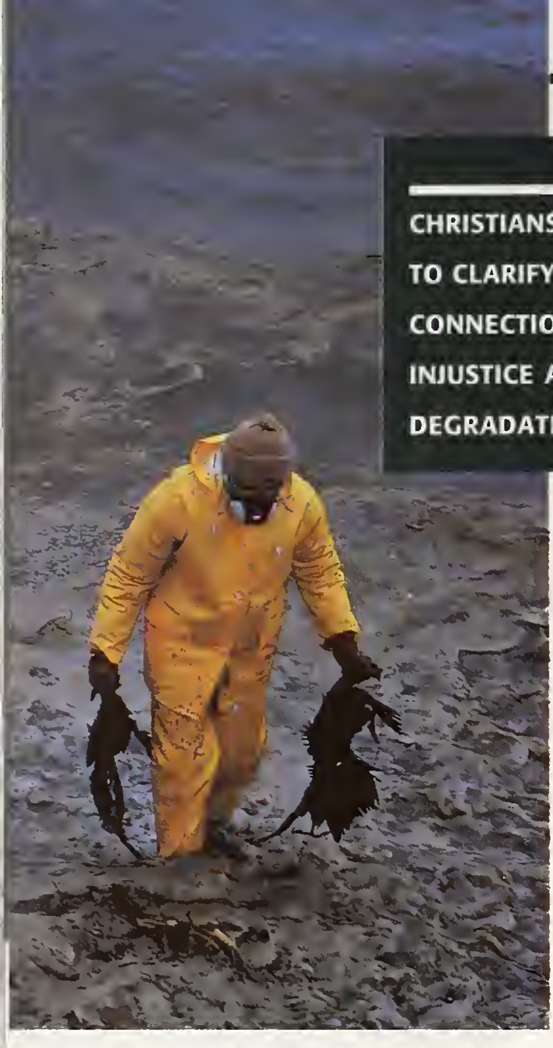
Weatherize your home or apartment. Pulling the shades down over windows at night can save several dollars per window a year.



CHRISTIANS HAVE A RESPONSIBILITY TO CLARIFY THE MANY MODERN CONNECTIONS BETWEEN SOCIAL INJUSTICE AND ENVIRONMENTAL DEGRADATION

Spirit-filled gathering of people only. It may be seen, more truly, as a gathering of all living creatures who share a local network of life—our "ecosystem." Within this covenanted gathering of God's creatures, vulnerable to the elements and to one another, Christian people have a special role of deep responsibility to assist God in the administration of life for the welfare of all.

Within our communities there may be the homeless, the hungry, the abused, and the imprisoned. Within our communities there may also be polluted systems, endangered species, and abused creatures. Jesus Christ, Savior of the world, stands in solidarity with each of these and promises that when we reach out to meet their needs we will encounter him among them.

Each congregation, therefore, embraces not just the churched and the unchurched people, but also trees, streams, and gardens; household pets, livestock, and wildlife—even the quality of air that passes among us as we breathe. If all creatures can help each other obtain the healthful "freedom . . . of the children of God,'' then we will become brother and sister to one another, transcending isolation within our own species. Science suggests that mutual support is the character of a healthy ecosystem, and Isaiah prophesied a day when all creatures might achieve communion with one another in the presence of the Messiah (Isa. 11:1–9).

It is exciting to ponder what a redeemed community of life might look like. Ezekiel imagined that a stream of water will emerge from the throne of God in Jerusalem and expand as it flows, generating the renewal of life in its depths and on its banks, until even the earth's most barren places are restored to vitality (Ezek. 47:1–21). John echoed this vision in Revelation 22:1–5. Those who trust that "God so loved the *world*" as to send Jesus (John 3:16) should take a renewed interest in these visions. They give us hope.

Meanwhile we must tend the ark. Environmental pollution, the depletion of natural resources, the destruction of wild places, the growth of human population, and the extinction of other species—all these trends are likely to get much worse before they get better because they are driven by the growth and profit energies at the heart of Western industrial society. It is difficult to imagine the depth of repentance and reform required to turn our society around so we can begin to build better lives utilizing more frugal consumption, and make peace with one another and with the natural world.

Christian churches must call for such repentance and work for such reform. And yet during the hard decades ahead we must also join with other institutions to fashion strategies that protect the vital natural systems that remain, that guard species threatened with extinction, and that protect from abuse the animals that depend upon us.

It will be difficult and uncomfortable to ensure the survival of all on a crowded, polluted planet while we weather the storm and look for the means to revive the natural vitality that was God's gift to us all. But if we claim the image of God we must hear God's call to gather all life together while there is time. *M*

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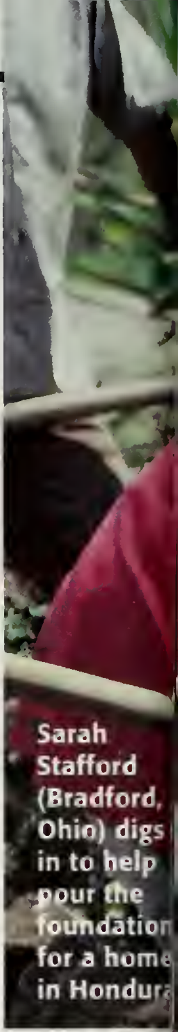
Use a fan instead of an air conditioner. Fans use one-tenth the energy of air conditioning.



Sarah Stafford (Bradford, Ohio) digs in to help pour the foundatio for a home in Hondur

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Richard Cartwright Austin, a Presbyterian minister who lives in Dungannon, Va., teaches environmenta theology with the Appalachian Ministries Educational Resource Center based in Berea, Ky. He is autho of Hope for the Land: Nature in the Bible, *and other books on Christian environmental responsibility distributed by Creekside Press, Abingdon, Va.*

You Can Make a Difference

BY Shantilal P. Bhagat

Recognizing the seriousness of rapid global population growth, the 1964 Annual Conference of the Church of the Brethren addressed the issue with strong emphasis on the need for family anning and sharing resources. During the ree decades that have gone by, the population oblem has become more serious, even a reat to the quality of life on planet Earth.

The United Nations has declared 1994 the ear of Population. New energy has been irred into the population debate in preparation r the UN's International Conference on opulation and Development (ICPD). Many on-governmental organizations (NGOs), cluding the World Council of Churches VCC), have made preparations to attend e ICPD.

A WCC discussion paper on Population d Development expresses the need for urches to become more involved in the arch for a just balance in population issues.

(Continued on next page)

Honduras workcamps

The Christian Commission for Development (CCD) has development projects in over 100 poor rural communities in Honduras. Most often, the location for their projects is not too different from Agua Zarca, the community of 17 families high in the hills of the Santa Barbara region where our group of 15 Church of the Brethren members spent a week last May. Accessible only by a 45-minute ride on a tortuous dirt road, Agua Zarca is far enough off the beaten track that government services do not reach it, except for providing a teacher for the one-room, six-grade, 45-pupil school on the hill.

Since 1986, I have taken five Brethren workcamp groups to Honduras through CCD. In the 1980s, Christians went to Central America out of disagreement or anger with United States' policies in the region—policies that often meant supporting dictatorial regimes, with little thought given to the underlying problems or to the impact of our policies on the common people.

Today, for the most part, Central America has slid off the geopolitical map. It is of little interest to US policy makers. Any attention paid to the region focuses on its role in providing cheap labor and potential markets for US businesses.

Central America has slid in other ways as well. In Honduras, despite over $2 billion in US aid in the '80s (about half of it military aid), over that same decade rates of illiteracy have increased to over 50 percent, while per capita income has fallen. Seventy percent of all Hondurans now live in poverty. And this isn't poverty US style, with safety nets provided. It is a poverty of swollen stomachs, crippled minds, and lost dreams. As economist Ramon Velazquez Naser told our group, "Seventy percent of the population is half-dead, with not enough sustenance to sustain themselves."

So Brethren continue to go to Honduras. We still learn about the larger economic factors, such as World Bank policies that have caused a 15-percent increase in the poverty level in Honduras since 1989. Other reasons for going include allowing Brethren to experience a place not so far away as the crow flies, but in other ways on a different planet, or at least a different century. We also go to build relationships between people whose lives differ in almost every way, except in our longing for a better world for all God's people and our commitment to Jesus as the herald of this better world. And we go to make a difference—perhaps not much of a difference in the larger scheme of things, but in one place with a community bent on improving its lot in life, a difference nonetheless.—DAVID RADCLIFF

David Radcliff is director of denominational peace witness on the Church of the Brethren World Ministries staff.

It says that a balance must be struck between the need to solve population problems on the one hand, and the need on the other hand to provide individuals, particularly women, the opportunity for reproductive rights and health. The paper recommends that churches make a more positive effort toward providing education on sexuality and toward the promotion of family planning.

No environmental issue is so troubling as the fact of growing human numbers. The dreary statistics are familiar: It had taken from the beginning of human history to 1940 for the human population to reach 2 billion. In the half-century since 1940, that number has increased to 5.5 billion, and it is growing at a rate of 92 million people per year. Even more startling, if couples today agreed to limit their children to two, the population would still climb by *another* 6 billion in the next 35 years (since so much of the world's population is still below childbearing age).

So where is hope? The issue is a particular problem for Christians, in part because Christian understanding of the worth of the human individual has helped to increase population by rapidly reducing the death rate over much of the world. But the same high standard of human worth makes many Christians reluctant to support some stringent strategies for limiting population, such as abortion or even (in the case of the Catholic church) artificial birth control.

Crucial as the population issue is, in the wealthy world it often is used as a way of avoiding facing an even more serious and immediate problem—the high consumption rates of North Americans. A child born into an average American family will use up to 50 times as much of the earth's goods—and leave at least that much more waste—as a child born into a poor family in the "developing" world (where 88 of the 92

Beef-canning project

In April, a milestone of 15 years was reached in the Church of the Brethren's Southern Pennsylvania and Mid-Atlantic Districts. The two districts operate a beef-canning project that helps their communities, as well as the world.

Over 300 volunteers from the two districts gather at a Church of the Brethren member-owned turkey-processing plant. Using donations from churches within the districts, the volunteers buy deboned meat to be canned. In addition, beef cattle are sometimes donated.

The volunteers spend six days within two weeks at the plant. The meat is ground, cooked, and sealed in cans that are washed and labeled, all by volunteers. After the meat is sent to a local plant for testing, 75 percent of it is sent to agencies in the US and around the world. All the broth and 25 percent of the meat remains in the districts, and is sent to local agencies.

This year, a total of 15,611 cans were given to agencies such as the Salvation Army and food kitchens. With the help of Donna Derr, director of the Church of the Brethren Refugee/Disaster Program, 650 cases were sent overseas.—Paula S. Wilding

Clyde Grossnickle, Chester Wolfe, and Aden Hawbaker grind the beef—the last process before it goes to the canner.

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The tragedy is that the
tandard of "develop-
nent" to which those
illions aspire is set by us
the "developed" world.

Shantilal Bhagat led workshops based on his packet "God's Earth Our Home" at the Church of the Brethren National Youth Conference in July.

Brethren housing projects

Since 1988, several Church of the Brethren congregations have worked at combating homelessness in their areas.

A dramatic change has occurred in the Harrisburg, Pa., community, thanks to six Church of the Brethren congregations that make up the Brethren Housing Association (BHA). The congregations are Harrisburg First, Hanoverdale, Conewago, Ridgeway Community, Hershey Spring Creek, and West Green Tree. Volunteers from these congregations help in the housing project.

When BHA first began, it owned one home and operated with only volunteers. Since then, BHA has restored three homes, bought 10 apartments for transitional housing, and helped 37 families. It also is trying to acquire three more properties. With a grant from the Whitaker Foundation, BHA was able to hire John Nantz, a full-time director, who specializes in counseling and case management.

BHA is known throughout the Harrisburg community. Its services are so sought after that for every one family accepted, 12 may be turned away.

Harrisburg First church hosted a National Youth Workcamp this summer. In the future, BHA hopes to strengthen its present position through counseling, hiring more full-time staff, and concentrating on follow-up work with clients.

While BHA works with other Brethren congregations, the Brethren Housing Corporation (BHC) in Manassas, Va., works primarily with its community. BHC has received numerous grants and forgivable loans from local, county, and state agencies, and employs eight staff members within the facilities.

BHC concentrates on four projects—transitional housing, much like the housing in Harrisburg; a shelter facility that sleeps 35 people per night; a SERVE food warehouse that feeds up to 4,000 people every month; and a child care center that also is a Christian day school. "Although BHC's original intention was only in transitional housing, the community needs are too great in the other areas," says Irv Heishman Sr., president of BHC.—Paula S. Wilding

Gerry and Carroll Conner of Manassas volunteer in the SERVE food warehouse.

Trees for Life

Since 1984, Trees for Life has been empowering people to help themselves in the struggle against environmental destruction and global hunger. It does this by providing resources and know-how that help people in developing countries grow firewood and fruit-bearing trees (coconut, banana, papaya, guava, orange, apple, pear, and lemon), cultivate medicinal plants, build fuel-efficient stoves, and dig wells.

Balbir and Treva Mathur, of Wichita (Kan.) First Church of the Brethren, are the founders of Trees for Life. Success for them is measured not by how many trees are planted, but by how many lives are touched. "It's not about measuring results," says Treva. "It's about setting something into motion and seeing where it takes us."

But statistics can speak eloquently, and in the 10 years since its founding, Trees for Life has helped to plant 20 million fruit trees around the world, in Guatemala, Nepal, Brazil, and India. The average fruit tree produces more than 10,000 pounds of fruit in its lifetime, so one begins to get an idea of how planting trees can combat world hunger. More than this, each tree helps prevent soil erosion and flooding, as well as working to keep the water supply clean.

In the past five years, more than 2 million students in the US have taken on the challenge to grow their own trees from "tree kits" provided by Trees for Life. "American kids don't get many chances to get their hands in the dirt," says Treva, "and the tree adventure kits give them just that chance."

Trees aren't the only thing growing at Trees for Life. With four full-time Brethren Volunteer Service workers (BVSers) now based at the project, Trees for Life needed somewhere to house its staff. The "tree house" (as their new residence is known) is situated within a two-minute walk of Wichita First church, where Trees for Life is headquartered.

For more information about Trees for Life or Tree Adventure Kits, write to 1103 Jefferson, Wichita, KS 67203, or call (316) 263-7294.—Margaret Woolgrove

Trees for Life founder Treva Mathur explains "tree kits" to vacation Bible school participants.

What We Can Do

■ **Support** programs and agencies that use responsible and compassionate methods to help slow population growth. Fourteen million children in poor countries die before the age of five because of poor sanitation, contaminated water, disease, and malnutrition. Suffering can be reduced by limiting the number of births.

■ **Reduce** consumption. Trimming down the earth-threatening resource consumption in affluent societies is one of the world's most pressing environmental challenges. Citizens of industrial countries typically consume 10 times as much energy as their developing country counterparts, along with 10 times the timber, 13 times the iron and steel, 14 times the paper, 18 times the synthetic chemicals, and 19 times the aluminum. We cannot tell the rest of the world to not also aspire to overconsuming unless we are willing to work our way back from "excess" to "enough."

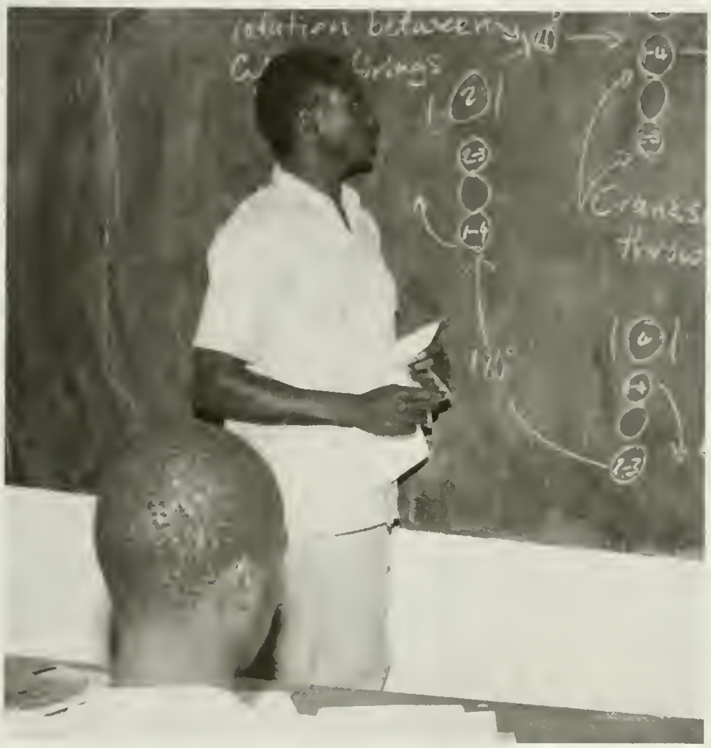
The consumer societies take the lion's share of the output of the world's mines, logging operations, petroleum refineries, metal smelters, paper mills, and other high-impact industrial plants. These enterprises, in turn, account for a disproportionate share of the resource depletion, environmental pollution, and habitat degradation that humans have caused worldwide. A world full of consumer societies is an ecological impossibility.

The Bible frequently speaks about the

ritual dangers of wealth. Jesus often men-
ned possessions and wealth as obstacles to
r relationship with God. Learning to live
re simply is essential for the sake of the
inet, for the sake of the world's poor and for
r own spiritual well-being.

Use the US Government's
l your own privilege and
wer to formulate public
licies that distribute resources
re equitably and to create
grams of study, reflection,
l action that
-Encourage and promote full
ess to educational, social, and
nomic opportunities for
men and female children;
-Make known and available
full range of health services,
luding family planning
vices;
-Support women's rights and
lth advocacy groups and
er non-governmental mecha-
ms at national and interna-
al levels;
Offer economic assistance
l opportunities to all so that
ge families will not be
essary for economic viability.

- **Participate** in Bread for the World's 1994 Offering of Letters campaign "A Child is Waiting." This campaign asks the US Congress to fully fund WIC (the Special Supplemental Food Program for Women, Infants, and Children) through Health Care Reform.



Teacher Daniel Nkirda explains crankshafts in a class at the EYN Technical School.

Technical School in Nigeria

For Ralph and Carol Mason, Church of the Brethren members from Centralia, Wash., what began as a six-month volunteer stint in Nigeria has become a decade of involvement resulting in the creation of a vocational training school for young Brethren adults. It meets a need for skilled workers in an area where most are unskilled.

In 1983, the Brethren sent Ralph to Garkida, Nigeria, to manage the mission workshop and keep all the program vehicles, pumps, and generators in running condition.

By combining Ralph's practical knowledge and Carol's teaching skills into a more formal nine-month training program, by 1985 he Masons had trained five Nigerians to run the workshop.

They returned to Nigeria in 1989 to manage the mechanical shop and help *Ekklesiyar Yanuwa a Nigeria* (EYN: The Church of the Brethren in Nigeria) explore the possibility of establishing the EYN Technical School. They spent 18 months consulting and planning with EYN. Each of the 20 EYN church districts responded with pledges to support the school budget. In addition, EYN as a whole provides an annual grant and has permitted use of numerous buildings and property. Bread for the World responded with a five-year commitment to provide one-third of the running costs, start-up money, and a revolving, no-interest loan for the graduates to buy their own tools and get their own workshops started. The USA Brethren support the Masons and supply additional funding.

Over the years, Brethren missionaries have followed Christ's example and shared the Good News, fed the hungry, healed the sick, and taught the uneducated. The EYN Technical School is a reflection of this emphasis on a holistic mission thrust. It also is a contemporary example of how the particular gifts, creativity, and commitment of people serving in mission can be applied to the needs of the global church.—Eric B. Bishop

Arlene and Cliff Kindy, Church of the Brethren members in North Manchester, Ind., garden without pesticides and insecticides.

Organic gardening

As concern grows about the health hazards connected to agricultural use of pesticides and insecticides in crops grown for human consumption, the popularity of organically grown vegetables has also grown.

Art and Peggy Gish, who form part of New Covenant Fellowship in Athens, Ohio, are Brethren who have taken the biblical injunction to live at peace with their neighbors one step farther, to include the whole of God's creation.

"We live with the understanding that the desire to control and dominate nature is not sustainable, and that it leads to destruction," Art says. "One expression of that desire to control is using chemicals that poison the land and God's creation."

The Gishes live in an intentional community started by two couples from Bethany Theological Seminary in 1972. It has a number of ideals—to follow the New Testament, to share all possessions in common, to live in peace with each other and with the earth, to live simply, and to take in troubled people when the need arises.

The community now has three families at its core. In seeking a more sustainable way of living, the community markets organically grown vegetables for income.

Another Brethren family, Cliff and Arlene Kindy and their two daughters, ages 13 and 15, also has felt called by its Brethren convictions to live more sustainably on the land. The Kindys, who live near North Manchester, Ind., farm two-and-a-half acres of land, growing organic fruits and vegetables that they sell in the local Farmers' Market.

"We live below the taxable income level," says Arlene, "so that we don't have to pay military taxes." Taking their Christianity seriously has meant simplification on many different levels, including riding their bicycles instead of driving a car, and home-schooling their daughters. "We don't want to put poisons into our bodies, or into the earth," Arlene says. "This, and our Christian beliefs, is our biggest motivation."—MARGARET WOOLGROVE

WIC provides medical screening, nutritional food, and nutrition education to low-income pregnant women, to infants, and to children to age five.

Our history appears to have brought us to a time of limits—to growth in population, to the quantity of food the planet can produce and distribute, and to the damage the earth can endure and still sustain the higher forms of life.

Our churches provide an appropriate arena for these discussions, where we can evaluate changes and reflect on our prospects. However painful these conversations, we, as members of the Body of Christ, have been called by God to care for one another and to be responsible participants in our communities. We accept self-imposed limits because our value system demands that we do so.

Loving God with mind and heart implies a willingness to deal with both facts and faith. Faith helps overcome the fears that are real. We find it possible to deal with facts because we have chosen to be hopeful. Many hopeful pessimists believe that honesty requires admission of the evidence while accepting the challenge to keep going because we believe God is ultimately in charge of the creation, and God will not abandon us to our own limited visions of the Promised Land.

Creation:

A Vesper Hill View

BY Judy Mills Reimer

I have a fond childhood memory of sitting on Vesper Hill at Camp Bethel. From there I had a panoramic view of Virginia's Blue Ridge Mountains stretching toward the vestern horizon. Pine fragrance floated up from he forest, programing my nostrils to instantly etrieve the Vesper Hill image even a half-entury later. In the nearby pasture, cows ested, languidly chewing their cud. A railroad rack wound its way at the foot of the hill, a otential intrusion into the peaceful scene. Our amp leaders scheduled our vespers to avoid he passage of trains during our sacred time.

In the early evening peace that surrounded s, all of God's creatures and creation in this dyllic setting were enjoying the harmony of ach other's interconnectedness. As we ampers sat absorbing the beauty of the earth nd seeking rest and renewal, surely God was leased to pronounce the birth of this Vesper Iill memory as "good."

It was traditional that after we had sat quietly r a while our music leader would start us in he hymn "This Is My Father's World." As 10-ear-olds, we knew all three verses. I got goose umps as I sang the words and melody to this reat creation hymn. I still do.

Today, when I visit Vesper Hill, I find the cene changed. The trees have grown very tall. no longer can see the railroad track. Neither an I see any cow pastures. The environment as shifted.

A number of years ago, our camp committee ttended political meetings to prevent a arbage dump from being made along the road the camp, just past the entrance. And we oved our "old" campfire site from the side of much traveled road to a more central location n the camp property.

I celebrate the way our campers of today are ught to eat what they put on their plates. Each eek, leftover food is weighed and charted to otivate campers to keep waste at a minimum. nd campers are encouraged to give their oney to the camp offering for the summer project, saving only a small amount for personal spending at the Trading Post.

Today's campers live in a world that is different from ours of a half-century ago. Years ago, terms such as overconsumption, Clean Water Act, Community Reinvestment Act, Environmental Protection Agency, and Superfund were unheard of. And some terms, such as community garden, migration landfill, and racism, have taken on new meaning as we become aware of the way we are abusing our earth. Our campers are modeling for the entire Church of the Brethren the need for all of us to take care of our Mother Earth so that she will be able to care for people in the generations to come.

God loves everyone

Those who study the earth tell us that human overpopulation and overconsumption are putting too much stress on our environment. What will become of our earth if we continue our nonchalance for the next 50 years?

The earth and all of life are a gift from God. Like all good gifts this should be cared for, not taken for granted. As Christians, we must lead others in the biblical caregiving for God's earth, through love, living in community, and giving the scriptural cup of cold water. Yes, we can fulfill so beautifully Jesus' mandate to love one another as we care for the earth as God created it, rather than participating in the destruction of it.

Often when I read about population projections, poverty increases, water pollution, famine, high infant mortality, gender equality, international migration, moral corruption,

Church of the Brethren Annual Conference moderator Judy Mills Reimer harks back to her childhood impressions gained at Camp Bethel as she calls Brethren to action in caring for the environment and to hear God's affirmation again that the earth is "holy ground."

violence . . . and on and on . . . I want to scream, "Stop the world and let me off." Sisters and brothers, when that impulse wells within me, I need to slow down and remind myself that I can continue to raise my awareness level of the need for caring for God's earth and creatures.

How? Here are just a few ways:

- By encouraging my congregation to use the resource packet "God's Earth our Home: A Resource for Congregational Study and Action on Environmental and Economic Justice." This packet was compiled and edited by our own Shantilal Bhagat for the National Council of Churches and sent last spring to each Church of the Brethren congregation.
- Our church family could create an environmental news bulletin board to motivate action.
- We could use Shantilal Bhagat's resources in small-group settings.
- We could learn the definitions of the words listed in the packet's glossary.
- We could promote care of God's earth several Sundays a year during worship hour.
- Our church family is blessed with people gifted in creativity; therefore, our list of "awareness raising and action" learning experiences could be energizing.

We hear much today in the church about accountability. I believe that God expects each of us within the church to be accountable for the earth by caring for the creation and creatures, through prayer and action, to make a difference one person at a time, one day at a time.

Whether I have joined that great cloud of campers in the sky or whether I am still sitting on Camp Bethel's Vesper Hill as an older adult, the words "This is my Father's world, and to my listening ears all nature sings, and round me rings the music of the spheres" need clean air of the great outdoors, unaffected by the threat from overpopulation and overconsumption for generations to come . . . to enable my goose bumps to pop out, to enable God's creation rest and renewal, to hear God's affirmation again that the earth is "holy ground."

Judy Mills Reimer, of Goodview, Va., is a member of Williamson Road Church of the Brethren, Roanoke, Va. She is an ordained minister and the moderator of Annual Conference.

For further study

☑ ***God's Earth Our Home*** is a packet for congregational study and action on environmental and economic justice. It contains 12 study sessions, and worship and other resources. It was prepared for the National Council of Churches and in support of the National Religious Partnership for the Environment, by Shantilal P. Bhagat. Copies already have been sent to all Brethren congregations, district offices, and members of the General Board. A 12-page booklet provides a listing of denominational resources on ecology and justice as well as environmental organizations to contact for information. Study sessions provide action steps as well as topical resources. To order, (800) 441-3712.

☑ ***Creation: Called to Care*** is a statement of the 1991 Annual Conference. To order the statement and a study guide, call (800) 441-3712.

☑ ***The Earth Is the Lord's*** is a 17-minute video produced by the Church of the Brethren General Board. It challenges attitudes and practices that blur the line between dominion and destruction, and tells stories of several change activists. To order, call (800) 441-3712.

☑ ***Christian Lifestyle*** is a statement of the 1980 Annual Conference. To order, call (800) 441-3712.

☑ ***Creation in Crisis: Responding to God's Covenant*** is a Brethren Press book by Shantilal Bhagat. To order, call (800) 441-3712.

☑ ***Between the Flood and the Rainbow*** is a newsletter on environmental issues and action. To order write, Director, Eco-justice Concerns, 1451 Dundee Ave., Elgin, IL 60120, or call (800) 323-8039, Ext. 227.

☑ ***Six Billion and More: Human Population Regulation and Christian Ethics,*** by Susan Power Bratton (Westminster/Knox Press, 1992). To order, call (800) 395-5599.

☑ ***Healing and Defending God's Creation: Hands On! Practical Ideas for Congregations*** (Volume 1 and 2) contains worship, education, and action materials for all ages, with many examples of projects undertaken by congregations. To order, call (800) 524-2612 and ask for DMS #259-91-907 and #259-93-939.

☑ ***Listen to the Crying of the Earth: Cultivating Creation Communities,*** by Alvin Pitcher (Pilgrim Press, 1993). To order, call (800) 537-3394.

☑ ***Break Forth Into Joy: Beyond a Consumer Lifestyle,*** a 15-minute video, explores consumerism and its effects on people, the earth, and the human spirit. Order form Alternatives, P.O. Box 429, Ellenwood, GA 30049; tel.: (404) 961-0102.

☑ ***Tis a Gift to Be Simple: Embracing the Freedom of Living With Less,*** by Barbara DeGrote-Sorensen and David Allen Sorensen (Augsburg Fortress, 1992). To order, call (800) 328-4648.

☑ ***Creation Spirituality,*** a quarterly magazine edited by Matthew Fox, explores the themes of earth-based spirituality, deep psychology, cosmology and new science, feminism, transformational art, and creative ritual. To subscribe, write to Creation Spirituality, 160 E. Virginia St., #290, San Jose, CA 95112.

(continued from page 12)

ıeighbor had to the one we were ınning. We weighed the merits of ıged or sliding sandbox covers. (Have *u*, in building a sandbox, had to clude dog-prevention/protection?)

The BVSers spent the rest of that first ernoon spreading gravel and *caliche* ay) that the county had donated to lp control the flooding. The task was unting, and both staff and volunteers t for the day feeling there was enough ıvel left in the pile to cover the lower lf of Texas. "It will still be there next ek," they warned the rest of us. hey need a bulldozer to move *that* e."

No bulldozer showed up, of course. er the next week, many Linda Vista ople worked with rakes and shovels to pare the area for playground build-. When the BVSers and staff next owed up, those who had spread gravel eviously were relieved to find that ase of the project done.

Work was slow to begin, and we spent the morning moving every sharp rock that might injure a child falling on it. We looked like people scouring the ground for a lost contact lens.

I had warned our volunteers the evening before that to show up expecting everything to begin immediately would lead only to frustration. In south Texas and especially in the *colonias*, things move at their own pace. People are accustomed to delays, and they are taken as a matter of course. Anyone with a northern, urban sense of rush gets a shock upon arrival there. So we picked up rocks while we waited for the lumber truck that had been expected the day before. It arrived at mid-morning, well timed with the last removal of dangerous little rocks.

Jaime, AVANCE's construction coordinator (who was accustomed to working alone), divided us into groups and assigned us our places. Several people from the community, as well as a VISTA volunteer, joined us. Workers unfamiliar with hammers began building a playhouse, a sandbox foundation, and a covered porch. Power tools were entrusted to workers with a bit more experience. At noon we sat down to a generous lunch provided by AVANCE. "Isn't this costing them too much?" a volunteer asked. But one must never say no to an offer of food in the Rio Grande Valley.

It became evident that we had been overly optimistic in thinking we would put the finishing touches on the playground by the end of the second day. It became further evident that we had been overly optimistic in thinking we could get through two days without an argument. Work-style differences and, indeed, cultural differences clashed. Put a Mexican-American man used to doing construction on his own in charge of *vocal* Anglo women used to doing things without male "help" and the friction of gender and cultural differences produces fireworks.

Everyone, at some point, had frustrations: "Don't tell *me* how to

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From the General Secretary

The tie that binds

The diverse opinions and sharp debates of the recent Annual Conference make me wonder what it is that holds us together. What is the glue that binds us?

A primary candidate is our German background. Conversations with conference visitors from Nigeria, South Korea, India, and Cuba make me aware of how much our German background remains with us.

Perhaps our worldwide programs of mission and service are the compass point of our circle. Certainly our mission efforts in Nigeria, India, China, and more recently in South Korea, Brazil, and the Dominican Republic are known by all our people. And what Brethren are not inspired by the church's role in establishing Brethren Volunteer Service, Church World Service, Heifer Project, and SERRV? Yet these are hardly sufficient to hold us together.

Perhaps our colleges, retirement homes, camps, and other institutions are the tie that binds. Could we remain a vital Christian body without our colleges and seminary? I doubt it. Would our youth come to the church without our Christian education and camping activities? Probably not. Could our church remain faithful without the care we give the elderly? Not likely. Yet taken together I doubt they are sufficient to hold us.

Does our solidarity finally depend upon our leadership? One can track past achievements by the footprints of unusual leaders. Yet few today would say we are primarily leader-oriented, even though we have many fine leaders.

One hears often of the "Brethren game," especially at Annual Conference. The primary rule of the game is to trace one's ancestry until one finds a connection with a sister or brother who is doing the same. And yet many people in the church have no blood kinship with anyone else. That becomes increasingly true as new people enter the fold. Blood lines clearly are not the binder.

All the above factors do play their part, but none is sufficient alone, nor even taken together. In my judgment the primary tie is our relationship to Jesus Christ, our awareness that God's grace in Christ includes us, our commitment to be a part of the way of Christ as it is being embodied in human life.

In spite of the fact that Brethren at Annual Conference had obvious differences about the language of faith, about human sexuality, and about what should be permitted or required, delegates voted overwhelmingly together on nearly every issue. We understand that our faith in Christ leads us to be willing to listen to Native American concerns. We are not willing to let issues around human sexuality divide us even where there are obvious disagreements. We are not willing to force the same language of faith upon every believer; it smacks too much of credalism. We as a community believe and trust that our church is sustained by the spirit and teaching of the living Christ.

Of course we are held together by ethnic background, family ties, programs of service and mission, schools, camps, congregations, and leadership. Yet none of these is sufficient in itself. Our center is God's embodiment of the way of Jesus Christ in human life, including us. All else will change, but the center will hold. Annual Conference is a powerful reminder of this truth, and that is why it is so important to us.—DONALD E. MILLER

Donald E. Miller is general secretary of the Church of the Brethren.

hammer." "I *am* measuring the way you told me." "Why do you ask such stupid questions?" "Why do *you people* insist on doing corners this way?"

This was the reality of working in a cross-cultural context. As Raquel Oliva said, "Being culturally sensitive is not listening to mariachi music and liking it; it's learning to work together."

In the end, we *didn't* get the playground finished. The playhouse frame was up, most of the sandbox foundation had been leveled, and the covered porch was just about complete. At first we keenly felt the disappointment of not being able to hand the community a completed product. I was afraid we had let the leaders down.

But the incompleteness was closer to reality. Disappointments and uncompleted work are what the BVSers would face on their own, upcoming projects. Projects take a long time. Often the sun is hot, the wind is blowing, and there aren't enough tools to go around. Supplies don't come on time. And everyone doesn't agree on what's the best way to tackle the job. You discover that there are cultural differences in the way people want to get things done.

Even though the roof wasn't on the little playhouse, and the sandbox wasn't ready for sand, the playground area no longer floods with dirty water. We got the gravel laid, and you can sit in the shade, out of the hot Texas sun. Maybe one mother will worry less about where her child plays. Maybe one little boy will have the excitement of helping put finishing touches on the playhouse. Maybe one BVSer somewhere will pause before becoming irritated in working alongside someone from another cultural understanding.

Can we really ask for more than that?

The hardest part of any project is getting it started, Raquel said, and the playground is well on its way. People from AVANCE and the community can work on it when they have the chance. The BVSers who spent two or three days with the people of Linda Vista wil carry memories of rural Texas as they go on to their project placements across the country and around the world. No one will ever look at a sandbox the same way again.

Emily Zielinski, of Detroit, Mich., completes he work as orientation assistant at BVS headquarter in Elgin, Ill., this month.

ialog Room a good format

'arish Ministries, Ministry of Reconcili-tion, and other groups responsible for ıe Human Sexuality Dialog Room at ınnual Conference are to be com-ıended (see August, page 17).

I was a small-group facilitator for ome of the sessions. The common esponse I heard was that the Dialog .oom process was a good one. It was ıst too bad that more people did not articipate, especially people who spoke bout homosexuality on the floor of 'onference.

It would be helpful in future years if ıe Dialog Room were better publicized efore and during Conference. And I ncourage pastors, district executives, nd others to call on the Ministry of .econciliation to use the Dialog Room ɔrmat to discuss not only human exuality but other issues as well.

I see this and Matthew 18 as models ɔr us to handle our conflicts and iscussions.

Chris Power
State College, Pa.

ake a leap of faith

efore and during Annual Conference I ɔmmunicated with several people who ıare my position of loving and accept-ıg gay and lesbian Christians in the hurch of the Brethren.

Many described moving from judg-ıental attitudes toward gays and sbians to loving acceptance of them. rogress in making that move comes om counseling with friends who have ıssed that way before, by prayer, by learning the facts about homosexuality, by studying scripture, and by being open to new understanding from God.

Brethren who long for reconciliation with gays and lesbians should take a leap of faith and trust to understand the thing they hate or fear. There are brothers and sisters ready to reach out and help you understand that God loves persons with same-sex orientation no less than the rest of us.

Grace A. Black
Baltimore, Md.

ıe opinions expressed here are not necessarily ɔse of the magazine. Readers should receive them the same spirit with which differing opinions are pressed in face-to-face conversations.

Letters should be brief, concise, and respectful of e opinions of others. Preference is given to letters at respond directly to items read in the magazine.

We are willing to withhold the name of a writer ıly when, in our editorial judgment, it is ırranted. We will not consider any letter that mes to us unsigned. Whether or not we print the ter, the writer's name is kept in strictest nfidence.

Address letters to Messenger *Editor, 1451 ındee Ave., Elgin, IL 60120.*

Farewell to the farm

Only about 3 million Americans live on farms today. Time was when many more Americans lived on the farm than in town. *(The writer speaks from the perspective of a 100-year-old man; see August, page 25.—Ed.)*

When the Brethren moved to town, there were no Brethren congregations there, and so they became pillars of other churches. We didn't even build a "farm" church on the other side of the tracks.

But then we gave up a lot of things that made us look like bumpkins, and we started building churches in town. And times have changed otherwise; who would have "thunk" we'd live to see Annual Conference moderated by lawyers and women?

I figured out that there are more than 30 occupations among the Brethren of the Mountain View congregation in Boise, in contrast to the churches that used to have only farmers as members.

We ain't no longer a country church.

Chauncey Shamberger
Boise, Idaho

Church of the Living God

A challenging new name for our denomination would be "Church of the Living God." It suggests many Christian values, including reconciliation. We also can be a living and active denomination working in partnership with God.

Elizabeth Detrick
North Manchester, Ind.

MAC FACTS

Dr. Deborah Neher

WHO Visiting Assistant Professor in Plant Pathology at North Carolina State University (Raleigh, NC)

WHAT Assesses soil health by studying the composition and abundance of plant-pathogenic and beneficial nematodes (roundworms), research that can be applied not only to agricultural systems but to forest, wetland, and other settings

WHEN Since 1990, as a member of the agroecosystem component of the Environmental Protection Agency's Environmental Monitoring & Assessment Program (EMAP)

WHERE Across North Carolina and Nebraska. This fall she will be extending her soil sampling to five mid-Atlantic states.

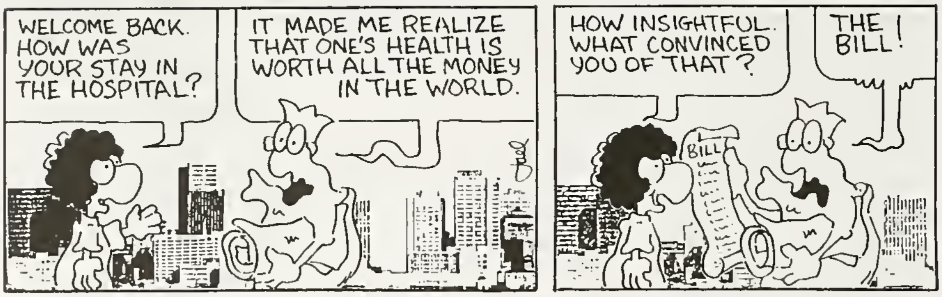
HOW B.S. in environmental science at **McPherson College** (1984); M.S. in plant biology from the University of Illinois-Champaign/Urbana (1986); Ph.D. in plant pathology from the University of California-Davis (1990)

WHY "I like thinking about systems and how people interact with the environment. I'm interested in methods that achieve ecologically sound agricultural practices. My educational background gives me a holistic perspective; I can think about all the different components involved in agricultural systems for production of food and fiber."

McPherson College welcomes all applicants regardless of race, religion, color national origin, sex, or physical or emotional disability.

Pontius' Puddle

NOTICE: Send payment for reprinting "Pontius' Puddle" from Messenger *to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526. $25 for one time use. $10 for second stip in same issue. $10 for congregations.*


WELCOME BACK. HOW WAS YOUR STAY IN THE HOSPITAL?
IT MADE ME REALIZE THAT ONE'S HEALTH IS WORTH ALL THE MONEY IN THE WORLD.
HOW INSIGHTFUL. WHAT CONVINCED YOU OF THAT?
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Mutual Aid Association Church of the Brethren Route 1 Abilene, Kansas 67410

Opinions

On renaming t

Philip H. Phenix

We're members of one family

I understand that the word “Brethren” i intended generically to refer to all people in our historical faith community, regardless of gender. Still I think the inclusive intention could be expressed more clearly and positively by re-forming our name to fit the reality o our life together in the Body of Christ.

I have been inspired by Kenneth Morse's text for hymn 322 in our new *Hymnal*, “For We Are Strangers No More.” Here is a key to our distinctive character: “For we are strangers no more, but members of one family . . . neighbors to each other now . . . sisters and brothers now.” There we are, with clue to a name fully explicit in its inclusiveness. Could we then say that more fitting for us than “Brethren” is the word “Family”? Our community of faith is composed of those who are members of a “Family of God in Christ.” This name is analogous to thos used by other denominations who use generic designations such as Society o Friends and Disciples of Christ.

In further support of the Family designation, consider the response of Jesus in Luke 8:21 when his family— mother and brothers—came looking fo him: “My mother and my brothers are those who hear the word of God and d it.” What could be more “Brethren” an New Testament than calling those who believe in Christ and seek to live by hi example members of the “Family of God in Christ”?

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is the continuation of this value, and to an open an probing forum, that “Opinions” are invited from readers.

We do not acknowledge our receipt of obvious “Opinions” pieces, and can print only a samplin of what we receive. All “Opinions” are edited for publication.

ırch, parents of gays speaking up

Γhe Bible suggests that God delights changing names when spiritual and ɪral considerations are at stake. Jacob Penuel was renamed "Israel"—one o struggles with God. Simon was ıamed "Peter"—the rock upon whose ·rk as apostle to the new Israel, the ırch, would be built. And the rabbinic v Saul, on the road to Damascus, came "Paul"—apostle to the Gentile ·rld of which Rome was the political ıter. Our Brethren have had the sdom and the courageous imagination change their name from such a ıited symbol as "Dunkard" to do tice to the wider spiritual realities of ir age. *(Clarification: The Church of : Brethren has never officially had the ıne "Dunkards" [or "Dunkers"] ; it a nickname given the denomination others.—Ed.)*

s not the "Family of God" a more propriate symbol than "Church of the ethren" in a time when the centrality the family for the fulfillment of the ine purposes is increasingly evident? not Christ's church a living fellow- p of mothers, fathers, brothers, ters, cousins, grandparents . . . in ort, a "Family of God in Christ"? M.

hilip H. Phenix is a member of Bridgewater .) Church of the Brethren.

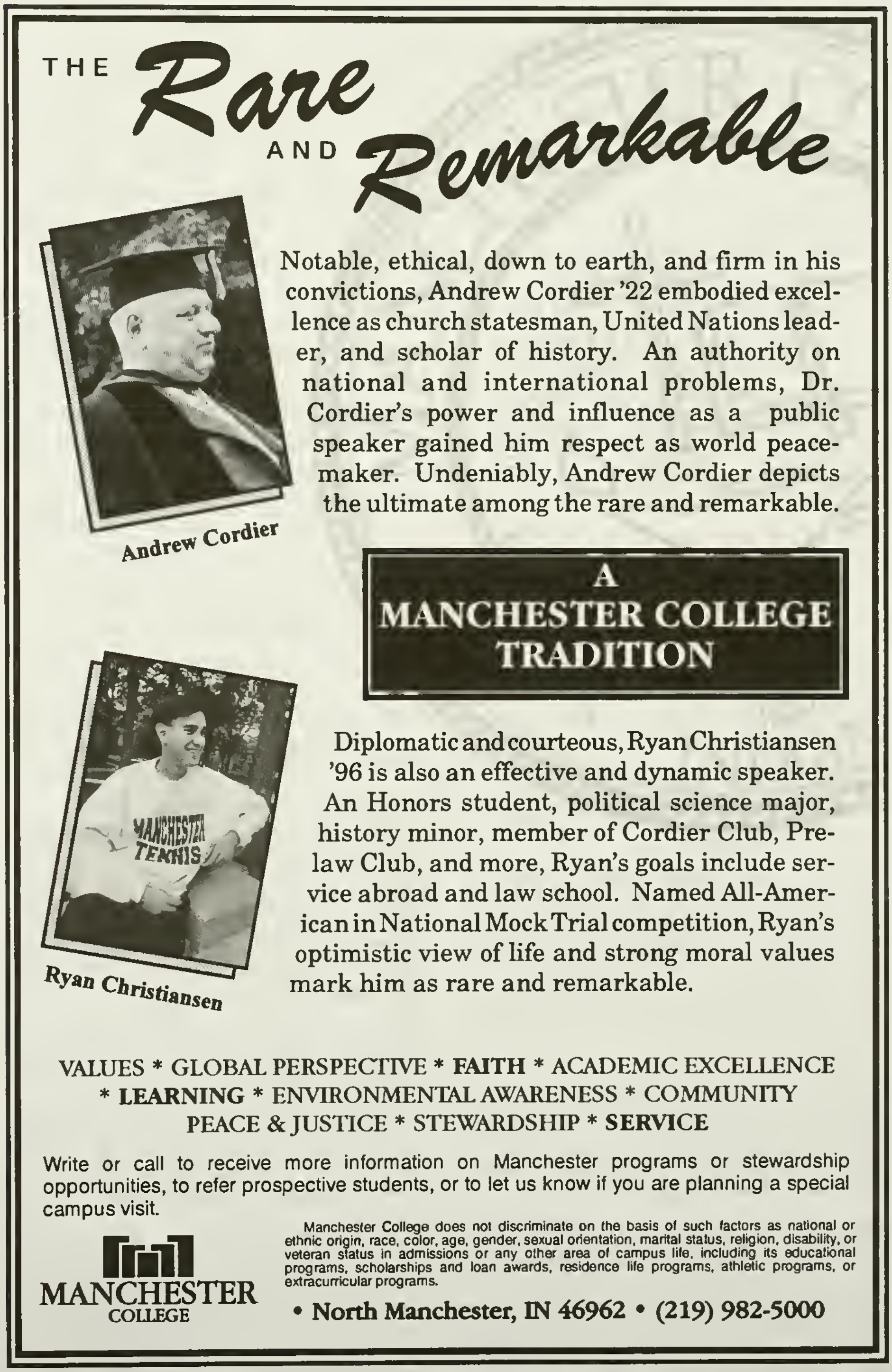
eve Sterne

Ve've come out f the closet

y wife, Karen, and I feel that Annual nference Standing Committee and the nomination as a whole are not tively pursuing greater understanding the homosexual issue. Meanwhile, ırch of the Brethren gays and bians, their parents, and other family embers are being persecuted and nied by the denomination. We wonder w African Americans would have felt the 1960s to have a 5-year morato- ım put on their struggle for civil ghts? (See August, page 17.)

I was going to make a statement about this during the open forum at the end of the Conference business session at Wichita. But, of course, as we know, the business agenda extended until there was no time for the forum.

We were grateful to the Program and Arrangements Committee and to Parish Ministries for the opportunity to engage in dialog about our 1983 statement on "Human Sexuality From a Christian Perspective" in the Human Sexuality



THE *Rare* AND *Remarkable*

Notable, ethical, down to earth, and firm in his convictions, Andrew Cordier '22 embodied excellence as church statesman, United Nations leader, and scholar of history. An authority on national and international problems, Dr. Cordier's power and influence as a public speaker gained him respect as world peacemaker. Undeniably, Andrew Cordier depicts the ultimate among the rare and remarkable.

Andrew Cordier

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Diplomatic and courteous, Ryan Christiansen '96 is also an effective and dynamic speaker. An Honors student, political science major, history minor, member of Cordier Club, Prelaw Club, and more, Ryan's goals include service abroad and law school. Named All-American in National Mock Trial competition, Ryan's optimistic view of life and strong moral values mark him as rare and remarkable.

Ryan Christiansen

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Full-time position at Elgin. This person is responsible for editorial, fiscal management and production functions for MESSENGER; also responsible for overall news services strategies.
Position available beginning as soon as possible after September 1, 1994.

For prompt consideration and information call Barbara Greenwald (800) 323-8039

Dialog Room. (See Letters, this issue).

We are very appreciative to the Ministry of Reconciliation for its skills of mediation throughout the Conference week.

We encourage the Church of the Brethren to remain committed to including all people who believe in Christ.

My wife and I have been members of the Church of the Brethren for 39 years. Until eight years ago we believed we were typical church members. We marched for peace and civil rights in the 1960s. We boycotted for migrant farm workers and against apartheid. We have been deacons, church board members, district board members, Sunday school teachers, youth counselors, and choir members.

Ten years ago, our oldest son wanted to commit suicide rather than tell his Christian parents he was gay. Through counseling, 18 months later he gained enough courage to "come out."

We reacted like most—no, *all*—uninformed parents faced with an issue they "just don't talk about." We prayed. We cried. We quoted scripture. I yelled. We condemned ourselves for having done something wrong.

By the grace of God, I read in *Agenda*, our denominational in-house newsletter from Elgin, about a retreat that the Mennonite Listening Committee was sponsoring for parents and siblings of homosexuals. We attended that retreat and, encouraged, began a new phase of our Christian journey.

We helped begin a support group of Brethren and Mennonite parents to travel this journey of one of the mysteries of God, that our sons and daughters are homosexual. Now, seven years later, we have over 150 parents, many of whom still are "in the closet" to their congregations because of the fears of rejection and persecution we *do* face when we "come out."

Our hope is that our denomination, the Church of the Brethren, will allow us to continue our journey as part of tha Church of the Brethren and continue dialog for better understanding about homosexuality. We also hope to have our beautiful, Christian sons and daughters accepted as equal parts of the whole body of Christian fellowship within the Church of the Brethren.

Steve and Karen Sterne are members of Pleasant View Church of the Brethren, Lima, Ohio.

CLASSIFIED ADS

FOR RENT—Was there too much snow and cold for you last winter? Why not try Sebring, Fla. this winter? Furnished apartment leased Nov. 1-April 30, or longer. Located across from Sebring Church of the Brethren. Contact: Jason or Julia Bauserman, Box 61-A, Arbovale, WV 24915. Tel. (304) 456-4915.

FOR SALE—"Our Family Books" by Mason. *John Mason & Mary Ann Miller of Virginia*—1986; *Ziegler Family Record* (Revised)—1990; *Shank Family Record*—1992; *Michael Miller Family Record*—1993; *John Wampler & Magdalena Garber*—in progress; *John H. Garber Family Record*—in progress; *Nicholas Garber Family Record*—in progress. Please write for prices and more information. Send long SASE. Floyd R. Mason, 115 E. Rainbow Drive, Bridgewater, VA 22812.

FOR SALE—*Descendants of Isaac Ritchie of Virginia*, a geneology of an old Virginia family, by Vergie Carr Lantz. Pub. 1983. Over 850 pgs., 20,000 names, 130 photos, index. Cost $35, incl. tax and postage. Order from Vergie Carr Lantz, P.O. Box 95, Broadway, VA 22815.

EXPLORE—Northern India and Nepal. Visit 'Trees for Life' projects and interact with the people. Participate in the annual pilgrimage to the Ganges and India's Republic Day celebration. Experience the Taj Mahal. Take a breathtaking private excursion over and around the Himalayas and Mount Everest. We will visit Katmandu, Varanasi, Allahabad, Khajuraho, Agra, Jaipur, and Delhi. January 11-29, 1995. $2,950 includes all taxes, meals, and accomodations. For info., contact Bonnie Jo Holmes, c/o Explore, 2246 Columbine, Wichita, KS 67204. Tel./Fax. (316) 838-5990.

WANTED—Christian Churches United, a tri-county ecumenical ministry, is seeking applicants for Executive Director. Applicants must have experience in fund raising and supervision of a diverse staff. Experience with government and community agencies desirable. Proven ability to work with a variety of faith traditions. Masters degree required. Send resumé by Sept. 26 to: Search Committee, Christian Churches United, 900 S. Arlington Ave., Room 128, Harrisburg, PA 17109.

WANTED—Church planters. The creation of a new Church of the Brethren fellowship in the Research Triangle of North Carolina (near Raleigh) is being explored by the Virlina District Extension Committee. The group is soliciting the names of Brethren and other interested persons in that area. If you or someone you know would be interested, contact Darla Kay & Duane Deardorff at (919) 851-2626, or Dave & Lynette Minnich at (919) 846-7990.

WANTED—Histories, Memoirs, etc., to typeset, print. If you have a family history, district history, personal memoirs, or any other manuscript that you would like to have typeset and printed, Paschen Communications would like to talk with you. We can take your manuscript, have it professionally designed and typeset, and then printed (either paperback or hardback). For more info., please call (708) 695-3581, ext. 850.

WANTED—Participants for the 1994 Young Adult Confe ence, Nov. 24-26 at Camp Eder. Theme is "By the Mann of Their Living" led by Debbie Eisenbise and Le Krähenbühl. Registration at 3 p.m., Thurs. Conferenc ends at 1 p.m., Sat. Cost: $70, including $20 registratic fee, due Nov. 1. Limited scholarship help available BVSers and distance travelers. Open to all young adult For info., contact Chris Michael, Youth/Young Adult Mi istry Office, 1451 Dundee Ave., Elgin, IL 60120

WANTED—Volunteer camp managers. Camp Ithiel, C lando (Fla.) seeks volunteer couple to assist camp direct with management of year-round outdoor ministry progra Responsibilities vary from office work to food service general maintenance. Stipend and housing in furnish cottage (kitchen & laundry provided). Three Church of t Brethren congregations within 20 minutes. Come try t Florida setting. For information contact Mike Neff, Can Ithiel, P.O. Box 165, Gotha, FL 34734. Tel. (407) 293-34

WANTED—RV volunteers. Do you have a camper, 5 wheel, or RV and want to serve the church? Camp Ith needs seasonal volunteers to lend talents and skills to year-round camping ministry. Hookups provided at charge. Twenty minutes from Orlando. Weekly Bible stu and worship services on site. Come try the warm win climate. For more information write to: P.O. Box 1 Gotha, FL 34734.

urning Points

censing/ dination

nard, Wanda Joy, licensed May 21, 1994, Easton, Mid-Atl.

tzel, Paul Wilbert, licensed June 1, 1994, New Fairview, S. Pa.

man, Nelson Lewis, licensed May 21, 1994, Frederick, Mid-Atl.

ser, Paula, ordained April 23, 1994, Ankeny, N. Plains

n, Kathy Neufeld, ordained May 15, 1994, Shalom Community, Mich.

nery, James Mark, ordination received May 14, 1994, Little Pine, S.E.

cia, Milton, ordained April 23, 1994, Castañer, Atl. S.E.

er, Joanne, licensed May 21, 1994, Thurmont, Mid-Atl.

tman, Wayne Striebig, licensed June 1, 1994, New Fairview, S. Pa.

man, John Albert, licensed May 21, 1994, Midland, Mid-Atl.

ton, Steve Joe, ordination received May 14, 1994, Lowman Valley, S.E.

ler, Clinton, Jr., ordained April 23, 1994, Liberty, Ill./Wis.

mon, Cory, licensed March 22, 1994, Harris Creek, S. Ohio

lgren, Craig, licensed Jan. 15, 1994, Stanley, Ill./Wis.

ibben, Tammy, licensed May 18, 1994, Waynesboro, Shen.

tzgraff-Eller, Enten, ordained Nov. 6, 1993, Root River, N. Plains

l, Robert William, ordained May 14, 1994, Peak Creek, S.E.

ra, Jorge, ordained April 23, 1994, Christo Nuestra Paz, Atl. S.E.

t, Marilyn Lerch, ordained April 23, 1994, Naperville, Ill./Wis.

h, Sam, licensed Feb. 21, 1994, English Prairie, N. Ind.

ffer, Matthew Aaron, icensed May 23, 1994, W. Marva

mas, Ricky Lane, licensed Nov. 20, 1993, Mount Airy, S.E.

ey, Charles Eugene, licensed March 19, 1994, Lowman Valley, S.E.

y, James Allen, ordained April 26, 1994, New Hope, Shen.

storal cements

vn, Dennis, from secular to Elk Run, Shen.

, Raymer, from Rockford First, Ill./Wis., to Brick/ Petersburg, W. Marva

, Horace, from Bethel/ Greenville, W. Pa., to Rockhill, M. Pa.

ore, Kendal, from Pine Grove, N. Ind., to Greenhill, Mid-Atl.

Gardner, Harry, from Pleasant Valley, Shen., to Waynesboro, Shen.

Garrett, Dean, from Fruitful Vine Project, S. Ohio, to Pleasant Valley/Poplar Grove/Fruitful Vine, S. Ohio

Gray, Daniel, from other denomination to Peru,S/C Ind.

Grumbling, Wayne, Holmesville, W. Plains, to Christ Our Shepherd, S/C Ind.

Guilliams, William, Bethel, N. Ohio, to Ridge, S. Pa.

Holsey, John Paul, from secular to Waynesboro, S. Pa.

Hostetler, Marvin, Wichita, W. Plains, from interim to full-time

Kessler, Clinton, Liberty, Ill./ Wis., to Olivet, S. Ohio

La Rue, Robin, from other denomination to Yellow Creek, N. Ind.

McClelland, George, from other denomination to Mountain View, Mid-Atl.

Moreland, Brian, from secular to Romnay, W. Marva

Sadd, Tracy Wenger, from Hempfield, Atl. N.E., to Lititz, Atl. N.E.

Snyder, George, from secular to Mount Olivet, S. Pa.

Spencer, Robert, from secular to Purchase Line, W. Pa.

Stauffer, Paul, from Oak Park, W. Marva, to Moxham, W. Pa.

Wedding Anniversaries

Anderson, Charles and Bernice, Uniontown, Pa., 60

Andes, Ray and Mildred, Summerduck, Va., 55

Bard, William and Ruth, Lancaster, Pa., 50

Bieber, Charles and Mary, Ephrata, Pa., 50

Boitnott, James and Daisybelle, Rockwood, Pa., 50

Brumbaugh, Elmer and Averie, Kent, Ohio, 70

Davis, Raymond and Edmae, Waynesboro, Va., 55

Duffey, Clarence and Evelyn, Smithsburg, Md., 75

Embrey, Ernestine and Ashley, Midland, Va., 55

Fry, Ralph and Pauline, Rockford, Ill., 55

Garber, Harry and Bessie, Waynesboro, Va., 60

Good, Willard and Pauline, Waynesboro, Pa., 50

Harnage, Ivey and Bertha, Sebring, Fla., 60

Houser, George and Anna Lou, North Liberty, Ind., 55

Hurst, Earl and Martha, Lorida, Fla., 50

Keeport, Ralph and Evelyn, Wyomissing, Pa., 55

Lightner, Gilbert and Nellie, Troy, Ohio, 55

Messick, Obrey and Virginia, Midland, Va., 50

Michael, Herbert and Marianne, Iowa City, Iowa, 50

Miller, Wilmer and Luella, Windber, Pa., 60

Moyer, Glen and Mabel, Greenville, Ohio, 73

Proctor, Chester and Lorene, Shawnee, Kan., 50

Russell, Harry and Maxine, Troy, Ohio, 50

Schlosser, John and Thelma, Ephrata, Pa., 50

Shaffer, Wilbur and Bernice, Uniontown, Pa., 60

Shoup, Irvine and Viva, Ashland, Ohio, 60

Smeltzer, Charles and Ivagene, Arcadia, Ind., 50

Weaver, Dwight and Dorothy, Elton, Pa., 50

Zook, Herbert and Shirley, Greencastle, Pa., 55

Deaths

Ankerbrandt,Samuel, 78, Waynesboro, Pa., June 18, 1994

Ault, Edwin, 82, Brookville, Ohio, May 27, 1994

Bachman, Maria Anne, 10 days, Goshen, Ind., July 11, 1994

Ballard, Ruth, 81, Michigan City, Ind., July 4 1994

Barnhart, Robert, 51, Brookville, Ohio, May 24, 1994

Baugher, David, 80, Spring Grove, Pa., June 23, 1994

Bender, Dorothy, 71, Hamburg, Pa., Jan. 28, 1994

Birkenholtz, Dorothy, 64, Prairie City, Iowa, June 16, 1994

Blackburn, Harry, 81, Windber, Pa., May 29, 1994

Bohn, Ethel Grace, 93, Boonsboro, Md., May 19, 1994

Bonham, Gwendolyn, 30, New Carlisle, Ohio, May 23, 1994

Bonsack, Blanche, 94, Hanover, Pa., June 23, 1994

Boone, Ralph, 80, Modesto, Calif., June 6, 1994

Bowers, Ida Schildt, 95, Hanover, Pa., June 23, 1994

Boyd, Joann, 60, Defiance, Ohio, June 5, 1994

Briscoe, Nathan, 77, Chatham, Ill., April 30, 1994

Brooks, Florence, 88, La Verne, Calif., June 2, 1994

Brownsberger, Verna, 85, La Verne, Calif., May 30, 1994

Brumbaugh, Robert, 92, Martinsburg, Pa., July 3, 1994

Buckles, William, 49, New Carlisle, Ohio, May 22, 1994

Cary, Mable, 99, La Verne, Calif., July 13, 1994

Clinkenbeard, Thelma, 66, Prairie City, Iowa, May 29, 1994

Cory, Arlene, 72, Milford, Ind., May 21, 1994

Darkwood, Lloyd, 83, Nappanee, Ind., March 3, 1994

DeBolt, Edgar, 90, Ephrata, Pa., June 17, 1994

DeBolt, Gerlad, 54, Uniontown, Pa., May 6, 1994

Deisher, Elizabeth, 80, Waynesboro, Va., Feb. 3, 1994

Diehl, Evangeline, 93, Trotwood, Ohio, Jan. 27, 1994

Dorwart, Ray, 59, Elizabethtown, Pa., June 23, 1994

Ebeisberger, John, 42, Warrenton, Va., July 12, 1994

Eikenberry, Arnold, 44, Modesto, Calif., March 25, 1994

Ellison, Carroll, 69, Sinking Spring, Pa., May 17, 1994

Espenshade, Charles, 64, Lower Swatara Twp., Pa., May 18, 1994

Fike, Sara, 78, Waynesboro, Pa., July 12, 1994

Flora, Sylvia, 77, Wirtz, Va., June 9, 1994

Gibson, Alma, 59, Salem, Va., Jan. 1, 1994

Givler, Harold, 89, Ephrata, Pa., July 2, 1994

Griep, Mable, 98, Dayton, Ohio, May 30, 1994

Grow, Mary Lucille, 95, Bradford, Ohio, May 28, 1994

Grubb, Mildred, 90, Smithville, Ohio, June 29, 1994

Halligan, John, 78, Akron, Pa., June 4, 1994

Harper, Blanche, 94, Monroeville, Pa., Jan. 16, 1994

Hartman, Mary, 76, Troy, Ohio, April 22, 1994

Hartzler, Jesse, 76, Wooster, Ohio, May 9, 1994

Heisler, Dale, 78, Rockford, Ill., June 25, 1994

Hemmerich, Ethel, 68, Brookville, Ohio, June 23, 1994

Hess, Herman, 84, Goshen, Ind., May 22, 1994

Hess, Abram, 94, Neffsville, Pa., June 17, 1994

Hodges, Pearl, 86, Salem, Va., May 24, 1994

Hoffman, Roy, 93, Quincy, Pa., June 17, 1994

Hoke, Virginia, 89, Elkton, Md., June 5, 1994

Holderread, Helen, 77, North Liberty, Ind., May 15, 1994

Holland, Marguerite, 90, Brookville, Ohio, April 12, 1994

Holsinger, Elizabeth, 79, Richlandtown, Pa., May 31, 1994

Hoover, Joe, 36, Modesto, Calif., March 4, 1994

Hostetter, Kenneth, 69, Hanover, Pa., July 8, 1994

Hottinger, Frances, 68, Waynesboro, Va., April 26, 1994

Hughes, Margaret, 104, Wyomissing, Pa., Feb. 21, 1994

Hyer, Robert, 77, Michigan City, Ind., March 27, 1994

Kampitch, Addah Belle, 72, Monroeville, Pa., May 7, 1994

Kellman, Eleanor, 69, Monroeville, Pa., Sept. 29, 1993

Kerr, Florence, 73, McVeytown, Pa., Dec. 8, 1993

Kettering, Mable, 95, Palmyra, Pa., Dec. 6, 1993

Kilhefner, Annie, 101, Lancaster, Pa., March 14, 1994

Klingler, Weldon, 94, Lima, Ohio, June 28, 1994

Krull, Pauline, 64, Nappanee, Ind., June 28, 1994

Kuhn, Richard, 61, Greencastle, Pa., June 6, 1994

Kurtz, Mabel, 99, Neffsville, Pa., June, 15, 1994

Lam, Wallace, 59, Waynesboro, Va., Jan. 18, 1994

Lee, Elizabeth, 89, San Diego, Calif., June 16, 1994

Lehman, Helen, 77, Dayton, Ohio, May 15, 1994

Long, Dale, 84, Worthington, Minn., May 6, 1994

Martin, Noah W., 89, Ephrata, Pa., February 8, 1994

Martin, Edythe, 95, Worthington, Minn., July 20, 1994

Metzger, Edna, 90, Sebring, Fla., July 17, 1994

Mow, Baxter, 102, Loris, S.C., July 31, 1994

Mulligan, William, 83, Pomona, Calif., July 8, 1994

Nicolas, Alfred (Nick), 86, La Verne, Calif., June 27, 1994

Petry, Lois, 70, Dayton, Ohio, June 1, 1994

Reber, Helen, 102, Centerpoint, Pa., Dec. 9, 1993

Rhoades, Floris, 80, Greenville, Ohio, July 3, 1994

Rogers, Charles Ortense, 95, Sebring, Fla., May 17, 1994

Rowe, Robert, 69, Dallas Center, Iowa, June 3, 1994

Ruthrauff, Herbert, 93, Mountain Home, Ark., June 15, 1994

Saylor, Sandra, 51, Lititz, Pa., May 23, 1994

Schaffer, Donald, 78, Hanover, Pa., July 2, 1994

Schaller, Harold Craft, 76, Waynesboro, Pa., May 1, 1994

Schwenk, L. Anna, 100, Carlisle, Pa., Dec. 7, 1993

Sell, Susie, 96, Martinsburg, Pa., May 26, 1994

Shafer, Russell, 88, Greencastle, Pa., May 28, 1994

Shaffer, Donald, 78, Cross Keys, Pa., July 2, 1994

Shaver, R. Mae, 93, Severna Park, Md., May 19, 1994

Sibray, Loretta, 69, Flora, Ind., June 1, 1994

Singer, Eva, 92, Union Bridge, Md., June 22, 1994

Slabaugh, Lulu, 96, Nappanee, Ind., April 17, 1994

Slough, Carl, 82, Troy, Ohio, Feb. 12, 1994

Snyder, Hilda, 71, Wymer, W.Va., May 14, 1994

Stauffer, John, 96, Manheim, Pa., May 22, 1994

Stinebaugh, Esther, 89, Flora, Ind., June 9, 1994

Strayer, Beula, 86, Cross Keys, Pa., June 26, 1994

Sutton, Charles, 76, Dayton, Ohio, June 17, 1994

Swihart, Ross, 75, South Bend, Ind., May 17, 1994

Takach, Laura, 74, Newark, Del., June 12, 1994

Taylor, Minnie, 93, Modesto, Calif., June 4, 1994

Terry, Ruth, 89, Waynesboro, Va., Jan. 29, 1994

Trachsel Kart, Jennifer K., 42, New Haven, Ind., May 24, 1994

Trueblood, Opal, 86, Tipp City, Ohio, June 11, 1994

Via, Burl, 87, Waynesboro, Va., March 16, 1994

Wagner, Raymond, 91, Gettysburg, Pa., Nov. 29, 1994

Wagner, Eva, 82, Greenville, Ohio, July 14, 1994

Weaver, Ruth, 79, Windber, Pa., July 3, 1994

Weaver, Katherine, 80, Hanover, Pa., July 7, 1994

Whitmer, Paul, 81, Avon Park, Fla., April 25, 1994

Whitmoyer, Mamie, 87, Campbelltown, Pa., Dec. 16, 1993

Wright, Irene, 76, Salem, Va., Jan. 9, 1994

Younce, Patricia, 85, Sebring, Fla., July 22, 1994

Ziegler, Dale, 35, Nappanee, Ind., June 27, 1994

Creation: Some consuming thoughts

This month's Messenger has given 20 pages—half the issue—to talking about the threatened environment. It would be unseemly for the editorial not to complement those 20 pages. Yet, if we have chosen our topics and writers wisely, should there be anything left to say on the matter? It leaves the editor just a bit desperate, feeling akin to a speaker sitting on stage with several other speakers, all assigned the same topic, and being the one to speak last.

As for the problem facing this fragile planet, Pogo said it all when he paraphrased Perry: "We have met the enemy, and they is us." Earth, unlike Jupiter, has an internal problem. In mid-July we looked skyward and watched a runaway comet smash into the giant planet. Lucky Jupiter. When the dust settles, it will just continue rolling around heaven like it always has. Poor Earth. The enemy isn't out there, capable of only a one-time strike. The enemy is within, gnawing at the planet's vitals.

Our 20-page overview pretty well lays out the problem—too many people, wasting of non-renewable resources, overconsumption, and callousness of the haves toward the have-nots. The question is what to do about it . . . how to get us to change our ways.

I see a comparison between this problem and the problem of slavery in the antebellum United States. Thomas Jefferson wrote in the Declaration of Independence that "all men are created equal." It wasn't enough that, as a slaveholder, he would write those ironic words; he always argued that slavery was an evil, yet held onto his slaves until his death. James Madison, father of our country's Constitution, likewise spoke of the curse of slavery and wished it didn't exist. But he also held onto his slaves.

Why did Jefferson and Madison (and all the rest) continue to participate in slaveholding while railing against the system? Simple: Their living and their lifestyle depended on it; they couldn't get out of the system.

So I soft-pedal my criticism of our US forebears caught up in the slavery system. In the situation of the earth being threatened by overconsumption, I am walking in the shoes of Jefferson and Madison. I know that overconsumption is a great and terrible evil, but I feel helpless to extricate myself from the system. Oh, I can make a few token gestures here and there (like a slaveholder salving his conscience by being kind to his slaves), but take a personal stand? Not I. I've got to take care of myself and my family (exactly what Jefferson reasoned). What kind of life can I lead if I unfetter myself from all expressions of overconsumption, all the benefits of our society I enjoy at the expense of the world's have-nots?

My dilemma is rather like that of a person in a car hurtling recklessly down a highway crowded with other speeding vehicles. I dare neither to slow the car down nor to fling open the door and jump out.

It is truly a dilemma as defined by the dictionary. So what to do?

The first step in any reform is to become informed. One writer on the consumer society has said, "New values never arrive in the abstract. They come entangled in concrete situations, new realities, and new understandings of the world."

Another step, for the individual, may seem like what I earlier called a "token gesture." While voluntary simplicity may be only an ideal, and an unattainable one, we can work at something short of ascetic self-denial; we can attempt to live a life of unadorned grace. We can take a hard look at the luxuries in our lives that we are tempted to call necessities, and shed a few of them, down-size a little.

And, in another step, we can join forces with those of like minds; together we can accomplish more than is possible when operating as a lone crusader. We can get something started in our congregation or in our community that not only educates people and brings local changes, but, it would be hoped, also challenges the laws, institutions, and interests that profit from profligacy.

That's slow-moving progress. But have we any alternative? The slavery problem that Jefferson and Madison agonized over, and abolitionists worked unsatisfactorily at solving, resulted in a great civil war that destroyed the system. Way over a hundred years later, we are still working at rectifying the evils (particularly racial prejudice and its ramifications) that the slavery system bred. Where would we be if the war hadn't happened? Could we have resolved the issue with some step-by-step approach? I don't know.

Can we resolve the issue of overconsumption step by step, or will we, some day, be dealt with in some global and bloody "civil war"? I don't know. All I know for sure is that we overconsumers must, if we are to be good children of God the creator, wrestle with our consciences and be the best stewards of creation we can be. I sure don't want to be caught wantonly overconsuming when the Son of Man comes in his glory, and all the angels with him.—K.T.

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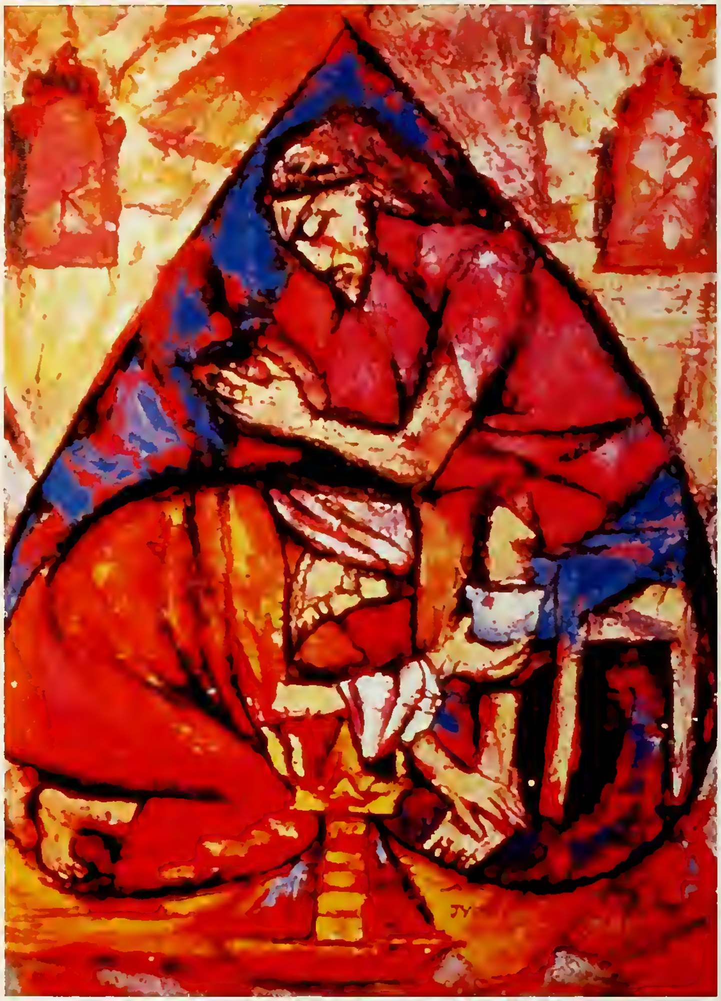
And Jesus took a basin and a towel.



Jyoti Sahi: Washing the Feet

INDIA, 1894-1994: A CENTURY OF PARTNERSHIP

The vision of the Servant Christ
still works miracles in our lives.

Church of the Brethren
World Mission Offeri

Church of the Brethren October 1994

Messenger

WILBUR B. STOVER

-To India a century ago-

From the Editor

Everyone who knew Dan West surely must have stories to tell. Beyond being the pioneer of Brethren camping, the founder of Heifer Project International (HPI), and instrumental in getting Brethren Volunteer Service (BVS) started, Dan West was a character in his own right. As I worked with coverage of him in this issue, marking the 50th anniversary of Heifer Project, my own memories of Dan came back to life, like the ash-covered coals of last night's campfire stirred and blown into flames again. My favorite memory of Dan West has the two of us strolling together across the Gettysburg, Pa., battlefield. He and I are leaders for a BVS orientation, and our group of recruits are up ahead of us on our battlefield tour. Our base camp is Gettysburg Church of the Brethren, and this is an afternoon outing. Dan and I have our heads together, talking, but what a curious, disjointed conversation it would have seemed to anyone eavesdropping on us.

Everyone who knew Heifer Project founder Dan West surely must have a store of tales they could recite.

"We are met here on a great battlefield. . . ." "We have come here to dedicate . . . no, there's no 'here,' just 'come to dedicate'. . . ." "Dedicate what?" "Uh, . . . to dedicate a portion of this field . . . no, *that* field . . . as a . . . as a . . . as a final resting place for those who here gave their lives that that nation. . . ." "Are you *sure* he said 'that that'?" "Sure! They gave their lives that that nation might live." "Okay, then . . . It is altogether fitting and proper. . . ."

Well, you guessed it. Dan and I were trying to get Lincoln's Gettysburg Address straight in our minds. We were planning a short vesper service for the BVS unit, to be held at a spring up ahead, and the address was to be a segment of the service. We were planning on the spur of the moment, so had no copy of the address with us.

Thus it was that I, with great misgivings about the accuracy of my rendering, recited Lincoln's Gettysburg address, at Gettysburg, with Dan West as my coach and critic, and the June 1960 BVS unit as my enthralled audience.

But that week at Gettysburg was my only experience with Dan West. See page 19 for someone who knew him a lot better than I did.

Kermon Thomasson

COMING NEXT MONTH: A multi-paged summary of the 1994 National Youth Conference, including statements from several of the NYC participants.

Printed on 100-percent recycled paper.

Vol. 14~~4~~3, No. 9 October 1994

Messenger

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Messenger is the official publication of t Church of the Brethren. Entered as secor class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1984. Messenger is a member of the Associated Church Press and a subscribe to Religious News Service an Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the New Revised Standard Version.

Subscription rates: $12.50 individual rate, $10.50 church group plan, $10.50 g subscriptions. Student rate 75¢ an issue. you move, clip address label and send w new address to Messenger Subscriptions 1451 Dundee Ave., Elgin, IL 60120. Allo at least five weeks for address change.

Messenger is owned and published 11 times a year by the General Services Com-mission, Church of the Brethren General Board. Second-class postage pa at Elgin, Ill., and at additional mailing office, October 1994. Copyright 1994, Church of the Brethren General Board. ISSN 0026-0355.

POSTMASTER: Send address chang to Messenger, 1451 Dundee Ave., Elgin 60120.

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Although Church of the Brethren overseas mission work dates back to 1876, it was Wilbur B. Stover, in 1894, who began in India the first mission work that had the wholehearted endorsement and support of the denomination. Galen Stover Beery tells his grandfather's story. Sidebar by H. Lamar Gibble.

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Annual Conference moderator Judy Mills Reimer has a rather elaborate dream for the Church of the Brethren, about a day that the denomination, heeding her dream, should work toward.

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Dan West was a hero to many Brethren, who remember him as founder of Heifer Project. But Jan West Schrock knew him a different way. Sidebar on Heifer Project International.

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Timothy A. Snell wonders if we will go off the deep end and include every faith expression . . . or remain within the bounds of the New Testament in our faith.

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***Cover story:** Galen Stover Beery was a natural choice for writing a definitive piece on Wilbur B. Stover to mark the 100th anniversary of Brethren mission work in India. The writer knows his subject well, since Stover was his grandfather. And Galen Beery is currently immersed in writing the family history. Further, he has a great collection of family photos, which he made available to us. So, enjoy the Wilbur B. Stover story, which begins on page 10.*

In Touch

Into heavy metal

The elegant appearance of the denominational logo on the front gable of the Ottawa (Kan.) Church of the Brethren belies the fact that it was created from recycled metal.

Brian Yates, a 26-year-old member of the congregation, was selected to make the logo as a memorial to a long-time member, Grace Turner. Brian knew where to turn for his raw material. He immediately asked a local equipment dealer to save for him the rectangular metal tubing in which lawn mowers are crated for shipment.

"I drew the pattern of the cross and the abstract waves on the concrete floor of our farm shop," explains Brian. "Next I cut and heated the tubing so I could bend it into shape. Then I welded it and, finally, painted it."

The impressive logo gained Brian a reputation. Soon after the logo was installed, the Western Plains District Board asked him to make another Brethren logo for the district's Camp Mount Hermon. That logo now hangs above the fireplace in the camp's dining hall.

Brian has been into metal work since, as a teenager, he restored a John Deere 1936 B tractor as a 4-H Club project. Two summers ago he made large, skinny steel wheels for a tractor he reconditioned for use in the family's milo fields.

But Brian's pride and joy is the 1978 Ford pickup he retrieved from a hedgerow two years ago (and made into his main vehicle) and the Model A Ford he restored last winter.

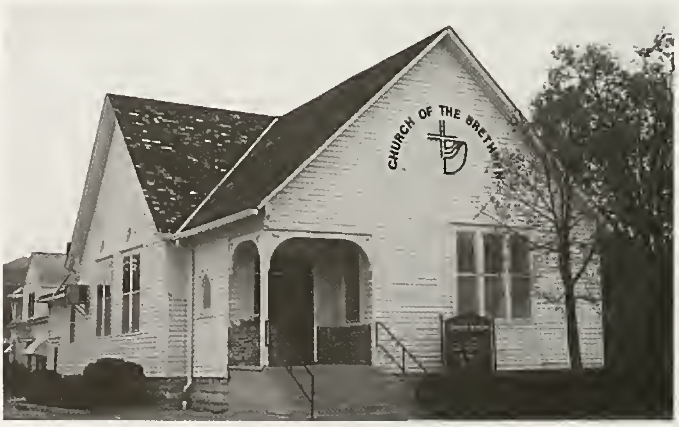
Five years ago Brian and his father reclaimed a tandem-wheeled 4366 International tractor that now is the work horse on their 500-acre Frank D. Yates and Son farm. "We have 22 antique tractors," Brian says. "Only four have been restored, so Dad and I need a lot more winters together."

With Brian's spreading fame come interesting requests. He has made a three-story, free-standing stairway and matching overhead railing for a new house, as well as a 30-foot bridge.

The Yates family's dairy herd is Brian's main responsibility. He works a three-hour shift twice a day, milking 55 cows. But his leisure time usually is spent in the farm shop, dreaming up projects to utilize his metal-working and restoration skills.

—Irene S. Reynolds

Irene S. Reynolds is a freelance writer from Lawrence, Kan.



Brian Yates used scrap metal to create the Church of the Brethren logo for his church in Ottawa, Kan. Among his metalworking hobbies, Brian enjoys restoring old vehicles, such as this Model A Ford.

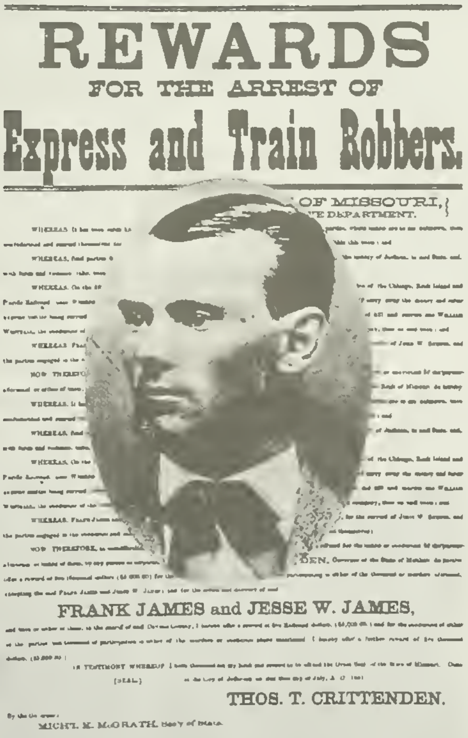
"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

Recalling Jesse James

For most people, the name Jesse James conjures up images of outlaws and train robbers. But for 88-year-old **Eva Grogan**, of First Central Church of the Brethren in Kansas City, Kan., it calls up memories of kind neighbors. As a school girl in the early 1900s, Eva was a classmate of Jesse James' grandsons by his daughter Mary James Barr—Laurence, Forster, and Chester.

Eva's story of childhood is reminiscent of a "Little House" episode. "My folks moved from Kentucky to New Mexico when I was three. That was in 1909, when New Mexico was a territory. It didn't become a state until 1912. We homesteaded for four years, until we owned our land. Then we moved to a farm outside Kearney, Mo., just down the road from where Frank James lived on his brother Jesse's place. We traveled by horse and wagon to our new farm home."

Jesse James was killed in 1882 by a member of his own outlaw gang. His brother Frank, tried for various crimes but never convicted, led a life of respectability in his later years, and died in 1915.



REWARDS

FOR THE ARREST OF

Express and Train Robbers.

OF MISSOURI,

E DEPARTMENT.

FRANK JAMES and JESSE W. JAMES,

[SEAL.]

THOS. T. CRITTENDEN.

MICH'L K. McGRATH, Sec'y of State.

The James brothers' exploits as bank and train robbers were highly exaggerated and romanticized by writers and filmmakers to meet the demand for bloody Western tales of derring-do. The actual story of the brothers' lives is still controversial.

Ask Eva Grogan's opinion and she will say, "I don't know . . . but I do know what a wonderful family the Barrs were. I felt they were a part of our family, and I ate many a meal at their home."

Eva remembers Frank James' funeral procession. "There was this black hearse pulled by horses, going in front of our home. We didn't go to the services because one of Jesse James Jr.'s daughters had diphtheria. I was disappointed that I couldn't see them because we had played together in the summers when they came back to visit their family."

Locally, the James family lived down its reputation for lawlessness. One of Jesse James' great-great grandsons is a judge in Orange County, Calif. Eva Grogan, like others who neighbored with the Jameses in Kearney, prefers to remember them for what they became, and not the history they had to live down.

Adapted from an article by Nadine Dooley, a member of First Central Church of the Brethren, in Kansas City, Kan.

Names in the news

Susan Grubb, of Elizabethtown (Pa.) Church of the Brethren, is serving as an elementary school teacher at Hillcrest School in Jos, Nigeria. Her assignment came through Brethren Volunteer Service. Hillcrest was founded by the Church of the Brethren Mission in 1942.

- **Charles Cable**, chief executive officer of Hillcrest Homes, in La Verne, Calif., has been elected chairman of the board for the California Association of Homes for the Aging (CAHA).
- **Kathryn Kiracofe**, a member of Bridgewater (Va.) Church of the Brethren and a retired India missionary, has received the 1994 Valiant Woman of the Year Award from Harrisonburg-Rockingham Church Women United members.
- McPherson College has given the 1994 Alumni Citation of Merit award to **Theodore C. Geisert**, Kingman, Kan.; **Guy Hayes**, McPherson, Kan.; **Phyllis Kingery Ruff**, Omaha, Neb.; **Laura Sewell**, Portland, Ore.; and **Paul Snavely**, Fruitland, Idaho.
- **Charles** and **Helen Sutton**, of Dayton, Ohio, have been honored by the establishment of a scholarship fund in their name, for their work with the World Friendship Center in Hiroshima, Japan. The fund supports the missions of Peace Ambassadors to heal war wounds. Charles Sutton died June 17.
- **Ingrid Moser**, a member of McFarland (Calif.) Church of the Brethren, has joined an 18-month tour as a member of the Covenant Players professional drama ministry.
- **Andy** and **Terry Murray**, members of the Juniata College faculty, will present "Ballads of Brethren History" at Elizabethtown College's Bucher Meetinghouse, November 6.
- **Gordon Bucher**, of North Manchester, Ind., has been named "District Executive Emeritus" by Northern Ohio District, which he served as executive for 33 years.

Remembered

Philip M. Kulp, 64, died August 10, in Nicoya, Costa Rica, where he was living in retirement from a career as a university professor. The son of Nigeria missionary pioneers Stover and Christina M. Kulp, he served in Nigeria as an educator, 1958-1965.

Close to Home

A cup of reminder

For a long-time **Fraternity** Church of the Brethren, Winston-Salem, N.C., has taken an offering every fifth Sunday for disaster relief. On every first Sunday a 2¢-Worth-for-Hunger offering is taken. Half of the hunger offering goes to the denominational world hunger appeal and the other half goes to a local "Crisis Control" program.

The custom is to receive this offering as people leave the sanctuary after the morning service, with an usher holding out an offering plate.

Pastor Bob Roller found a old, very large Brethren Service cup in his study and got permission for it to be the "offering plate" at the door. This traditional symbol of service heightens the sense of giving for the folks at Fraternity and has been enthusiastically received.

Carol Atkins drops her special offering in an old Brethren Service cup held by usher James Dunn. Pastor Bob Roller (right) found the cup in his study.

New Bethlehem news

Hagerstown (Md.) Church of the Brethren's Bible school this past summer was held outside . . . or at least in the open air. The setting was the marketplace of what was called "New Bethlehem."

Pastor Beth Sollenberger-Morphew had seen the concept work at another church, and Bible school director Helen Caron used it, with a year's preparation, to good effect.

In the town's Hager Park, tents were erected and other props used to suggest a market town of Bible times. The children observed and participated in the activities of a cheesemaker, brickmaker, baker, carpenter, scribe, shopkeeper, shepherd, tax collector, "Roman" soldier, and a storyteller.

There also was a synagogue. Bible school teaching was done in these settings. The children, as well as the adults providing the settings, wore costumes.

"I was really nervous about it," said Helen, "but as the week went on, not only the children, but adults as well, were showing keen interest. Many of the leaders were people who had not been involved with Bible school before. The experience brought people together and led to a change of attitude among some of them."

Many children asked, "We're coming back next year, aren't we?"

William Pifer-Foote, of "New Bethlehem," shows Hagerstown children how to cook bread over a fire. Such activities added realism to the Bible school lessons.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Panorama City pastor Wayne Zunkel (second from left) and other gardeners display some of their summer '94 crop.

Urban Brethren farmland

Panorama City (Calif.) harked back to its Dunker roots this past summer, utilizing part of its church property, surrounded by urban highrises, to create "community gardens."

The crops of corn, tomatoes, squash, peas, beans, and melons were shared with Camp La Verne and two homeless shelters in the community.

The enterprise piqued the curiosity of the neighborhood, and the back-to-the-soil group's hope is that next year more of the potential for 40 or 50 garden plots can be reached. It's a new concept in urban church "planting."

Campus comments

The **University of La Verne**'s Wilson Library, a converted supermarket building, has been demolished to make way for a new, two-story, 53,588-square-foot library, many times the size of the old grocery store. Construction is expected to be completed in about two years.

- The second International Seminar on Arms Control and Disarmament was held at the **Juniata College** Conference Center, September 8-17. The seminars are designed to teach to developing nations skills in negotiating arms control agreements and resolving disputes peacefully.

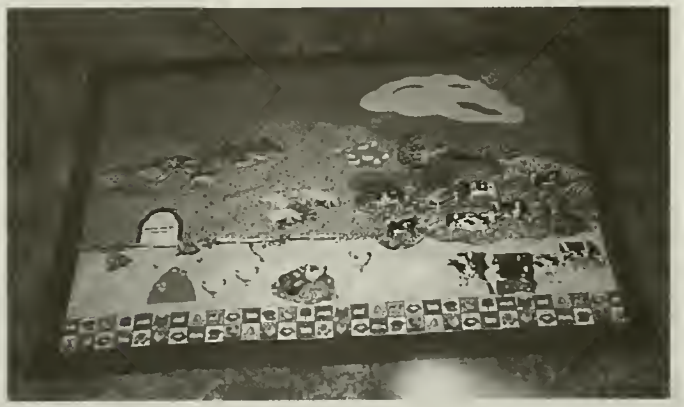
"The seminar offers us an opportunity to continue building regional networks of scholars who are interested in arms control and demilitarization, and who have had an opportunity to study these issues with international leaders in the field," said Andrew Murray, director of the Baker Peace Institute and associate professor of peace and conflict studies at Juniata.

- A new dorm at **Manchester College** has experiential theme units (ETUs). Each ETU is a group of students who have a year-long residential experience focused on a theme and providing a series of programs and activities.

Let's celebrate

Bethany Church of the Brethren, Farmington, Del., will mark its 75th anniversary November 13. Larry Dentler will be guest speaker for the event.

- **Wolgemuth** Church of the Brethren, near Dillsburg, Pa., celebrated its 150th anniversary August 28, with Elmer Q. Gleim as guest speaker.
- **Berkey** Church of the Brethren, Windber, Pa., celebrated the 25th anniversary of its church building and the 35th anniversary of the congregation's reorganization with a day of activities July 10. Guest speaker was 1987 summer pastor Rick Conrad.
- **Mineral Creek** Church of the Brethren, Leeton, Mo., held a 125th anniversary celebration August 21. John Thomas, of Guthrie, Okla., was the guest speaker.



A hanging for Heifer Project: Quilters at **Hope** Church of the Brethren, Freeport, Mich., made a special wall hanging for the 50th anniversary of Heifer Project (see pages 19-22). The hanging depicts a farm scene with animals associated with Heifer Project. "The animals come alive," commented one quilt connoisseur.

News

New magazine for Brethren youth introduced at NYC

In cooperation with the Sunday school youth curriculum due in the fall of 1995, the Youth and Young Adult Ministry office introduced *With*, a youth magazine, at National Youth Conference this summer.

With is endorsed by the Parish Ministries Commission as the official magazine for Church of the Brethren youth. The Brethren have not had an official youth magazine since the *Horizons* edition of *Youth*, which was last published in 1970.

Brethren Press has joined with Faith & Life Press, the publishing arm of the General Conference Mennonite Church, to publish the Sunday school curriculum FastLane Bible Studies, *YouthGuide*, and *With*. Faith & Life Press had been publishing the magazine for 26 years with the Mennonite Publishing House before the Mennonite Publishing House decided to publish its own curriculum.

Faith & Life Press and Brethren Press, which have cooperated on several projects, including the children's curriculum *Jubilee*, will focus on the Anabaptist church beliefs in the new materials.

"We would like to see Brethren writers in *With*, as well as advertisements from Brethren colleges," said Chris Michael, staff for Youth and Young Adult Ministry.

With was openly welcomed at NYC. "The overwhelming impression I received was that I had come across an entire denomination of youth workers who were starved for quality printed resources, and that the resources I was introducing (*With, YouthGuide, FastLane Bible Studies*, and the new Sunday school curriculum) were just the kind of thing they were looking for," stated Eddy Hall, co-editor of *With*.

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

Calendar

General Board fall meetings: October 21-25, General Offices, Elgin, Ill.

Dedication of the Bethany Center: 2 p.m., October 30, Bethany Center, National Road West, Richmond, Ind.

Brethren Benefit Trust Board meetings: November 18-19, Manchester College, North Manchester, Ind.

By the Manner of Their Living: Reflections on Brethren Lifestyles: 1994 Young Adult Conference, November 24-26, Camp Eder, Fairfield, Pa. [For more information, contact Young Adult Conference, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

Urban Ministries schedules peace tour in Midwest

The Urban Ministries office is conduct ing an Urban Peace Tour the week of October 23-30. The tour is the first of kind, and its initiators hope to raise th awareness of urban congregations in th Church of the Brethren.

"The purpose of the tour is to highlight the ministries of Brethren urban congregations, to increase the support for these churches, and to help develo a deeper solidarity among our urban churches," stated Orlando Redekopp, director of Urban Ministries.

Services are planned for each churc The music will focus on Hispanic and African American music. Messages wi be given on ministries within urban churches and sermons on the joys and struggles of those ministries.

The tour will begin at Iglesia La Nueva Jerusalen, Summit, Ill. During the week, the tour will visit Brethren churches in Indiana. The congregation are Manchester, Roann, Goshen City, and Bremen. The tour will conclude at First Church in Chicago.

Participants in the tour include Redekopp, Gilbert Romero and the Bittersweet Band, and Richard Kyerematen.

nyder files new suit against hicago Theological Seminary

previous suit against Chicago Theo- gical Seminary (CTS) having been smissed for lack of "detail" (May/ ne, page 7), professor Graydon Snyder August 30 filed a new suit, contend- g that a June 17 statement distributed the seminary's public relations firm aims the classroom story-telling at the art of his difficulties "was only part of series of troubling events."

Snyder's original suit against CTS volved his disciplining following a '92 incident in which a female student Snyder's supposedly became offended a story from the Talmud he told to his ass explaining, he said, the differences between biblical intent and action.

Snyder, a member of the Church of the Brethren and a former professor and dean at Bethany Theological Seminary, contends that CTS has mounted a deliberate campaign to humiliate him, ostracize him in the academic community, and "ultimately force his departure from CTS." He is seeking more than $30,000 for the humiliation and damage to his reputation wrought by a 1992 memo distributed by CTS to 250 students.

The case has gained national significance since, according to legal scholars, it eventually could force the US Supreme Court to address the conflict between freedom of speech and restriction of harassment.

rethren Volunteer Service Unit 212 completed orientation in New Windsor, d., August 26. Members are **(front row)** Jackie Keller, Angela Miller, Andy oomis, Andrea Stremmel; **(second row)** Kristie Sharpe, Jamie Beachy, Amanda ender, Johanna Olsen, Grit Marschner, Kyle Hall, Mary McDonagh, Emily ielinski (orientation assistant); **(third row)** Tempo Bierley, Ozkan Alkasi, Shelley ngemach, John Harvey (orientation assistant), Tammy Krause (orientation coordi- ator), Katie Johnson, Beate Klemm, Kermit Eby, Charlotte Reimche; **(back row)** ul Borian, Deviprasad Nileschwar, Scott Hoelscher, Jamie Risser, Todd Reish rientation coordinator), Ruth Eby. (See page 31 for project assignments.)

Emergency Disaster Fund targets Haiti, Tanzania

A grant of $30,000 has come from the Emergency Disaster Fund in response to the ongoing emergency needs in Haiti. A portion of the allocation will be used by the National Coalition for Haitian Refugees' victim assistance fund, and the remaining funds will be used to assist other groups that are working to provide special medical care for Haitians begin detained at Guantánamo Naval Base in Cuba, and elsewhere.

EDF has granted $30,000 to assist Interchurch Medical Assistance in developing an onchocerciasis (river blindness) surveillance and control in Tanzania. IMA plans to design a pilot project for distribution of a drug that halts progression of the disease.

A grant of $10,000 has been given in response to the refugee and economic crisis in the country of Georgia. The funds will be used to help the over one billion displaced people to buy food and medicine.

An allocation of $5,000 has been given to help 350,000 refugees in Armenia who are suffering from the continuing warfare in Azerbaijan. The funds will be used to supply shelter, food, medicine, agricultural rehabilitation, and peacemaking efforts during the winter months.

A grant of $3,000 has been given in response to recent floods in Cambodia. The funds will be used to buy plastic sheeting, rope, and household items for the more than 16,000 people who have been displaced.

An allocation of $500 has been given for the community of Cheektowaga, a suburb of Buffalo, N.Y., affected by landfill contamination that resulted in well contamination and high incidence of cancer among the residents. The funds will be used to support partner agencies that provide counseling, outreach, and direct aid for medical treatment to uninsured people.

Herman Kauffman appointed DE for Northern Indiana

Herman Kauffman

Herman D. Kauffman has been appointed executive of Northern Indiana District. He is currently pastoring Everett (Pa.) Church of the Brethren and will begin his new assignment on November 1. He succeeds interim executives John Tomlonson and Earl Hostetter.

Evangelism Leaders Academy draws 1,200

The Andrew Center has completed the ninth Evangelism Leaders Academy, which drew over 1,200 attendants to its six locations around the country.

The Evangelism Leaders Academy is a multi-denominational event for Anabaptist churches. Joining participants from the Church of the Brethren were others from The Brethren Church, General Conference Mennonite Church, and The Mennonite Church.

The principal speakers for the academies spoke on topics such as "Leadership Skills for the 21st Century," "Stewardship and the Growing Church," "Strengthening your Adult Sunday School," "The Empowered Congregation: Mobilizing Members into a Movement!" "Recovery Groups: Reaching Those Who Hurt," and "Getting the Gospel out the Door: Practical Outreach Strategies that Work."

John Ortberg, principal speaker at the academy held at Manchester College, North Manchester, Ind., in an allusion to the apostle Paul's "running the race" imagery, stated, "If the [Christian] race is serious, then trying is not enough. You must reorder your life around certain practices that will eventually enable you to do by training what you cannot now do by trying."

The six academy locations were in Florida, Kansas, Indiana, Virginia, California, and Oregon, and the Academies were held from June to August.

Joel K. Thompson of BBT loses life in airline crash

Joel K. Thompson

A USAir airliner crash in Pennsylvania September 8 took the life of Joel K. Thompson, 61, director of benefits for the Brethren Benefit Trust. He had held that position since 1991. His responsibility was the operations of the Church of the Brethren Pension Plan and the Brethren Medical, Life, and Long-term Disability Plans serving more than 3,500 pastors and lay employees of Church of the Brethren congregations, national boards, and agencies.

From 1977 to 1980, he was executive secretary of the Church of the Brethren Pension Board, predecessor of the Brethren Benefit Trust Board.

A native of Ohio and a graduate of Manchester College and Bethany Theological Seminary, Thompson began his work at the denomination's General Offices in 1959, as interim director of Brethren Volunteer Service. He spent three years, 1960-1963, in Indonesia as a missionary before returning to the US to serve as director of mission education and recruitment for what was then the Foreign Mission Commission.

In 1969, when the Foreign Mission Commission and Brethren Service Commission were merged to become the World Ministries Commission, Thompson became its first executive. In 1977 he moved laterally from that position to become executive of the General Services Commission. In that post, he served as publisher of MESSENGER.

Thompson left the General Board staff in 1980 and began an 11-year career in hospital administration in the Chicago area.

A member of York Center Church of the Brethren, Lombard, Ill., Thompson leaves his wife, Janine Katonah, a daughter, two sons, two step-daughters, and a grandson.

Annual Conference offices open for nominations

The Annual Conference Nominating Committee has requested nominations for positions to be filled by election at the 1995 Conference in Charlotte.

Offices open in 1995 include Annual Conference moderator-elect; General Board members from Pacific Southwest, Southern Plains, and South/Central Indiana Districts, and two at-large positions; Program and Arrangements Committee; Pastoral Compensation and Benefits Advisory Committee; Committee on Interchurch Relations; Brethren Benefit Trust; Bethany Seminary electors; Review and Evaluation Committee; and representatives to the National Council of Churches and World Council of Churches.

The Annual Conference Office mailed a packet with instructions and nomination forms to all congregations in August Nominations are due by December 1.

Youth and Young Adults to Hold 16 workcamps in '95

The Youth and Young Adult Ministry office will hold 16 workcamps in 1995.

The senior-high workcamps are: Brooklyn, N.Y., June 18-25; Camp Colorado, Sedalia, Colo., June 19-25; Queen Louise Home, St. Croix, V.I., ıne 19-25; W.Va., July 3-9; Tidewater, a., July 10-16; Lybrook, N.M., July 7-23; Chicago, Ill., July 17-23; astañer, P.R., July 24-30; Orlando, a., July 31-August 6; Heifer Project, ittle Rock, Ark., August 7-13; and ıtney, Vt., August 7-13.

As of press time, the workcamps for junior-high are Tidewater, Va., July 5-9; New Windsor, Md., July 10-14; Richmond, Ind., July 26-30; and Harrisburg, Pa., August 2-6.

Young adults will have the opportunity to attend a workcamp in Belfast, Northern Ireland.

The coordinators for the 1995 workcamps are Wendi Hutchinson and Greg Laszakovits. For more information on the workcamps, contact the Youth and Young Adult Ministry office at (800) 323-8039.

orldwide

rank Chikane, general secretary of the South African Council Churches has announced plans to leave the council. Chikane said at he would leave his position now that the victory over apartheid as a "mission accomplished," in a speech in July at the council's ınual conference outside Johannesburg.

Chikane told the meeting: "We meet here today, after a momenus event in this country—a transition from the monstrous, evil, and cist apartheid system to a non-racial, non-sexist, and democratic stem of governance . . . that system which treated blacks like dirt ıd nonhumans is gone!"

Chikane asked that a search committee that was formed to ersee the transition quickly choose and name his successor. The ıuncil also is redefining its role in a new South Africa—from outspoın opponent of the apartheid system to a principle player in the construction of a new society. In his speech, Chikane spoke of the ·w role of churches, saying there is a need for a "ministry of reconciliion and development" and a "ministry of reconciliation and healing." e expressed hope that a truth commission investigating past human ghts abuses will "liberate us from the past so that we can move into e future without fear or doubt."

1991, the Presbyterian Church USA Hunger Program HP) committed itself to the goal that, by 1994, at least 50 percent all projects funded would meet its criteria for gender and racial clusiveness. The PHP committee shot past that target at its meeting July when it awarded $856,147, or nearly two-thirds of it grant oney, to projects implemented by women. Internationally, $463,247, 66 percent of PHP's funding, went to projects that were planned or ıplemented by women, reflected the racial composition benefiting ımmunity and/or empowered women, especially women of color.

Also in line with its inclusiveness priority, the committee set aside holarship monies for five hunger action enablers to attend "The Road Beijing: A Seminar on Global Women's Issues and the United ations" in March 1995.

The group reviewed 1994 allocations previously made to hungerlated programs through the World Council of Churches and Church orld Service and Witness, the relief and development arm of the ational Council of Churches. The committee allocated an additional 19,487 to 95 more international relief and development programs. It rther stipulated that projects not receiving the full amount they quested will be recommended if additional funds become available.

In August, a four-member delegation representing the National Council of Churches (NCC) initiated dialog with President Clinton's special advisor on Haiti, William H. Gray, to press concerns about the restoration to power of exiled Haitian President Jean-Bertrand Aristide and about the current conditions of Haitian refugees.

The delegation's meeting with Gray, which took place in the New York offices of the United Negro College Fund, of which Gray is president, was described by participants as an open and candid meeting that included an offer by Gray to continue meeting as often as necessary to hear ecumenical concerns on Haiti.

According to a "Perspective on the Situation in Haiti," which the delegation presented to Gray during their conversation, the council and its 32-member communions are "bold to speak at this particular moment" because "the member churches of the NCC have been related to the churches and people of Haiti for over 30 years and are reminded daily of the fear, frustration and anger of the people of Haiti." The NCC statement urges the US to "act within the context of the United Nations" in support of the restoration of the Aristide government and to adhere to UN standards relating to the status of refugees.

Participants in the meeting with Gray reported that their conversation was wide ranging, touching on the interplay between the political situation in Haiti and the refugee crisis. According to NCC deputy general secretary James Hamilton, "Mr. Gray stated that in order to solve the refugee problem we must first solve the political problem."

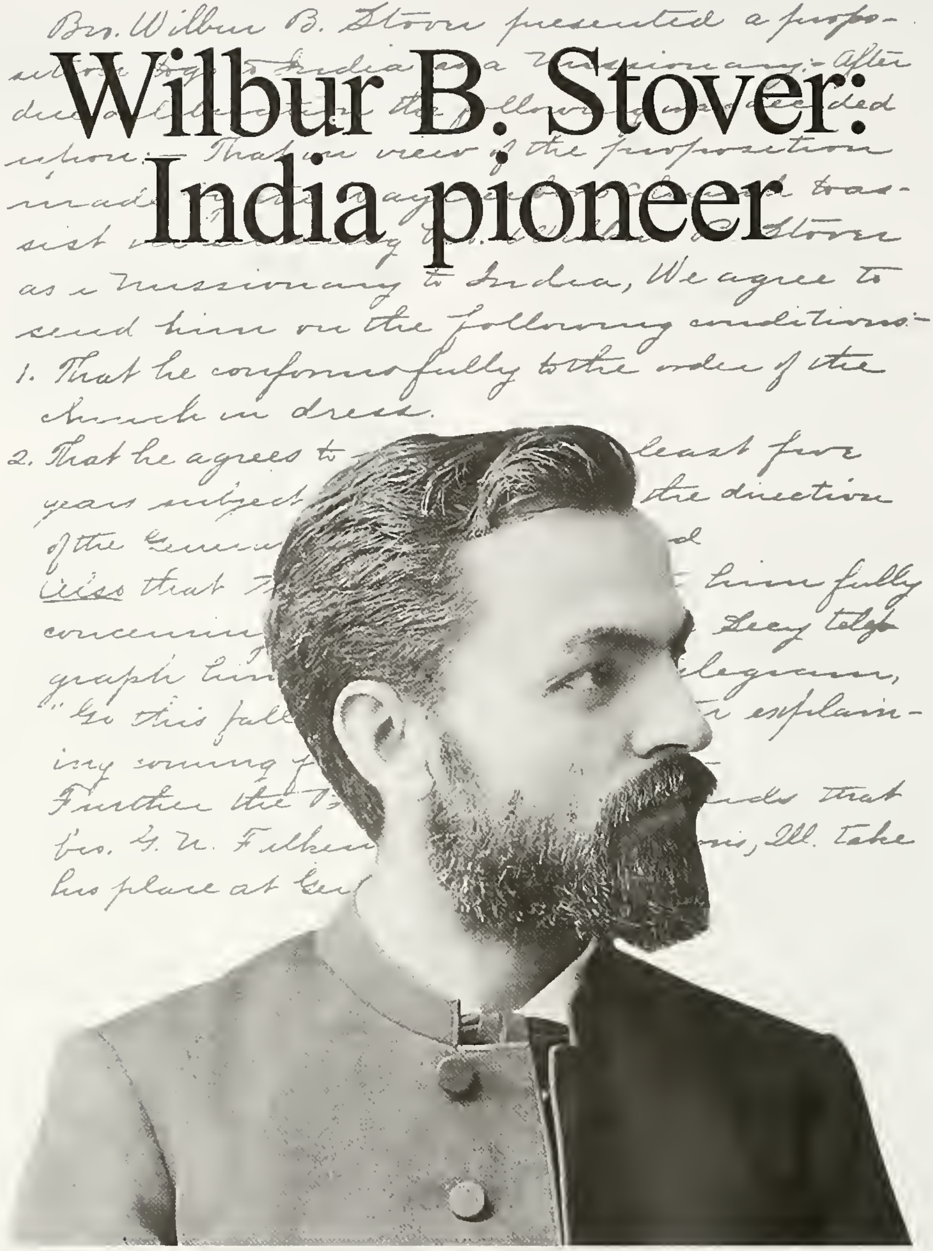
Nearly 900 persons from all over the country attended the 13th annual Peacemaking Conference in Montreat, N.C., sponsored by the Presbyterian Peacemaking Program. "Peacemaking: Alternative to Violence" was the conference theme and, discussion ranged from domestic violence to Middle East and Yugoslavian conflict, to the violence in America, as people of all races and ethnicities struggle to find new ways of living together peacefully.

"As Christians, we are called to become a healing people. By God's grace, we are enabled to confront the pain and violence in ourselves and in the world," stated the conference theme.

One of the foci was on domestic violence. According to Marie Fortune, founder and executive director of the Seattle, Wash., Center for Prevention of Sexual and Domestic Violence, the four categories of domestic violence are: physical, sexual, psychological, and destruction of property important to the victim.

"Home is the most dangerous place to be for women," stated Fortune.

Wilbur B. Stover: India pioneer



Bro. Wilbur B. Stover presented a propo-
sition to go to India as a Missionary;- After
due deliberation the following was decided
upon.- That in view of the proposition
made [illegible] we agree [illegible] to as-
sist [illegible] Wilbur B. Stover
as a Missionary to India, We agree to
send him on the following conditions:-
1. That he conform fully to the order of the
church in dress.
2. That he agrees to [illegible] least five
years subject [illegible] the direction
of the Genera[illegible]
Also that [illegible] him fully
concerning [illegible] Secy telegraph
graph him [illegible] telegram,
"Go this fall [illegible] explain-
ing coming [illegible]
Further the [illegible] that
Bro. G. N. F[illegible], Ill. take
his place at Ger[illegible]

Despite being a Dunker, Wilbur Stover (ca. 1890-1892) wore a mustache and, under his plain-cut coat, a tie. The October 4, 1892, minutes of the General Church Erection and Missionary Committee noted his appointment to India, on the condition "that he conform fully to the order of the church in dress."

Although Church of the Brethren overseas mission work dates to 1876, it was Wilbur B. Stover, in 1894, who began in India the first mission work that had the wholehearted endorsement and support of the denomination.

by Galen Stover Beery

How can we be celebrating the *centennial* of Church of the Brethren overseas mission work in 1994, considering that Christian Hope began Brethren mission work in Denmark in 1876? It's a matter of how you look at it.

The Danish mission was launched by Northern Illinois District, not by the denomination as a whole. The Brethren in 1876 were about five years away from their splits of the early 1880s. One of the reasons why the Old German Baptist Brethren split off was their opposition to overseas missions. After the "Old Orders" left, the Church of the Brethren that remained felt freer to endorse mission work, but it would not be until 1894 that Annual Conference called and sent the first missionaries representing the denomination as a whole.

On October 16, 1894, three young Brethren sailed from New York on the S.S. Havel. They were Wilbur Stover, 28; his wife, Mary, 22; and Bertha Ryan, 23. They were bonded together by a zeal to evangelize in India, and Bombay was their destination.

Wilbur Stover had not simply answered a call to India. He was enthusiastic about the mission concept, spoke and wrote tirelessly about it, and had offered his services in 1892 to the General Church Erection and Missionary Committee (later the General Mission Board). But to understand the fledgling missionary's enthusiasm and zeal, one needs to know the story of his earlier life.

Wilbur Brenner Stover, born in 1866, was the oldest of four sons of a Greencastle, Pa., nurseryman, Jacob A. Stover, and his wife, Mary Lesher Stover. Church was a large part of Stover family life. Jacob Stover, a "Dunker pastor," regularly took his turn preaching at Shady Grove schoolhouse. The close family life was shattered when Wilbur was almost nine: His father died, and his mother married a man who abused her and made life difficult for his stepsons.

Wilbur followed his family to northern Illinois, where church leaders began to see his potential. They arranged for him to receive a year's free tuition to attend the church-supported Mount Morris College. He first took business courses to become a bookkeeper, working as a janitor and farm laborer for room and board.

When funds ran low, Wilbur spent a year in Minnesota selling stereopticon "views." He enjoyed meeting people, and developed a successful selling technique. The Presbyterian church he attended in Minneapolis had a mission program and mission books that highly nfluenced the young man.

When Wilbur returned to Mount Iorris, he strongly supported the oncept of missions. He had been aptized, and he became a leader in hurch work. He led student prayer ieetings, was active in a literary ociety, sang in a quartet, and was lected to the ministry. After gradua-on, he began preaching in churches ear Hagerstown, Md., and then served year as pastor of the Germantown hurch, in Philadelphia.

Wilbur resigned his pastorate to ecome a mission evangelist. His short, light figure became a familiar sight ehind the "reading table" of dozens of rethren meetinghouses. He had a pade-shaped beard and a mustache, ncharacteristic of the Brethren and oublesome to the mission board. He ore the dark, conservative Dunker arb, however.

Those who met Wilbur remarked on is intent eyes, his friendliness and incerity, and his fervor for spreading ie gospel. He enjoyed people, showed o hesitation in greeting strangers, and ad a good sense of humor.

Wilbur met his second cousin, Mary mmert, in college. They shared a rethren heritage and forebears who ere hardworking farmers and minis-ers. Mary's father, J.J. Emmert, was a iinister, as was an uncle, George ollers. Her family situation was similar Wilbur's: Her mother died when she as 10, and her stepmother was not arm toward her. Mary also was iterested in missions; her father and er Uncle George Zollers had influ-nced Christian Hope, and Zollers had aptized him. Common backgrounds nd values led eventually to marriage etween Wilbur and Mary and to a iutual, life-long love and admiration, ith Wilbur in the leading role. Mary, omewhat shy, became his strong upporter.

In three and a half years, Wilbur reached almost 600 times; by 1894 he rote that since December he had reached "every night and twice on unday, with but four or five excep-ions." As he moved from church to church, he made friends with congregational leaders, and a support network emerged. Wilbur organized "Missionary Reading Circles," and wrote numerous articles on missions. Many younger members among the Brethren joined the reading circles. Optimistic about reaching their goal, Wilbur and Mary married in 1893 and thenceforth visited churches together, preaching "missions" and offering to go to India. As interest grew, others also offered to go.

Members of the Waynesboro, Pa., congregation pledged $800. The General Church Erection and Missionary Committee in 1892 had given its conditional endorsement to sending Wilbur to India, after learning of the Waynesboro support. This led to the Meyersdale (Pa.) Annual Conference of 1894 appointing Wilbur and Mary, and Bertha Ryan, as the first India missionaries. The trio knelt to be consecrated, confident at last that the challenge to Brethren to begin mission work, had been accepted.

Arriving in Bombay that fall of 1894, the new missionaries went north and located in Bulsar, a commercial center. Wilbur learned the Gujarati language, and started holding evangelistic meetings the next year. By 1897, however, only 16 people had accepted Christianity through the work of the Brethren trio.

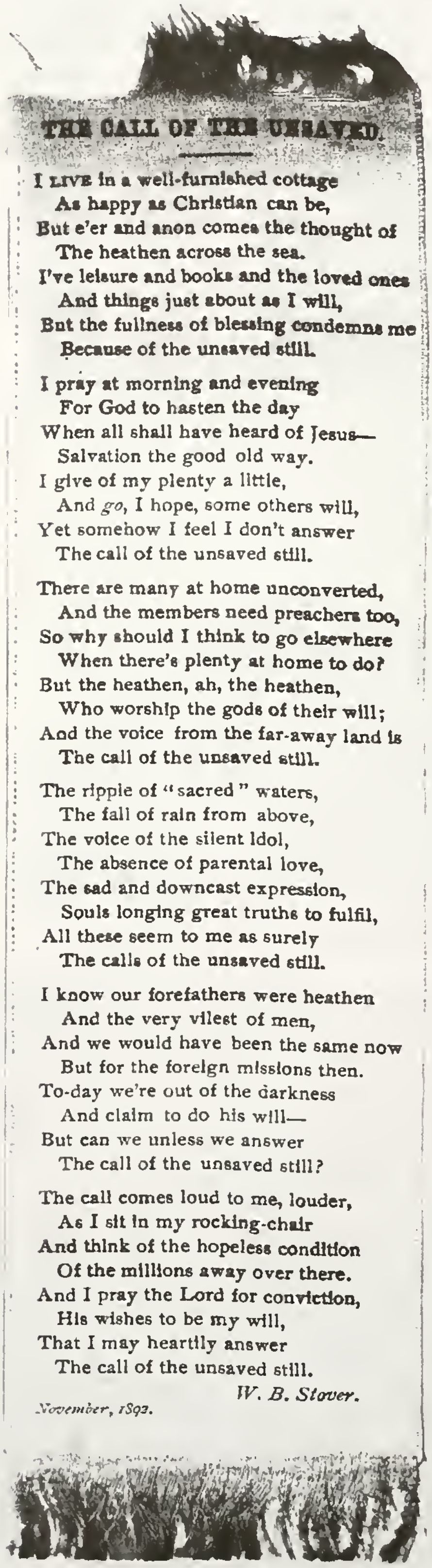
Real success came unexpectedly when plague and famine ravaged the Bulsar region. The missionaries undertook the task of housing, feeding, and clothing dozens of orphans. Wilbur preached, and brought home children. Bertha Ryan supervised orphanages. And Mary became "Mother Mary" of the mission. Wilbur wrote, "We were ill-prepared to begin so great a work, but each did all that we could." The orphans, raised as Christians, became the nucleus of the India church.

After furloughs to the US in 1902 and 1912, the Stovers returned to India with renewed vigor. D.L. Miller, editor of *The Gospel Messenger* (since 1965, MESSENGER) and a member of the General Mission Board, visited them several times, and once went with Wilbur along the African coast to explore the prospects of establishing mission work there. Miller was deeply moved by the work in India and by the hundreds of converts that had been made. He helped to promote the India mission through his numerous books and articles.

More Brethren missionaries arrived to join the effort, and new mission stations were opened. Periodic meetings were more like family conferences. The close-

There are very few depictions of Wilbur Stover carrying on his India mission work, since most photos of the era were posed. This rare candid shot shows him "doing village work." He is the figure in the dark suit and light helmet.

A yellow cloth bookmark was sold to "Missionary Reading Circles" in the 1890s to raise money for missions. The "heathen across the sea" image of missions has changed over the century.



THE CALL OF THE UNSAVED.

I LIVE in a well-furnished cottage
As happy as Christian can be,
But e'er and anon comes the thought of
The heathen across the sea.
I've leisure and books and the loved ones
And things just about as I will,
But the fullness of blessing condemns me
Because of the unsaved still.

I pray at morning and evening
For God to hasten the day
When all shall have heard of Jesus—
Salvation the good old way.
I give of my plenty a little,
And *go*, I hope, some others will,
Yet somehow I feel I don't answer
The call of the unsaved still.

There are many at home unconverted,
And the members need preachers too,
So why should I think to go elsewhere
When there's plenty at home to do?
But the heathen, ah, the heathen,
Who worship the gods of their will;
And the voice from the far-away land is
The call of the unsaved still.

The ripple of "sacred" waters,
The fall of rain from above,
The voice of the silent idol,
The absence of parental love,
The sad and downcast expression,
Souls longing great truths to fulfil,
All these seem to me as surely
The calls of the unsaved still.

I know our forefathers were heathen
And the very vilest of men,
And we would have been the same now
But for the foreign missions then.
To-day we're out of the darkness
And claim to do his will—
But can we unless we answer
The call of the unsaved still?

The call comes loud to me, louder,
As I sit in my rocking-chair
And think of the hopeless condition
Of the millions away over there.
And I pray the Lord for conviction,
His wishes to be my will,
That I may heartily answer
The call of the unsaved still.

W. B. Stover.

November, 1892.

knit missionary children called each other's parents "Uncle" and "Aunt."

The Stovers moved to the town of Anklesvar, into a large mission bungelow, where Wilbur and Mary raised their five children. Mary taught them, dividing her time with the scores of church members and Indian children.

Most aspects of the Stovers' life revolved around their faith. Their days began with a wake-up hymn in Gujarati. A prayer began each meal. Scriptures were read at bedtime, and Wilbur visited each child for a good-night kiss.

Although the Stovers emphasized family togetherness, when they returned to India in 1913 they left their three oldest children behind to get an American education. (Getting an American education and the need to spread the gospel were given as reasons, but the Stovers' losses of their own parents when they were young may have unconsciously influenced them.) They could

BRETHREN IN INDI

by H. Lamar Gibble

Q: Why did the Church of the Brethren in India become part of the Church o North India (CNI) in 1970?

A: Church union was first discussed by India Christian groups in 1929. World War delayed the process, but by 1951 a "negotiating committee" had been formed and a plan for union published. The final plan was completed in 1965. By 1968 both dist of the Church of the Brethren in India had voted to enter the union.

It was believed that union would provide a more effective Christian witness. Denominational differences were not major, and distinctive denominational aspect were preserved in the union. The uniting churches already were doing many things cooperatively. Gujarat United School of Theology is one example. Another motiva for union was to demonstrate Christian unity to the predominant religions of India, which viewed denominationalism as divisive and competitive.

Q: Why do we no longer send workers to India, hold workcamps there, or eve sponsor tour groups?

A: By the late 1950s, the government of India was questioning the admission of foreign church workers, believing that Christian missions efforts had not nurtured Indian leadership. Ultimately, foreign missionaries were denied visas, although workers already in India were allowed to stay on. Thus it was not a matter of forei mission agencies deciding to cease sending workers to India.

Our not sponsoring Brethren workcamps and tours relates to high costs and logistical problems; to not having staff on the field to help with arrangements; to India leadership being overworked and underfunded; and to the awkward situation such events cause, taking place in the midst of tensions between the CNI and the Christians in the former Brethren area who broke away from the CNI. Even small delegations visiting India have been caught in the middle of tensions that the schis has precipitated.

Q: What is the condition of Christianity in India today?

A: Christians in India make up 2.6 percent of the population. While Christians in some periods have been afforded privileged positions and roles, Christianity faces new pressures (and, some would say, persecution) because of the spread of Hindu and Islamic fundamentalism.

SHOP Dr.WILBER B.STOVER R
MISSION COLONY BULSAR

The mission enterprise begun in 1894 by Wilbur B. Stover lives on in 1994 in the Church of North India. Earl K. Ziegler, 1994 Annual Conference moderator, joined Indian Christians last spring in unveiling a Bulsar street sign honoring the Brethren pioneer.

uestions & answers

ven so, the CNI is growing, especially in certain areas and among *dalits* ("untouch- s") and tribal peoples. In Gujarat State and CNI diocese, the growth is largely ng tribal peoples. The conversion to Christianity from Hindu, Islam, Sikh, Jain, dhist, or Parsi religions is very limited.

Iave the former members of the Church of the Brethren in India integrated with the CNI?

Iost of them have integrated well. Indeed, it was about 10 years after the union differences emerged. Most of the key leaders of the "breakaway group" held tions, many of them *key* positions, in the CNI for that first decade.

Vhat is the present situation of the "breakaway group"?

'his group claims to have from 2,000 to 3,000 members. No records are provided, the numbers vary according to the person reporting. The CNI seriously questions aforementioned figures. The "breakaway group" also claims 12 congregations additional mission centers, three high schools, and several hostels.

urrently there are 33 court proceedings outstanding that have been brought by the akaway group" leadership and dissident Church of the Brethren General Board in a trustees related to securing former Brethren mission property for the benefit of 'breakaway group." The "breakaway group" also has contested the nominees of Church of the Brethren General Board to replace trustees who have died or gned. This immobilizes the trustees in their caring for the properties intended for use of the CNI.

Vhat involvement do we have in India now, through the CNI?

represent the Church of the Brethren on the CNI Partners in Mission Commit- -the foreign mission representatives from the uniting churches and CNI church ers who consult regularly regarding common support and witness. Down from a get for India of over $200,000 in 1970, the Church of the Brethren World Minis- Commission now makes a yearly grant of $6,000 to the CNI. We also provide 00 a year for the Rural Service Center at Anklesvar. I continue to work with CNI on litigation matters related to former Brethren mission properties.

Lamar Gibble is a member of the World Ministries Commission staff, serving as director of the Peace nternational Affairs Office and as representative for Europe and Asia.

not understand why friends had little interest in helping. An Iowa farm family eventually took the children into its home. The parting was prayerful . . . and painful. During the seven years of separation, Wilbur and Mary often regretted their decision. Other missionary children were educated at boarding schools in India.

In 1920, the Stovers returned to the States and settled in Illinois. Mary's poor health had ended overseas mission work for her and Wilbur. The family was reunited. The children attended Mount Morris College, where Wilbur became professor of missions. Each morning, the family knelt in the living room for Bible study and prayer, a practice Wilbur urged in his book *The Family Worship*. Two more books were published (he wrote five), with Mary assisting, and he went on lecture tours. On them he gave what were billed as "rousing missionary sermons" to encourage interest and support.

Each year the Stovers attended Annual Conference. Each Conference featured an emotional consecration service for new missionaries. At the close, after the missionaries rose from kneeling to receive the blessing of the church, conferencegoers stood and sang the missionary hymn "Speed Away, Speed Away," and gave the traditional Chautauqua salute—the waving of thousands of white handkerchiefs.

The Stover family moved west in 1927, and Wilbur became pastor in Seattle, Wash. He plunged enthusiastically into church activities there and invited strangers to attend. He also preached in other churches and made weekly Bible study broadcasts on the new Seattle radio station. Family members sang and played music for these programs. To further unify churches of the Pacific Northwest, Wilbur and Mary wrote and published a magazine, *The Little Brother*.

But the Pacific Northwest was not India, and Wilbur's enthusiasm met some opposition. When a camp in Idaho was named "Camp Stover," some members felt that Wilbur had become too popular. There also were those who felt that "outsiders" bringing in "new blood" tended to "spoil" the Brethren. But there were many supporters, too, although even they tired of so many sermons on missions.

At age 64, Wilbur accepted a pastorate in Olympia, Wash. He and Mary were driven down (neither had learned to drive a car) to the little Olympia parsonage, the first home just the two of them had ever shared. They began to work at building up the congregation and continued publishing their magazine. A month later, Wilbur's mission evangelism ended. He left a temperance meeting at which he was to speak, walked home, lay down, and passed away.

IN MEMORY OF
WILBUR BRENNER STOVER
1866 + 1930
PIONEER MISSIONARY
INDIA 1894 + 1920
ERECTED AT HIS BIRTHPLACE
IN 1956 BY
CHURCH OF THE BRETHREN

At Wilbur Stover's birthplace near Greencastle, Pa., stands a stone pulpit memorializing him. The old farmstead is preserved as an environmental studies center, and carries the name Tayamentasachta. An Indian word, it means "living water" and refers to the abundant spring that still flows there.

Mary lived on in relative obscurity, with several children in California, on their support and a slender income from a missionary service fund. The Brethren pension plan later helped. She and Wilbur had put nothing away for themselves. Mary maintained a wide correspondence with friends, and enjoyed hearing about the work in India. In 1945, she provided many details for the book *Fifty Years in India*. She passed away in 1960.

Wilbur planted a banyan tree in Bulsar in 1895, saying, "I like the banyan tree; it's the symbol of the church." Banyan trees send down shoots from their branches that root and become additional trunks. The branches of Wilbur's tree have spread so that hundreds of people now can meet in its shade. It symbolizes the growth of the church in India.

The Church of the Brethren in India became autonomous in 1945 and joined five other denominations in 1970 to form the Church of North India. Wilbur would have approved the move toward turning church leadership over to Indian Christians, and Mary felt it was appropriate when it happened.

The 1955 Grand Rapids Annual Conference directed overseas missions to indigenize, but the Church of the Brethren mission program did not peak, in terms of missionaries on the field, until 1969, when there were 134 missionaries serving in India, Nigeria, Ecuador, Indonesia, and Puerto Rico. By then, of course, Christian converts numbered in the thousands. By 1972, the number of missionaries had dropped to 72, and presently, there are only 12 contract workers who more or less fit the definition of "missionary." For the Church of the Brethren, the era of missions under the old concept is over.

In his last pastorate, Wilbur wrote the General Mission Board a letter expressing satisfaction with the growth of the work in India, and gratitude that "we were thus used throughout the years." This became his farewell. A stone pulpit stands on the Stover farm near Greencastle, memorializing him at his birthplace. Wilbur and Mary Stover, pioneer missionaries to India, would rejoice that thousands of Indian Christians continue their task: "missions—the first great work of the church."

Wilbur and Mary Stover had five children. Shown here in a 1920s photo are Wilbur Stover, Emmert, Miriam (Beery), Helen (Royer), James, Daniel (in front), and Mary Emmert Stover. Only Miriam and Helen still survive.

Galen Stover Beery, a member of La Verne (Calif.) Church of the Brethren, is a grandson of Wilbur and Mary Stover. Like them, he has given long service in Asia, working 13 years in Laos and Malaysia in rural development and in refugee programs.

I dream of the day

y Judy Mills Reimer

Iistorians have my greatest admiration. stand in awe of their gift for keeping istorical events alive and vivid in our nind's eye.

I was in my 20s when Martin Luther ing Jr. was assassinated. I remember is 1963 "I Have a Dream" speech. But s the historians and the media have ept life in that famous oratory, the vords have become more meaningful or me with increased age and undertanding. I, too, have a dream, and a peech about it, for our beloved hurch—the church of Jesus Christ as ived through the window of the Church f the Brethren.

I dream of the day when members of he Church of the Brethren are focused n the "bigger" picture of Jesus Christ, eeking to discern through scripture, rayer, and community life how God vould have us live our days as a enomination. Issues and questions will lways be with us. Answers will come s we forthrightly communicate with ach other in love and respect.

I dream of the day when members of he Church of the Brethren take to heart esus' mandate of going into all the vorld to tell the gospel story, rememering that the world includes those ext door as well as the global village. elling the gospel story is giving of our resence to those in need of a smile, a riendly word, or a listening ear, as well s giving our money to aid in disaster esponse, refugee resettlement, "start-p" churches at home and in other ountries, and program support and esources.

I dream of the day when members of he Church of the Brethren can elebrate their diversity as in the nage of the body projected by Paul in Corinthians 12:12-31. Each of us is reated in the image of God. Alleluia! herefore, each of us has gifts, ideas, nd insights given by God to be respected by each other in our journey together. As we seek to be faithful to Jesus' teachings, to be the body of Christ, Jesus' love commandment is a beacon light in the chaotic darkness. This love that Jesus teaches brings harmony while we seek unity in the body through Christ.

I dream of the day when members of the Church of the Brethren are genuine encouragers to each other. Along our faith journey, each of us—from infant believers to the most seasoned believers—needs positive encouragement. We can encourage each other to use our gifts in the church. We can empower each other through these genuine words of praise. How sad God must be—a nightmare—when God's children pray for the downfall of their sisters and brothers within the body of Christ.

I dream of the day when members of the Church of the Brethren live out their ordination into the priesthood of all believers, as we promise at our baptism. We are ordained to live God's ministry 24 hours a day. We are Christ's arms, legs, eyes, and ears. This priestly living takes discipline, commitment, and dedication. What a joy to know that God calls each of us—as teachers, medical caregivers, business persons, homemakers, counselors, as well as our "set-apart" people—to be about God's ministry today. The joy of our faith is to shine through in all we do and say. To live each moment to the fullest. To live for God's honor and glory. These are not mere words of our faith, but action words of enthusiasm and energy radiating from our very being, drawing to us like a magnet those people who do not know Jesus in a personal way.

I dream of a day when members of the Church of the Brethren, through their commitment to Jesus Christ, automatically give God's tithe, without conscious thinking, and know that all that is given above God's tithe is our offering. I dream of the day when decision-makers for our church must spend energy discerning how to spend our overflowing money in carrying out God's ministry.

I dream of the day when members of the Church of the Brethren enhance their self-esteem and self-confidence. We can then with feeling and meaning say who we are as God's people, out of our heritage as New Testament, community, peace and justice, service, simple-living believers. We have a story to tell . . . and to live. Our lives are an invitation to others: "Come, join us." I dream we can hold in tension a sense of loyalty to our denomination, to who we are as a culture, while exploring and acknowledging the transitions taking place through paradigm shifts.

I dream of the day when members of the Church of the Brethren will "eyeball" each other, will talk together in love and respect. I dream of the day when all our "voices" are gathered at a round table, out of our love and respect for each other, to relate our visions and dreams. Each voice will be a good listener. These voices will sensitize us to hear those who feel they are on the margins of the church.

I dream that the historians will uplift our Church of the Brethren dreams as realistic, having been lived out by peculiar followers of Jesus. Hundreds of years from now, our descendants will know God's spirit was guiding us in the mid-1990s by the way we set our sail, determining the direction of our boat as we journeyed into the 21st century. They will know and understand that these simple dreams were fulfilled by our seeking to be faithful to the teachings of Jesus Christ.

Judy Mills Reimer, of Goodview, Va., is a member of Williamson Road Church of the Brethren, Roanoke, Va. She is an ordained minister and the moderator of Annual Conference.

JUBILEE: It's cool!

On Sunday, May 29, worshipers arriving at Pomona (Calif.) Fellowship Church of the Brethren were greeted by odd figures. Along the front walk, at key entrances, and in the sanctuary stood life-size replicas of the tiny wooden figurines used in the new Jubilee Sunday school curriculum.

As their creator, Phyllis Eller, had calculated, the unusual "greeters" led to lots of questions. Pastor Jonathan Shively told the congregation, "If you want to know about these figures, come back next Sunday."

The next Sunday, June 5, three of the figures and a large Bible (the center of the Jubilee curriculum) formed the sanctuary's worship center. Other figures stood in the hallway and near the sanctuary entrances. Young people of the congregation had used helium-filled balloons to make a rainbow arch over the central walkway to the church and to line the center aisle of the sanctuary.

A graduation breakfast began the celebration. Jubilee mugs filled with purple flowers formed table centerpieces. The people were told, "If you agree to be a Jubilee teacher, you may take a mug home." Most of the mugs were taken.

Worship and Sunday school were combined that morning, with the pastor taking his text from Luke 4, the key Jubilee text. For Sunday school, the congregation worked in five groups—viewing the video "This is Jubilee"; hearing a Jubilee Bible story, using story figures, and learning a blessing; responding to the Bible study with a craft activity; learning the three Jubilee theme songs; and learning the hymn "You Shall Go out with Joy."

After everyone had participated in all five groups, the congregation gathered in the fellowship hall, sang the songs, gave the blessing, and then sang the benediction "You Shall Go out with Joy."

Afterward, one Pomona mother reported that her 11-year-old son had exclaimed about the Jubilee activity, "Hey! This is *cool*." A grandmother's response to the unusual experience was, "This was such a great morning. Why don't we do it more often?"—Phyllis Eller

Phyllis Eller, a member of Pomona (Calif.) Fellowship Church of the Brethren, is Pacific Southwest District nurture chairwoman and a Jubilee trainer. She made her life-size figures from bicycle boxes.

HOLY BIBLE

stepping STONES

by Robin Wentworth Mayer

I helped my husband mow the lawn not too long ago.

At first it was kind of fun. That is, until I began surveying my work. We don't have one of those lush green, *Better-Homes-and-Gardens* lawns. We've got a dirt-colored lawn with rocks, roots, ridges, and rumble strips.

When I turned to look behind me, I couldn't see where I'd been.

I took off my "blue blocker" sunglasses, and I still couldn't see where I'd been.

I got off the tractor and stooped down for a close-up look. And still it was hard to see where I'd been.

I remember that experience often.

I remember it when I hear a mother tell of walking through the house she just cleaned yesterday, picking up socks, putting away shoes, and calling for kids who much be wearing blinders and ear plugs. She can't tell where she's been.

I remember it as I listen to a noncustodial father grieve over the inequities and injustices of a legal system operating on a deeply embedded bias that consistently enables the dysfunction of an embittered, vindictive ex-wife. After eons of negotiations, miles of red tape, thousands of dollars, and years of trying, he can't tell where he's been.

I remember it once again as a disillusioned pastor repeats the old, old story of pouring out his life as a drink offering before a congregation that is long on good intentions and family ties, but short on vision and follow-through. He can't tell where he's been.

I remember it every time a struggling brother and sister tells me of yet another visit to the doctor confirming that the weight, cholesterol, and blood pressure are still high even after weeks of a diet that is low-fat, low-sugar, low-salt, and low-taste. They can't see where they've been.

I am beginning to think that nothing in life carries a higher "discouragement quotient" than the fear that our efforts are in vain.

I find it interesting that tanning salons provide little body decals. Since so many of the clientele opt to tan all over, the sticker apparently is a way to measure "before" and "after."

Whatever our task, be it sacred, frivolous, or mundane, we need to believe that our work counts for something.

When I mowed the grass, I couldn't tell where I'd been. That is, until my husband pulled me over to view my work from his perspective. And, lo and behold, from a different angle I could indeed see the demarcation between where I had been and where I was going.

That's a valuable lesson. When our energy is low and our frustration is high, it helps to have another perspective. We are usually our harshest critic. So someone else willing to help us view our work from a different vantage point can go a long way toward alleviating the suffocating panic that taunts us into believing our efforts are useless.

In 1 Corinthians 3, the apostle Paul tells us that the day will bring to the light our work, that it will be shown for what it is, and that fire will test the quality of each one's work.

And I truly believe on the spiritual level, that even when we can't see where we've been, God can. And what God sees counts.

Meanwhile, I think I'm going to switch from lawn mowing to tanning.

Robin Wentworth Mayer, of Edwardsburg, Mich., is pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind. She operates Stepping Stones Counseling out of Waterford (Ind.) Community Church.

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

I called Dan West 'Dad'

On the 50th anniversary of Dan West's Heifer Project, his daughter recounts a dozen values he taught her as she was growing up.

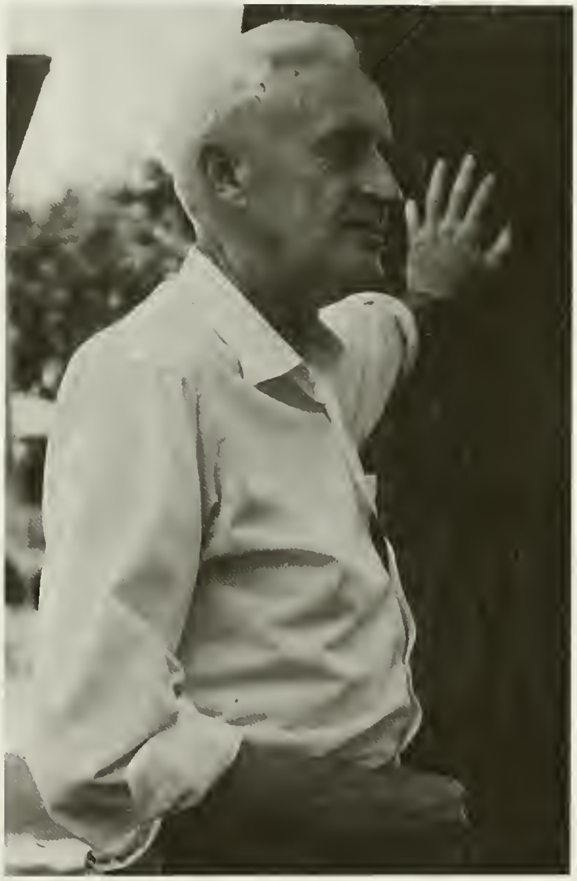
y Jan West Schrock

s Dan West's daughter, I grew knowing what a heifer was. A ifer is a young cow that has not t had a calf. Heifer Project ternational is so named because ifers were the first gifts of this ternational program that now als in a whole menagerie of imals.

People often ask me what it like, being Dan West's ughter. So I have made a t of 12 things that I learned om him.

Why 12? Well, 12 is a good, miliar and often used number— dozen. It's a practical number. an West was a very practical rson. Many called him a ophet. Some called him a actical prophet, an idealist, a eamer, a visionary, a pillar of e church, a leader, a friend. I lled him "Dad."

Here are my learnings:



's good to e humble, ut timidity wrong. Dad once drew a circle in the sand when we were on the beach. e told me that inside the circle was all at you know. What you don't know is *tside* the circle. As you learn more, e circle expands.

Dad encouraged me to constantly pand my circle, to ask questions, to elcome continuous learning, to be a ident all my life. A life-long learner humble. Dad encouraged all who me in contact with him to widen eir own circles. And he encouraged them to speak about their convictions. I heard him say, "A timid soul has an unhealthy agenda."

Follow a healthy diet, and exercise. We ground our own wheat, and Dad taught us to make our own yogurt, using the sun for warmth. This was long before health food fads. I always thought that yogurt was a treat that Dad had learned from some international experience. It was delicious, topped with strawberries or raspberries that we raised. This sometimes took the place of dessert for us. Dad refused to eat cake as long as there was hunger in the world.

He loved to take hikes, especially in the woods. I walked with him on many Sunday afternoons. He enjoyed walking in all kinds of weather. I was taught the names of trees, and learned to watch breathlessly for birds. When Dad lived in Elgin, Ill., he spent many early mornings in the forest preserves.

Travel is educational. Dad traveled by train most of his life. People thought it a bit strange that this denominational staff member lived near Elkhart, Ind., and chose to commute by train to Elgin, Ill., for a monthly week-in-office. He had his own office in our home, and sometimes a secretary lived with us and became part of the family.

Train rides were Dad's time to contemplate, read, plan, and be creative. Sometimes he took me with him. It was exciting to change trains in Chicago, to stay at the Brethren Fellowship House in Elgin, and to hang out in the publishing house with all its amazing machines. The smell of printer's ink stays with me.

Dad thought that denominational staff should find their life with congregations and, if at all possible, not live and work in a centralized location.

Be a world citizen. Dad encouraged me not to recite the Pledge to the Flag, salute the flag, or sing nationalistic songs. Not to be unpatriotic, but because, Dad said, nationalism limited one's view of the world. Political boundaries are for purposes of power.

When Dad was moderator of Annual Conference, he requested that the US flag not be on the stage. When it was time to open Conference, Dad made no move. There was an unbearable silence and confusion as everyone watched him sit motionless before them. Several people said it was time to begin. Silence from Dan West! Finally someone asked him why he would not start the session. Dad reminded the person that his request had not been carried out. Then the flag was taken away, and he opened Conference . . . not with the pounding of a gavel but with the waving of a towel.

It was a different Conference that year in Louisville (1966), more visual than auditory. Dad was nontraditional. He practiced Dietrich Bonhoeffer's principle of being "in the world, but not of the world."

One's education cannot be contained or limited. When I was a fifth-grader, Dad invited me to accompany him on a month-long trip to California. It was February. My teacher, Mrs. Miller, was aghast. She said I had just recovered from a third grade slump, and should not miss out on what she could provide me in her classroom.

Dad said, "Schooling should never interfere with your education." We took along a bag of books, but I didn't open them.

I was not afraid, even when the train pulled out in Kansas City without Dad. He had gotten off to mail letters or make a phone call. I knew about his ability to get onto a moving train. I had seen him do it in Elkhart. Soon he would be coming through the cars to join me again.

I discovered on that trip that strangers always were potential friends. Dad opened up the "road" to us.

Gandhi, one of Dad's heroes, had been assassinated just before our trip. We attended several memorial services along our way to California. I learned about nonviolence at age 11. Mrs. Miller could not have taught me what I learned on that trip with Dad.

Live the simple life; wealth and the accumulation of material things are sinful. I ran into Dad's office one day to show him my new pair of shoes. I was excited. They were shiny and bright. "Do you really need them?" Dad asked me. I suppose I did, for my feet were growing an inch a year. I was stumped by Dad's question; it was too heavy to answer.

As director of Brethren Volunteer Service (a program Dan West helped to found in 1948), Jan West Schrock inspires and nurtures youth, in the tradition of her well-known father.

Dad had a way of asking heavy questions. Thankfully, Mother was managing the practical side of our growing family, and she did not consult with Dad at every turn.

I learned later that Dad asked that same question, "Do you really need them?" at many Hilltop retreats and Brethren Volunteer Service (BVS) orientations. He taught many people to examine carefully the instinct to accumulate. "More than three pairs of shoes gets into issues of world injustice."

I have talked with many people whose lives were changed by Dad, and their conversion sometimes began in their clothes closet. Struggling with this lesson keeps one humble, part of lesso number one.

The principles of the simple life are difficult to master in a culture of choi affordability, and affluence. Doing without requires discipline. I see BVSers learning this as they live on $ a month spending money. Some volunteers manage to save money during their service, some find it too difficult, and some manage even to gi away money. The plan is a good one. Dad was a designer of practicing the simple life through BVS, for which he often was a week-long resource leader He is remembered for an all-afternoon discussion struggling with the concept "Everyone is doing the best he can." People get very uncomfortable with th idea of his. Judgment and self-righteousness wither and fly out the window. Acting on this idea would bring peace where there is war.

Enjoy the arts. Dad loved classical musi "Madame Butterfly" was his favorite opera. We read "King Lea as a family when I could barely hold Shakespeare's collected works on my lap. Dad worked with a puppeteer to create "Spots and Stripes," a film abou embracing differences rather than fighti about them. He knew and respected th power of the media. He discouraged competitive sports. It was difficult for me to be a youth in basketball-crazed Indiana. If Dad had been a coach, his team seldom would have won because he would have wanted everyone to pla

Look for meaning behind action. Dad taught me to ask "Why?" and "Why not?" He taught me that problems don't need to be solved so much as discussed. "You can get a heap of work done in a day i you don't care who gets the credit." That takes talking, planning, taking responsibility, and not passing the buc

Dad taught me to argue my convictions. He studied and took training in group-process techniques. We spent many long Sunday afternoons around our family table discussing the mornin sermon or our Sunday school lessons.

We discussed the problems with iited concepts such as "only through ırist." What about the rest of the ople of faith in the world? Are good ndus, Buddhists, and Muslims redeemable in God's eyes? Is there ly one path up the mountain to meet od? What effect does Christian clusivity have in the world, through- t history, and for tomorrow?

We learned Christian principles. We re not hemmed in by church houses, nominations, political boundaries, or ths. At times I thought we Wests re misfits in our rather conservative mmunity.

elieve youth. Dad spent his life working with youth. It was youth 10 began BVS 46 years ago, with his aching. They lobbied Annual Confer- ce for $6,000 to begin the BVS ogram without going through the ablished channels.

Dad trusted youth when others did t. He challenged them to think for emselves, take on leadership roles, to t fear being wrong or misunderstood. believed that youth were the hope d future of the church, and continu- sly sought ways to invest in them.

Someone told me of participating in a ainstorming session during the Bethel outh Camp of 1938, when Dad asked youth what they would do about the verty and helplessness following the anish Civil War. The youth con- ıded that sending cows to Europe was good idea.

Dad knew that youth would come up th outrageous ideas, just like his. He tened to youth and did not package ograms for them. Youth always talked ore than he did. Many people today member their ideas coming alive ound him. *Their* ideas, not his.

elieve in the cumenical hurch. Just as nations build barriers and bureaucracies, so do nominations. Dad looked for ways to in hands and work together for common lues. One of his sayings was "If hristians stopped killing other Chris- ıns, there would be peace on earth."

We get hemmed in and limit our creative power by linear and small-minded thinking. If denominational and independent peace programs began working together, we could make an impression upon the military power agendas.

Much to the dismay of many, Dad insisted that Heifer Project not be limited to just the Brethren. What would this program be now if it did not reach across 13 denominations, several faiths, and several businesses, and did not work cooperatively with government programs?

Help people achieve their higher goals. As Dan West's child, I felt that I always was asked to stretch beyond myself. Dad often loaned money to students who wanted to go to college. I still meet people today who tell me of their gratitude for Dad giving them a start. He helped me get through

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An ark for today's world

Fifty years ago, a heifer named Faith and 17 other dairy cows traveled by boat from the United States to Puerto Rico. Just as the animals of Noah's ark promised a new beginning in days of old, Faith stepped out of her "ark" and brought hope to the Lopez family, whose children had never before tasted cows' milk.

The dream of Dan West, a Church of the Brethren farmer and founder of Heifer Project, was "not a cup, but a cow"—to provide families who are hungry with a *source* of food rather than short-term relief.

As World War II came to a close, thousands of animals sailed across the Atlantic to help desperate familiies whose livestock—and livelihood—had been lost to fighting.

Heifer Project International (HPI) rarely ships animals in "arks" anymore. Today, quality animals that are better suited to the local environment can usually be bought near the projects at a better price and lower shipping costs.

But the ark still symbolizes the work of HPI. It's a story of urgency; the families requesting HPI's help often depend on their new animals for their very survival. It's a story of faith, not only in God, but in each other. It's also a story of new beginnings, as families are given a chance to build a better future for their children.

In 1944, the only animals HPI's "ark" carried were cattle. This year, the ark provides families in 31 countries with 20 different kinds of animals, from yaks and camels to llamas and geese.

In its 50 years, HPI has provided more than one million families with food- and income-producing animals in 110 countries, as well as training in animal husbandry; in ecologically sound, sustainable farming; and in community development. HPI is about much more than providing animals to struggling families. It is:

Helping children. Project families can provide life-saving nutrition through milk, meat, or the ability to produce or buy food. Extra income can help them afford health care and school for their children.

Enabling families and women. Many women who traditionally have been denied education and other privileges are empowered, as they are able to own property and provide directly for their families' needs for the first time.

Caring for the environment. Participating families plant trees and grasses and learn techniques to preserve the environment for future generations.

Passing on the gift. There is no handout. Each family agrees to pass on one or more of its animal's offspring to another family in need, so the original gift begins a ripple effect that spreads to an entire community.

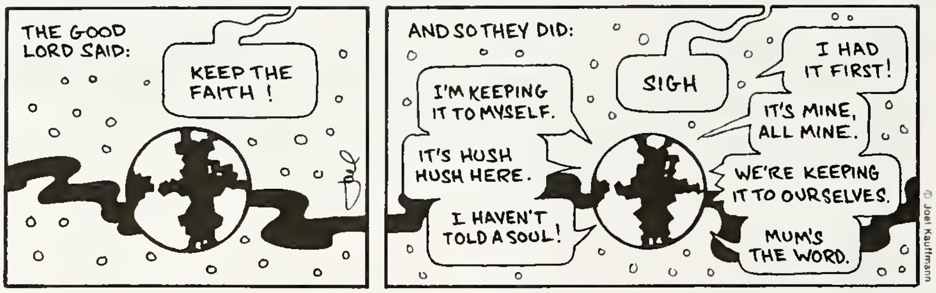
HPI celebrates the 50 years of heroic efforts of its supporters, staff, and recipient familiies who have brought new life to many people.

But HPI hopes for the time when not one of God's children will go hungry for one day. Meanwhile, HPI continues to help hungry families feed themselves, care for the earth, and have a new hope. After all, the ark is a story of hope and promise.

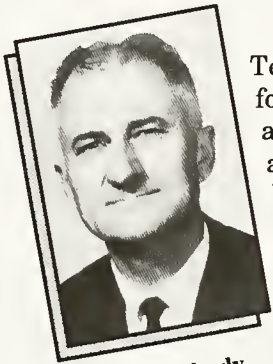
Adapted from a Heifer Project International promotional booklet.

Pontius' Puddle

NOTICE: Send payment for reprinting "Pontius' Puddle" from Messenger *to Joel Kouffmann, 111 Carter Road, Goshen, IN 46526. $25 for one time use. $10 for second strip in same issue. $10 for congregations.*


THE GOOD LORD SAID:
KEEP THE FAITH!
AND SO THEY DID:
I'M KEEPING IT TO MYSELF.
SIGH
I HAD IT FIRST!
IT'S MINE, ALL MINE.
IT'S HUSH HUSH HERE.
WE'RE KEEPING IT TO OURSELVES.
I HAVEN'T TOLD A SOUL!
MUM'S THE WORD.
© Joel Kauffmann

THE *Rare* AND *Remarkable*


John Eberly

Teacher, administrator, and a Camp Mack founder, John Eberly '29 made programs work and moved on to more. Self-suffucent, organized, and practical, John humbly left the world a better place. From work with Heifer Project, Student Exchange, New Windsor Center, and as Washington Representative, the effects of John's boundless service places him among the rare and remarkable.

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college by giving me the use of our chicken house and all the grain I needed I became a poultry raiser for a few summers.

Higher goals? Dad used to ask, "And *then* what?" He always seemed to have the larger picture.

Believe in empowerment. This brings me to cows and fishing poles. When Dad was distributing powdered milk to starving children in Spain during the '30s, with the Emergency Peace Campaign, its decision, when the milk supply was running out was to give milk to the strongest children and let the weak ones die. It was a horrible situation and a decision that no one ever should make.

Dad saw green fields lying idle, and knew that Indiana farmers would be willing to give a cow, not a cup. He knew that if you give hungry people a fish, you give them food for a day. If you give them fishing poles, they can find food for a lifetime for their famil and for their neighbors.

This simple idea, the guiding principle for Heifer Project, is embraced b farmers and families around the world today. Once a family receives the gift a heifer, a goat, a sheep, a turkey, hen or bees, they then give to their neighbors. The gifts are passed on and on. Empowerment, not a handout, brings dignity. Cows and fishing poles, not powdered milk and fish.

* * * * *

Dad's memory lives on. The ideals and the programs he inspired are alive and flourishing today. Dan West touched many lives, dared to march to different drummer, ruffled feathers, spoke truth to power, and cared for the poor through empowering programs. H cared for me, and I cared for him. He taught me much, and I know, as a parent, that I taught him too.

Jan West Schrock, director of Brethren Volunteer Service, is on a leave of absence, serving as director of the National Council of Churches' new Ecumenical Program for Urban Service (EPRUS). See September, page 7.

The church's confessional choices

Are we going to include every faith expression, religious and secular, in the tremendously diverse market of ideas and practices that our culture and world have to offer? Or will we choose to remain within he bounds of the New Testament in our faith, *our confessional witness?*

y Timothy A. Snell

ıy time the church is called upon for ıewal, it must take the "re" part of ıewal very seriously. This implies a urn to the church's roots, a *re*vival of ıt which originally animated the urch, a *re*covery of what may have en lost or cast aside over the years.

With that in mind, let's *re*-examine ne items from the church's history. e Church of the Brethren was born in 08 out of reaction to and concern for pecific circumstance in the history of larger church—the alliance of urch and state.

This marriage between the church and civil governments in what now is ostly Germany created a situation in ıich church laws and state laws, urch boundaries and state boundaries, d church membership and state izenship virtually were identical. If u were born and lived in a certain ovince you were automatically nsidered to be a Christian (either oman Catholic, Lutheran, or Re- rmed) from birth to death by virtue of ur citizenship.

In this environment the tendency was r the church to ask the state powers to force uniformity of belief throughout entire country or province. This ve rise to the situation that confronted early Brethren: People might give sent to the creedal affirmations of the urch because of *cultural pressure one*, or with little or no idea of what creeds *meant* or *pointed to*, or with tle or no intention of taking seriously *source* to which the creeds pointed ıe biblical, New Testament, apostolic ıtness), or with little or no evidence of rsonal acceptance of, devotion ward, or obedience to the *Person* (Jesus) *to whom* the creeds and the biblical witness pointed.

So then, the early Brethren undoubtedly were opposed to an empty and powerless "creedalism." They never *rejected*, however, the foundational confessions and tenets of faith of either the apostolic church (found in the New Testament) or the 2nd- to 4th-century church (represented by summaries of the apostolic teaching and preaching in such affirmations as the Apostles' Creed and

From the General Secretary

Where in the world?

When Wilbur Stover traveled to India in 1894, his trip marked the beginning of Brethren concern for world mission.

The concern grew dramatically after those who opposed this direction separated in 1881 as the Old German Baptist Brethren. The enthusiasm for world mission continued to develop during the next half-century. Wherever in the world Brethren went they brought a passion for the gospel as a way of living as much as a doctrine to be preached. We were dedicated to including education, medicine, and agricultural development within the New Testament witness to Jesus Christ.

Awakened Brethren were sensitive and responsive to world tragedies that occurred after World War I. Dan West's volunteer service to those suffering in the civil war in Spain in 1936 gave rise to the idea for Heifer Project. After World War II, Brethren were instrumental in initiating the Christian Rural Overseas Program (CROP), Church World Service, Brethren Volunteer Service, and International Christian Youth Exchange. Brethren poured an enormous amount of energy into the growing Brethren Service program. This effort was well received in part because Brethren promised European church leaders that we would not evangelize their people.

The period after World War II saw a growing respect for other Christian traditions and for cultures in other parts of the world. The Church of the Brethren in India joined together with other Christians to form the Church of North India. The church in Nigeria was encouraged in the same direction. They preferred to have their own annual conference and to be identified as the Church of the Brethren in Nigeria (EYN). With other Christians, the Brethren in China seemed to be swept away by the communist revolution.

In 1968 the General Board combined the programs of Brethren Service and of overseas mission into the World Ministries Commission. But that action did not overcome the conflict between establishing new churches overseas on one hand and providing service under the direction of other Christians on the other hand. This issue surfaced again in the 1980s, when Annual Conference urged the establishing of new overseas missions. In particular, Conference directed that the Church of the Brethren be established in South Korea.

Subsequently the Church of the Brethren has been established in the Dominican Republic and Brazil. The Dominican Republic work was initiated by Brethren from Puerto Rico, and the Brazil work was initiated by a Brazilian graduate of Bethany Seminary. We are constantly confronted with the dilemma of whether to start new churches or whether to support those already begun. Brethren have never wanted to simply preach the gospel and then abandon those who respond. We believe the gospel calls for medicine, education, and agricultural help. While we may seem to move more slowly, we hope by God's grace to embody Jesus Christ's example of genuine love.

The world today faces an enormous number of challenges—overpopulation, poverty, climate changes, and others. The gospel calls us to reach out in Christ's name, and this includes a love for the neighbor that addresses the suffering of our time.—DONALD E. MILLER

Donald E. Miller is general secretary of the Church of the Brethren.

the baptismal confession of Hippolytus, to which they also appealed as early church evidence for trine immersion). They applauded, in fact, the "reformation of faith" of Luther, Calvin, and Zwingli (which retained and reaffirmed the confessional core of the church), but they wanted to see *that* reformation result in a corresponding "reformation of life." They understood that the simple signing or reciting of a creedal statement was no guarantee of any suc reformation of life.

The early Brethren, however, *did* ho to a "credo" (Latin for "I believe"), a faith confession—*the New Testament itself*. There they found confession of faith in Jesus literally all over the plac filling the pages of holy scripture. (Se Matthew 1:16, 1:20-21, 1:22-23, 2:1-6 2:10-11, 2:15, 3:11-12, 3:14, 3:16-17, 4:1-11, 4:13-16, 4:24, 5:17-18, 7:28-2 8:16-17, 8:27, 8:28-34, 9:2-8, 9:19-22, 9:27-31, etc. Associated with almost every healing or exorcism is some kin of faith statement, either having to do with the faith in Jesus of the person healed or delivered, or with *Matthew's own* confession, as in 8:17. Later on, there are the great confessions of 16:1 17, 17:5, 16:63-64, 27:54, 28:5-7,and 28:16-20. And that's not all from the gospel of Matthew. See also John 1, Acts 2, 1 Corinthians 1 and 15, Philippians 2, 1 Timothy 3:16, Hebrew 1, and Revelation 1 . . . just for starter

Against these confessions of faith found in the New Testament the early Brethren *did*, implicitly and explicitly, measure their own faith. They did not, as did the Inspirationists and others among the more extreme Pietists, base their movement on the subjective authority of individual experience and personal speculation, but rather rooted themselves in the authority of scriptur Even the decision to "become a churc and proceed with the first baptisms ultimately was made because they fou no other way to obey the command of the only Son of God, their risen Savio and Lord, as found in holy scripture in Matthew 18:17.

Even though the Brethren were "noncreedal" in the technical, philosophical sense, they were *not* noncreed in the biblical, confessional sense. The refused to speculate beyond the bounds of the New Testament in terms of their confessional witness, their *faith* and practice. They certainly put an emphasi on *obedience* to Christ, but they never estioned, reduced, rejected, or added the basic, orthodox, evangelical New stament tenets of the faith, especially common teaching of the whole New stament regarding the life, death, and odily resurrection of Jesus of Nazareth, e only Son of God, the Lamb of God ho by his death on the cross took away e sins of the world, the only Savior ho conquered death and hell by the ower of his resurrection, and the only Ascended Master," who someday will return to earth to set all things right again (judge the living and the dead) at the end of the age.

All these New Testament assumptions and teachings were simply held as foundational by our Brethren forebears. (See Donald F. Durnbaugh, *European Origins of the Brethren*, source material; Donald F. Durnbaugh, *The Brethren in Colonial America*, source material; William R. Eberly, *The Complete Writings of Alexander Mack*; Vernard Eller's article on "Brethren Beliefs" in *The Church of the Brethren Past and Present*; and Eller's unpublished article "Faith Confession:

> *Even though the Brethren were 'noncreedal' in the echnical, philosophical sense, they were not noncreedal in the biblical, confessional sense. They refused to speculate beyond the bounds of the New Testament in terms of their confessional witness, their* faith *and practice. They certainly put an emphasis on* obedience *to Christ, but they never questioned, reduced, rejected, or added to the basic, orthodox, evangelical New Testament tenets of the faith. . . .*

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M M A

The Community's First Work.")

The situation in which we find ourselves in 1994 in America is quite different in some ways from the situation of the early Brethren in 18th-century Germany. In our culture and time, we are not dominated by any one state-sponsored church. Our culture is much more "pluralistic" than was 18th-century Germany in terms of what people "believe," especiall regarding religious belief. What we now have is an incredible diversity of religions and belief systems in our culture—a growing proliferation of religious expressions under the protection and "tolerance" of a supposedly benign and neutral government.

This situation, however, is *not* unprecedented in either church history or world history. It is very much like the situation faced by the early church up to the time of Constantine in the 4th century. Under both republican and imperial Rome, a large variety of "religious expressions" were "tolerated," so long as they were amenable to incorporation, to amalgamation, into the imperial Roman system, so long as they didn't threaten the great Roman peace, the "Pax Romana."

Judaism was tolerated, unless it was Zionist or Zealot (Jewish nationalist). Mithraism was a Persian mystery cult especially popular among the soldiers of the empire. Various philosophical school (Platonist, Epicurean, Stoic) were popula with both Greeks and Romans, and with many Greek-speaking people among the conquered provinces. Gnosticism and other Hellenistic and Eastern (Persian, Hindi) mystery religions gained large followings all over the empire. Egyptian religious ideas also were influential. And of course, watching over and encompassing it all was the great, universalistic pantheon of imperial Rome, borrowed directly from the Greek pantheon of gods and goddesses and enlarged to accommodate all the "new" gods and goddesses of the empire.

Into this mix stepped the early disciples of Jesus. They were at first considered a Jewish sect, and thus were tolerated and even afforded protection (see Paul's appeal in Acts 21:39). They were nonresistant and renounced worldly (political)

wer, so they were not identified with
: Jewish Zealots. They lost their
ccepted" status, however, when they
entually were expelled from the
nagogues and disowned by the Jewish
mmunities.
The Roman authorities finally
formed them that they could receive
proved status if they did two things—
cede to the imperial edicts claiming
ity for the Roman emperor, *and*
nply allow their "god" (Crestus, the
tin name for Christ) to go right up
ere in the pantheon *alongside* all the
ıer gods and goddesses, including
esar. Eventually the Romans de-
ınded an oath of allegiance of their
ɔjects involving the statement
aesar is Lord." This translated to
aesar is (a) god."

o these demands the early Christians
ponded curiously. They countered the
perial oath "Caesar is Lord" with what
s almost certainly the first Christian
redo" or confession of faith outside the
w Testament, a confession which had
origin in the New Testament itself:
esus is Lord," or "Christ is Lord." (See
ke 6:46, John 20:28, Philippians 2:9-
, 1 Peter 3:13-16. See also Vernard
er's aforementioned article "Faith
nfession: The Community's First
ɔrk.") To this very peculiar, particular,
d exclusive confession they added
ir refusal to simply place Jesus Christ
ngside all the "other" gods and
ddesses of the empire. For the
ristians, Jesus was unique and pre-
inent, not to be confused with the
ds that "by nature are no gods." (See
latians 4:8. See also Acts 17:22-34
d 1 Corinthians 8:4-6.)
For this uncompromising stance,
emed complete foolishness by the
mans (who ridiculed Christians for
rshiping a *crucified* and thus abso-
ely discredited god), thousands of
ristians lost their lives in the coliseums
the empire. They were willing to offer
their lives rather than deny (relin-
ish their confession of faith in) "the
ıster who bought them" (2 Pet. 2:1).
This may seem foolish and pointless
to us as well. The very cross of Christ itself may, in fact, seem foolish (meaningless) to many of us present-day Greco-Romans (1 Cor. 1:17-25)—the cross of him who "testified the good *confession* before Pontius Pilate" (John 18:33-37, 1 Tim. 6:13).

So the church of today, including the Church of the Brethren, is faced with a number of choices:

Are we going to force upon ourselves an inclusiveness of every faith expression, religious and secular, that is now out there in the tremendously diverse market of ideas and practices that our culture and world have to offer? Or will we choose to remain within the bounds of the New Testament in our *faith*, our confessional witness?

Will we embrace unitarianism, or universalism, or pantheism, or humanism, or syncretism, choosing to deny or reduce or minimize the deity (and thus the full humanity) of Christ while at the same time attempting to create some overriding "unity," some synthesis, which will reject *by definition* the *specific revelation of God* in Jesus of Nazareth, Jesus Christ? Or will we hold to that irreducible revelation of God in Christ that is the heritage of the historic apostolic church?

Will we take as our final authority for *faith* the theories of the physical or social sciences, or our own subjective experience? Or will we measure and judge our experience and theories by the time-tested truths of the New Testament, that which continues to be called our rule (yardstick, plumb line) of faith and practice?

Once again, in a new time and a new historical setting, we are being called upon to be faithful to the apostolic witness. Even as the early Brethren then called upon the testimony of the New Testament and the early church on such matters as baptism, nonresistance, and church discipline, so must we now call upon that testimony—the testimony of the apostles and martyrs—in the matter of the church's confessional choices. M.

Timothy A. Snell is pastor of Lindsay (Calif.) Community Church of the Brethren.

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mixed REVIEWS

In a rough world, love endures

by Frank Ramirez

It's a rough world out there. You can try to ignore it, or you can speak honestly with your kids about it. Your choice.

And sometimes, even when you want to broach a difficult subject, it's hard to know how to begin the dialog. For my daughter, Jessica (age 11), and me, reading *The Whitney Cousins* aloud together helped us discuss some tough issues. And as these books show, communication is sometimes half the battle.

The three Whitney Cousins novels were published simultaneously and are intertwined. (*The Whitney Cousins: Heather, The Whitney Cousins: Amelia, The Whitney Cousins: Erin,* by Jean Thesman; Avon Books; $2.95) Each is written in the first person, and speaks with the voice of a different cousin. Their lives are connected, yet their situations are quite different.

As the first novel opens, Heather's mother has remarried and the family moves from Seattle to Fox Crossing, a few hours away. In addition to a new home, Heather inherits a stepfather, a cold and distant stepsister, and an outwardly hostile housekeeper. Adjusting to life in a new community, a new school, and a new life nearly prove impossible for this Whitney cousin. She mourns the loss of the old way of life. However, when her stepsister loses a scholarship because of a cheating scandal, Heather fights to clear her and in the process sorts out some, but not all, of the difficulties that come with a difficult change of life.

As the book closes, Heather admits to a new friend a few qualms about a relationship her cousin Amelia has written about. The situation proves disastrous for the second Whitney cousin.

To put it bluntly, Amelia becomes the victim of an attempted date rape.

At last, Heather convinces Amelia she must trust her parents, who believe her and support her. However school officials remain skeptical, preferring not to believe her accusations as they would have to take action. Some friends believe, while others wonder if she had it coming. And Amelia begins to discover there are several like her at school, girls with haunted eyes who have endured similar experiences.

Only when her friends convince her to join their clown troop does she begin to take control of her life and reclaim some of her former self. Moreover, she becomes empowered to take action against Warren.

For Erin, the third Whitney cousin, the problem is the death of her parents, victims of a drunk driver. Acting out her hostility to the world has alienated Erin from all her relatives. She is not about to risk love again. She is kicked out of several schools and homes.

But there is one teacher who cares, and encourages her to pursue her artwork. And Erin discovers another artist at the waterfront who is also a victim of grief. Moreover, the Whitney family is determined to love her. And they are not alone in finding her worthy to be loved.

Despite the often desperate subject matter, through all three novels runs a wild streak of joy. Life is waiting to be discovered in spite of all obstacles. Love endures.

The books provide no easy sugar-sweet answers. The powers and principalities are present in the persons of administrators, teachers, erstwhile friends, and outward enemies.

As I said at the outset, it can be an ugly world. The Whitney cousins trilogy may be part of a dialog to show that trust and love still provide some of the answers.

Frank Ramirez is pastor of Elkhart Valley Church of the Brethren, Elkhart, Ind.

Mixed Reviews critiques books, films, and other products of the entertainment media that speak to Brethren living out their faith. The reviews are not to be taken as MESSENGER*'s endorsement, necessarily. Rather, we present them as helpful information for readers who encounter the subjects they treat.*

/ichita: My kind of town

rom the editor's critique of Wichita \ugust, page 26), I assume he defi-tely will not be interested in the ocoming study on the simple life, since /ichita's Ramada Hotel was too shabby ›r him. Although I didn't stay there, it ›oked more than adequate to me.

I'm sorry he felt such a "dearth of ood restaurants." Funny thing, I iought the food service was set up for onferencegoers who found no restau-nts to their liking.

And if 100-degree weather is such an sue, why do we hold Annual Confer-ıce in *July*? Does the editor have an laska location to suggest? We Kansans ave also gotten quite hot in Phoenix, orfolk, and Cincinnati. I guess it won't : hot in Charlotte.

It surely was nice of the editor to talk ver his grievances with Toto. Toto is, f course, the representative for us ıabby Kansas folk.

Eloise Lichty
McPherson, Kan.

'olunteers' work depreciated

he editor's comments about Wichita \ugust, page 26) depreciated, by nplication the sacrificial service given y hundreds of volunteers, in addition to ıe hours of preparation by General oard staff. The editor is really saying ıat regardless of the above, Wichita ras pretty bad.

There has not been the best of verything at any Conference I have :tended. My provincial pride was ffended by these pot shots.

Why couldn't such "creative ıoughts" just be passed on to the rogram and Arrangements Committee?

Kent E. Naylor
McPherson, Kan.

:scaping health-care dilemma

s for the health-care dilemma (May/ une, page 26), I believe our govern-ıent wants to take control of the health-are industry. This is not because of any governmental concern for the people, but because of a desire to control 14 percent of the gross national product. It seems to me that Satan is influencing the dilemma.

Jesus Christ showed us that healing was a result of faith. The poor and sick are gifts to us, an opportunity to let the Holy Spirit work. Too many times we are more concerned about a person's life than his soul.

If I focus on Jesus, I find that our "health-care dilemma" is only a symptom of a sinful generation. The true sickness is sin. And the true cure of that sickness is faith in Jesus Christ.

Anthony J. Valant
Richmond, Ind.

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Letters

Memory Lane to Lybrook

Reading "Lybrook and Its Changing Roles" (May/June, page 20) headed me down Memory Lane and a nostalgic look through more than 40 years' worth of photos, papers, and articles.

The trip took me *beyond* 1952 (Lybrook Ministry's beginning). The Brethren who did the pre-Lybrook surveys and "leg work" stayed in our home back then, visited the mission in which we worked and worshiped, met the Navajos in their hogans, and prayed with us for an early Church of the Brethren mission.

Through the years there were many other interested Brethren visitors. Now, more than 42 years later, after numerous moves, work in six states and seven countries, and meeting many Christians and missions, Lybrook is still very special. I pray that God will bless the continued efforts to spread the "good news" to our Indian friends.

Ruby Brumbaugh
Canton, Ohio

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Social activism overdone

I left Conference concerned that "peace and justice" have become "God" for many Brethren. The only way to have peace and justice is through a life-changing encounter with Jesus.

Our faith must be centered in God and what he has done for us through Jesus Christ. Then, through heartfelt devotion to him, good works will come.

Peace and justice need to happen one heart at a time. Peace and justice are only *a part* of our Christian experience. We should be bound together by *faith*, not by social activism.

Dawn Sne
Lindsay, Cal

On target on simplifying

The August editorial, "Find That Gift t Be Simple," was right on target, and very well done.

Harold S. Mart
York, P

Jesus cruising the mall?

I enjoyed the vision of an urban kingdom in "Seek the Peace of the City" (August, page 29). But in the midst of the acceptance of diversity, there were stones cast at many people and places.

We will never find peace by simply redefining our enemies. Can Jesus be found even at the mall? Well, I recentl saw a rainbow that arched from McDonald's to Wal-Mart.

Frances R. Townsen
Warsaw, In

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NOTICE—The Atlantic Faithful Servant Church of the Brethren officially closed its doors on May 1, 1994. We thank everyone who lovingly supported us over the years. Brethren in Atlanta area will still meet twice a year. On the first Sundays in May and November we will have a "Brethren Homecoming" that will include a potluck love feast, communion, a feetwashing service, and plenty of fellowship. For information on the meeting place or general information on Brethren in the Atlanta area contact Bob and Rose Garrison at (404) 979-7343.

TRAVEL—Grand tour of Europe—including Paris, the Swiss Alps, Venice, Vienna, Prague, united Berlin, and Schwarzenau. July 10-31, 1995. For info. write to J. Kenneth Kreider, 1300 Sheaffer road, Elizabethtown, PA 17022.

TRAVEL—Tour Israel and Jordan, Feb. 9-20; Eastern Europe (Bulgaria, Romania, Hungary, Slovakia, Czech Republic, Poland, and Berlin, Germany), May 8-27, 1995; Scandinavia, July 12-27, 1995; Great Britain (England, Wales, Scotland), Aug. 8-25, 1995; Alpine Tour (Germany, Austria, Switzerland), Sept. 21-Oct. 6, 1995. For further info. contact: Gateway Travel Center Inc., 606 Mifflin Street, Huntingdon, PA 16652-0595. Tel. (800) 322-5080.

TRAVEL—"Highlights of Scandinavia" tour. Visit Denmark, Norway, and Sweden, along with a mini-cruise across the North Sea. See the "Little Mermaid" in the harbor at Copenhagen. Visit Eward Grieg's home at Bergen, Norway. July 19-Aug. 6, 1995 (19 days). $2379 from New York (JFK). For info. write Wendell and Joan Bohrer, 8520 royal meadow Drive, Indianapolis, IN 46217. Tel. (317) 882-5067.

WANTED—Church planters. The creation of a new Chur
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Virlina District Extension Committee. The group is solic
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contact Darla Kay & Duane Deardorff at (919) 851-262
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WANTED—Participants for the 1994 Young Adult Conf
ence, Nov. 24-26 at Camp Eder. Theme is "By the Mann
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Lewiston, Atl. N.E.: Kevin Cadorette, Elise Harrington

Lima, N. Ohio: Tom Werner

Michigan City, N. Ind.: Fabricio & Lucille Guzman

Middle District, S. Ohio: Russel & Grace Baker, Karen Gausman, Karen & Peter Kesauer

McPherson, W. Plains: Lyle & Rowena Albright, David Baker, Monica Cantero, Sonja Griffith, Jim Wiseman

Midland, Mid-Atl.: Terry & Cathy Tanner

Modesto, Pac. S.W.: Max Bashor, Julie & Russell Coon, Jodi Ford, Justin Galt, Carolyn & Mike Guzman, Jo Heckman, Katie Johnson, Sara, Steve, Gwen & Wayne Miller, Bob Vardaman, Martha West

Mohrsville, Atl. N.E.: Jaseph Barr, Alicia & Michael Gross, Gregg Kinsey, Gretchen Kunkle, Brandon Miller, Brandon Weiss, Angela & Melissa Werley

Moxham, W. Pa.: Michael Lightner, Crystal Prebehalla

Nappanee, N. Ind.: Dawn, Kara & Roxanne Huff, Sheila Croy

New Paris, N. Ind.: Lori, Phil, Rosemond & Trent Lindeman, Kenneth & Tammy Washburn, James Valencourt

Osceola, Mo./Ark.: Deborah Harper, Carol Novak

Ottawa, W. Plains: Carrie, Crystal, Lynn & Stephen Dunn, Eddie Gilmer

Peace Valley, S. Mo./Ark.: Jeff Holton, Mark Reno, Mary Shrubb

Penn Run, W. Pa.: Jeanne Clark, Cortney Cramer, Catherine & Sara Fyock, Becky Golden, Shawnda Misko, Chad, Rashell & Travis Moore, Matt Rapach

Pleasant View, Mid-Atl.: Bradley & Josh Gaither, Virginia Hamby

Pleasant Chapel, N. Ind.: Joe Muzzillo, Rachel Skelly

Prince of Peace, W. Plains: Gregory Dawson, Terry & Linda Hatfield, Bess Malone

Reading, Atl. N.E.: Gerald & Kay Stuber, Mary & Russell Werner

Ridgeway Community, Atl. N.E.: Heather Derr, Brad Geesaman, Jimmy Mazzolla, Meghan McCann, Jessie Yagel

Scalp Level, W. Pa.: Mervin & Rhonda Hess, Warren Lewis, Heather Martz, Paul Mock

Springfield, Atl. N.E.: Jessica Cascioli

Stevens Hill Community, Atl. N.E.: Josiah Arndt, Jennifer Dillinger, Clyde Dupler, Linda Evans, Bob Gross, Greg Light, Peggy & Merv Myers, Rock Smeal, Jason Wagner

Union Center, N. Ind.: Dave, Sue & Erica Garl, Bill & Sara Haldeman-Scarr, Roger Miller, Andy Mitschelen, Lisa Price, Carla Smith, Cliff & Marie Thomas

Virden, Ill./Wis.: Becky Delich, Erika Killam, Barry Liss, Dacia Marsaglia, Diana Miller, Donna Wright

Waynesboro, Shen.: Roger Falls, Reta Grey, June Lambert, Raymond Myers, Kevin Tanner

West Charleston, S. Ohio: Tamme Gostomsky, Emily Taylor

Westminster, Mid.Atl.: Elizabeth Haff, Sheila Johnson, Maureen McIver, Michael Scalzi

White Oak, Atl. N.E.: Melody Bross, Dale & Diane Burkholder, Cayle, Jeremiah & Marchelle Martin, Jacob Myer, Nelson Wenger, John Zimmerman

York Center, Ill./Wis.: Yong & Young Chang, Valeria Crumley, Scott & Melanie Dovel, Fred Edmonds, Beth Gregersen, Brett Gunnell, Ruth & Mark Karasek, Lori Kirkwood, Sarah Scott

Wedding Anniversaries

Bieber, Charles and Mary Beth, Ephrata, Pa., 50

Cassell, Mary and Jeffe, West Milton, Ohio, 50

Eash, Clare and Beryl, Freeport, Mich., 60

Flory, Carson and Lucille, Harrisonburg, Va., 50

Heinbaugh, Ray and Ferne, Summerset, Pa., 77

Herrington, Chester and Verla, Millbury, Ohio, 55

Kauffman, J. Clair and Dorothy, Goshen, Ind., 55

Layman, William and Ellen, Dayton, Va., 50

McCamey, Robert and Dorothy, Millbury, Ohio, 55

Metzler, John and Anita, Nappanee, Ind., 50

Schrock, Elwood and June, Rockwood, Pa., 50

Throne, Clair and Ferne, Brookpark, Ohio, 60

212 BVS Orientation Unit

(Orientation completed August 26)

Alkasi, Ozkan, Neununster, Germany, to Franciscan House of Mary & Joseph, Chicago, Ill.

Bierley, Tempo, Bowling Green, Ohio, to Polish Ag. Exchange, Skiemiewice, Poland

Eby, Kermit, Mishawaka, Ind., to Older Adult Services, Fresno, Calif.

Eby, Ruth, Mishawaka, Ind., to Older Adult Services, Fresno, Calif.

Hall, Kyle, Fairfield, Pa., to Friends School, Ramallah, West Bank

Hoelscher, Scott, St. Paul, Minn., to Catholic Worker House, San Antonio, Texas

Johnson, Katherine, Modesto, Calif., to On Earth Peace Assembly, New Windsor, Md.

Keller, Jacqueline, Spring Cove, Pa., to Gould Farm, Monterey, Mass.

Marschner, Grit, Dresden, Germany, to Eco-Justice Network, Ithaca, N.Y.

McDonagh, Mary, Sligo, Ireland, to Bread and Roses, Olympia, Wash.

Nileshwar, Deviprasad, Birmingham, U.K., to NCADP, Washington, D.C.

Olson, Johanna, Wautoma, Wis., to be placed.

Reimche, Charlotte, Fresno, Calif., to Tri City Homeless Coalition, Fremont, Calif.

Risser, James, St. Charles, Minn., to Koinonia Partners, Americus, Ga.

Sharpe, Kristian, Graham, N.C., to Near Eastside Service Center, Indianapolis, Ind.

Stremmel, Andrea, York, Pa., to Washington City (D.C.) Church of the Brethren Soup Kitchen

Vender, Amanda, Williamsville, N.Y., to Casa de Proyecto Libertad, Harlingen, Texas

Deaths

Akers, Margct, 86, Lowry City, Mo., May 11, 1994

Balmar, Hilda, 90, Palmyra, Pa., Nov. 30, 1993

Bergdoll, Martha, 83, Cumberland, Md., Aug. 3, 1994

Butts, Ruth, 84, Lacey, Wash., May 9, 1994

Carter, Mary, 87, Carlisle, Pa., July 18, 1994

Church, Ella Mae, 71, Winston-Salem, N.C., June 1, 1994

Clements, Paul, 69, Palmyra, Pa., Aug. 5, 1994

Clinebell, Nikki, 58, Akron, Ohio, March 25, 1994

Copenheaver, Lucy, 93, New Oxford, Pa., Aug. 1, 1994

Corner, Marie, 82, Elkhart, Ind., July 23, 1994

Cripe, Retha, 86, Osceola, Mo., June 22, 1994

Davidson, Goldie, 90, Tipp City, Ohio, Dec. 29, 1993

Eagle, Donald, 64, Harrisonburg, Va., Aug. 12, 1994

Eshleman, John, 62, Denver, Pa., July 13, 1994

Flora, Eby, 82, Elkhart, Ind., July 17, 1994

Foster, Harold, 67, Deepwater, Mo., March 17, 1994

Gerhard, Nellie, 98, Ottawa, Kan., April 10, 1994

Good, Virginia, 81, Port Republic, Va., Aug. 3, 1994

Grush, Thelma, 75, Windber, Pa., Aug. 1, 1994

Howard, Buck, 63, Fredericksburg, Pa., July 21, 1994

Jones, Lillie, 90, McPherson, Kan., Aug. 8, 1994

Karns, Dorothy, 83, Tipp City, Ohio, Feb. 20, 1994

Kiracofe, Galen, 63, Harrisonburg, Va., July 31, 1994

Lantz, Laura, 94, Elkhart, Ind., May 18, 1994

Lawson, Beulah, 78, Winston-Salem, N.C., May 18, 1994

Leckrone, Elmer, 87, Custer, Mich., July 25, 1994

Light, Marvin, 81, Annville, Pa., Aug. 2, 1994

Loucks, William, 96, Goshen, Ind., July 15, 1994

Madill, Paul, 49, Nokesville, Va., July 17, 1994

Martin, Elizabeth, 73, Annville, Pa., July 28, 1994

Martin, Vera, 77, Nappanee, Ind., July 26, 1994

Meinert, Ralph, 86, Elkhart, Ind., Aug. 1, 1994

Peffly, James, 61, Elkhart, Ind., May 26, 1994

Replogle, Ralph, 80, Goshen, Ind., June 19, 1994

Shaffer, Ethel, 78, Hooversville, Pa., Aug. 1, 1994

Shaver, Joseph, 87, Harrisonburg, Va., Aug. 2, 1994

Skidmore, Richard, 90, Harrisonburg, Va., June 12, 1994

Steele, Randy, 38, Meyersdale, Pa., July 16, 1994

Thomann, Virgil, 70, Lacey, Wash., July 20, 1994

Thompson, Donna, 56, Tipp City, Ohio, March 24, 1994

Woodhouse, Harlan, 90, Lacey, Wash., Feb. 11, 1994

What will our children celebrate?

I get depressed when I visit a church for the first time and see memorials to departed members all over the place—little plaques on the backs of pews and under stained-glass windows, memorial pieces of furniture, memorial rooms. I wonder if there is a correlation between the number of such memorials and the health of the congregation housed in the building.

Not that memorials are, of themselves, bad. But my concern is that we may become too preoccupied with harking to the past, and unmindful of attending to the work of the present and to pressing on responsibly to the future.

This present year has been a year of anniversary markings in the Church of the Brethren. In my December 1993 editorial, I mentioned Messenger planning for its 1994 issues. We named so many 50th anniversaries to celebrate that I quipped, "Let's just lump them all together and celebrate the 50th anniversary of the 'Brethren Heyday.'"

That would be funny, except that the very word "heyday" suggests that the days of achievement are over. Your "heyday" is your best shot; your high-water mark. Whatever comes afterward is a pale shadow of the past.

This fall we are marking three anniversaries, the 100th anniversary of the beginning of Brethren missionary work in India, the 50th anniversary of Heifer Project, and the 50th anniversary of the Brethren Service Center at New Windsor, Md. Each one of these has a different feel to it.

The India celebration is a celebration of something that is largely over and done, as far as direct Brethren involvement is concerned. The church we began in India in 1894 became part of the Church of North India in 1970. Turning loose in India was a good thing. We can continue to be supportive of the ongoing work of Christians in India and we can have a relationship with the Christians in India whose roots are in Brethren missionary work, but their *future* is in their own hands.

Heifer Project, under the Brethren, was such a success that it exceeded the ability of one denomination to maximize its potential. It outgrew us. Heifer Project became ecumenical and now rightly is named Heifer Project *International*. Brethren still support Heifer Project enthusiastically. In fact, Brethren continue to be the largest per-capita donor, at a level four times that of the next denominational group. Heifer Project is one of our best examples of our Brethren knack for starting something good that eventually outgrows us.

The Brethren Service Center celebration is different from the other two celebrations in that we are marking an anniversary of something that isn't over yet, or out of our hands. The Brethren Service Center, while there is ecumenical cooperation in its operation and programs, is still a lively, vital part of General Board program. It continues to develop under Brethren direction.

All three of these anniversary events are celebrations of the life of a person as well as the celebration of an institution. We connect India to Wilbur B. Stover (see page 10), Heifer Project to Dan West, and the Brethren Service Center to M.R. Zigler. Each was a Brethren "hero."

The other day an old friend and I bumped into each other by chance and spent time catching up on each other's life, as well as reminiscing about the Brethren history we had lived through. Talk got around to Reuel B. Pritchett, and that led to the old friend wondering where all the Brethren "heroes" had gone . . . and if there would be anymore.

I was not prepared to definitively answer his question off the top of my head. I conceded that since the death of M.R. Zigler, we certainly seemed to be without Brethren giants among us. But I held out hope that others might emerge. I reasoned that we might be too close to the lives of potential "heroes" to recognize their future stature. I reasoned that we Brethren of today live in a democratic time, when leadership is so shared that "heroes" aren't given enough tenure to develop. I reasoned that we live in a culture that likes to cut people down to size. I also reasoned that—in my opinion, anyway—we Brethren are in transition, much as they were in the late 1800s (during and after the Brethren splits); we aren't sure who we are anymore. When we find out again who we are and where we're headed, perhaps a new crop of "heroes" will emerge to lead us. In fact, the new "heroes" might be those who help us discern our identity and direction.

Will our children live long enough to see anniversary celebrations of Brethren events they experienced? I rather expect they will. Will there be "heroes" living among them who led the way? They may have to redefine "hero," but I am confident, too, that that species of Brethren has not become extinct.

Meanwhile, with an eye to the future, let's celebrate our past without apology. And hurrah for our "heroes," too.—K.T.

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Church of the Brethren November 1994

Messenger

Claiming it!

NYC '94

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Brethren Historical

From the Editor

Our cluster of articles on National Youth Conference (page 10) provides an opportunity to introduce to our readers a member of our Communication Team, albeit tardily, for he already has been with us since January. Alan Boleyn works most closely with Howard Royer, director of Interpretation. Many of the interpretive pieces on Brethren program that you see produced by that office bear witness to Alan's work.

Alan Boleyn brings to the Communication Team many gifts, including music skills.

Alan came to us through Program Volunteer Service, and he arrived with talent and skills in writing, design, and photography. It was as photographer that he was asked to cover National Youth Conference. If you read MESSENGER so thoroughly as to note even the photo credits on page one, you will have seen Alan credited often in the past months for other photos he has shot for us.

It says something for the passage of time that Alan was born in Nigeria while I was a missionary there. His parents were my missionary colleagues Lester and Esther Boleyn. Since then, this couple has gone on to work in Nairobi, Kenya, serving on a team that is producing the Bible in the Nuer language for use in spreading the gospel in Sudan.

Alan spent time in Kenya, himself, during his college years, and it was there that he met his future wife, Justine. She came to America, completed college, and the two were married last Christmas.

Alan traveled through Nigeria on his way home from Kenya, revisiting the land of his infancy, and he admits to being captivated by Africa. One of his interests is music. Those readers who were at last summer's Annual Conference saw and heard Alan, in the General Board "Live Report," playing a large Nigerian drum made from a hollowed section of log. (He performed again at National Youth Conference.) As another lover of Nigerian culture and music, I was pleased to provide the drum from my own collection.

This brief profile serves to emphasize what I often have expressed before, that one of the joys of my work is having fine Brethren young people serve their stints on our team, rejuvenating us with their youthful zest and giving the gift of their talents to the denomination. Say hello to Alan the next time you spot him at a Brethren gathering.

Kermon Thomasson

Printed on 100-percent recycled paper.

COMING NEXT MONTH: A multi-paged summary of NOAC II, the National Older Adult Conference held at Lake Junaluska, N.C., in September.

Vol. 14~~4~~3, No. 10 November 1994

Messenger

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Messenger is the official publication of th Church of the Brethren. Entered as second class matter Aug. 20, 1918, under Act of Congress of Oct. 17, 1917. Filing date, Nov. 1, 1984. Messenger is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the New Revised Standard Version.

Subscription rates: $12.50 individual rate, $10.50 church group plan, $10.50 gif subscriptions. Student rate 75¢ an issue. If you move, clip address label and send with new address to Messenger Subscriptions, 1451 Dundee Ave., Elgin, IL 60120. Allow at least five weeks for address change.

Messenger is owned and published 11 times a year by the General Services Commission, Church of the Brethren General Board. Second-class postage paid at Elgin, Ill., and at additional mailing office, November 1994. Copyright 1994, Church of the Brethren General Board. ISSN 0026-0355.

POSTMASTER: Send address changes to Messenger, 1451 Dundee Ave., Elgin, I 60120.

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Claiming it! NYC '94 10

The 1994 National Youth Conference was the biggest one ever, with 4,120 participants gathering on the campus of Colorado State University for a week of worship, prayer, work, thought, and soul-searching. Margaret Woolgrove summarizes the event and adds three supplementary sidebars. Many youth at NYC had transformational experiences that began to reshape their lives. Testimonies from some of them have been added to the cluster, demonstrating how important it is for Brethren to provide nurture for their youth, part of the hope of the church *today*, as well as the church of the future.

On pondering the Word 24

Patricia Kennedy Helman, like many other Brethren, was grieved at the spirit of condemnation that seized some participants at last summer's Annual Conference. With John 3:17 in mind, she asks those who spoke judgmentally of other sisters and brothers, "Does God, who is all love and understanding, want his children stoned by either bricks that kill the body or words that bruise the soul?"

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Cover story: As the saying goes, "You had to be there." Too much of what happens when over 4,000 Brethren youth experience a National Youth Conference evades the notice of writers and photographers. But we have tried to capture as best we can the experience of Brethren Youth at Colorado State University last summer. Through an arrangement between us and the Youth and Young Adult Ministry office, our November issue serves in lieu of the traditional NYC "memory book," and has been mailed to each of the NYC attenders. We hope that, for them, it preserves the memories, and, for the rest of our readers, it provides an idea of what NYC was all about. Coverage begins on page 10.

redits:
over, 1, 2, 10-23: Alan Boleyn (except for photos that carry credit lines).
nside front cover: Kermon Thomasson
top: Renee Knoeber
bottom: Glenn Mitchell
bottom: Gordon Wickes
: Paula S. Wilding
: Brethren Volunteer Service
top: Eric B. Bishop
lower left: Merv Keeney
24: Graphic by Paul Stocksdale

In Touch

Telling about Hiroshima

Although the bombing of Hiroshima in 1945 is familiar history to most Americans, On Earth Peace Assembly (OEPA) has provided an opportunity to learn about the experience of the Japanese through the story of Hiroshima survivor **Miyoko Matsubara**.

Miyoko Matsubara uses her experience as an atomic bomb victim to teach others about the horror and evil of war.

Miyoko was 12 years old when the atomic bomb was dropped on Hiroshima, one mile from her and her schoolmates, in the summer of 1945. Miyoko has dedicated her life to telling her story to others. In order to become a "storyteller in English," Miyoko learned the language and now uses her skill to reveal the horror of her experience of surviving an atomic bomb blast.

Miyoko lives in Japan, but she is spending August through December this year on a speaking tour with OEPA (a World Ministries program of the Church of the Brethren), promoting peace instead of nuclear weapons. The tour includes the Church of the Brethren General Offices, and engagements in Illinois, Ohio, Michigan, Indiana, and Wisconsin.

Miyoko has lost most of her family to the effects of radiation exposure. She has suffered from cancer linked to that exposure. But her story does not focus on what has been lost. Instead, she looks at her experience as a way to teach others about the horror and evil of war.

"Nuclear weapons and human beings cannot coexist. We must all learn the value of human life," she says.—Paula S. Wilding

Planning for Century 21

"People really get emotional over anything that affects their land," says **Barbara ("Bobbie") Flory**, past chairwoman of the Douglas County Planning Commission in northeastern Kansas. "My stomach often is in knots when I head to another meeting confronting a touchy controversy, so I turn off the radio and send up a prayer."

Bobbie makes the 20-mile trip from her home on a farm to Lawrence's city hall on the Kansas River at least once, and often two or three times, a week.

"I felt the greatest pressure when I was presiding over the monthly public hearings," says Bobbie. That pressure continues as she serves on the commission's steering committee to formulate the Horizon 2020 Plan that will map out use of the land for Douglas County (population 81,000) into the next century.

Bobbie is conscientious about spending eight hours a month studying the issues, as well as attending the four-hour, ad hoc committee meetings and the public planning sessions that run until midnight or after. "My prayers make a huge difference," says Bobbie, who admits she didn't think much about God and church until she married her high school sweetheart eight years ago. Scott Flory is a fourth-generation member of Washington Creek Church of the Brethren, near Lawrence.

Bobbie grew up as a "Lawrence town girl," but chooses to stay at home to help Scott on the family dairy farm and to care for their two small children.

At first, Bobbie refused to consider a position on the planning commission. But after talking with other people, she realized the need for residents to be involved in the master planning of the county.

She reconsidered and was appointed to the commission in 1990. She became vice chairwoman two years later, and then chairwoman this past year. She will complete her second and final term on the commission in 1998.

Being in government as a

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

Barbara Flory

planning commission member has been a growing experience for Bobbie, who majored in business in college. "On the commission, I learned to evaluate issues of land use, rezoning, and subdivision plans, but I also learned a lot about people and working in groups. And, as chairwoman, I was determined not to let attorneys intimidate me and run away with the meeting."

Some tried, but, says Bobbie, "I made a crib sheet from *Robert's Rules of Order*, strove to always be courteous, and achieved my goal of keeping control."

Bobbie grins and says, "I say things as I see them, in plain English, and I'm told that is one of my pluses."

As she continues her work, Bobbie is proud of her part in creating the visionary map that will guide a segment of "The Heartland" through the next 25 years.
—Irene S. Reynolds

Irene S. Reynolds is a freelance writer from Lawrence, Kan.

Serious about love feast

Cassie Quesenberry takes love feast seriously. In 80 years, the 90-year-old member of Coulson Church of the Brethren, near Hillsville, Va., has only missed twice.

She missed her first love feast in 1935, when one of her two sons was born. Then she missed again in 1972, when her husband was in intensive care at the hospital. "He encouraged me to attend, but I felt my place was by his side."

Back in the old days, Cassie says, folks would come from other Church of the Brethren congregations miles around to attend love feast, communion, and feetwashing. Often her parents' home would be full of visitors. And she and her family reciprocated, riding their farm wagon to other congregations' love feasts.

"I feel very blessed to have lived this long and to have had the good health to attend love feast, communion, and feetwashing so many times and so regularly," says Cassie. "People just don't seem to take it as seriously as they used to, but they should."

Names in the news

Dale Keller, a member of White Oak Church of the Brethren, Penryn, Pa., left in September for an 8-month mission assignment to Belarus with REACH. He will be working with Immanuel Mission in the town of Kobrin, helping develop a former army base into a center for biblical training and youth camps. REACH is a joint venture of Rosedale Bible Institute and Rosedale Mennonite Missions of Irwin, Ohio.

• **Lowell Brubaker**, a member of La Verne (Calif.) Church of the Brethren has been presented the University of La Verne's Christian Service Award. He administered the university's Summer Service Program from 1972 to 1975, and was co-director of the program with his wife, Eugenia (deceased), until 1979. He also served ULV as director of church relations and director of financial aid.

• **Bob Richards**, a former Church of the Brethren minister, and well known a generation ago as a world-champion pole-vaulter (he won an Olympic gold medal in 1956), is back to promoting Wheaties cereal, one of the ways he cashed in on his fame as the "Pole-vaulting Parson." Recently, in Chicago, he joined three other Wheaties promoters—former sports stars Bruce Jenner, Mary Lou Retton, and Michael Jordan—in introducing a new flavor of Wheaties, still their favorite breakfast food, as champions.

• McPherson College presented its Young Alumni Award to **Jean Lichty Hendricks** and **Dennis H. Heisey** in October. Jean Hendricks, of Lawrence, Kan., is director of Ministry Training, on the General Board staff. Dennis Heisey is a deacon and Sunday school teacher in Hempfield Church of the Brethren, East Petersburg, Pa.

• **Ira** and **Mary Petre**, of Martinsburg, Pa., have been given a Distinguished Service Award by Morrisons Cove Home. The Petres, former missionaries in Nigeria, served for 10 years in chaplaincy service at the home.

• **Charles Cable**, a member of La Verne (Calif.) Church of the Brethren and president of Hillcrest Homes, has been appointed to the Continuing Care Contract Advisory Committee of the State Department of Social Services by California's Governor Pete Wilson.

Close to Home

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

A mascot named Mack

At the 1992 Annual Conference in Richmond, Va., making "Dunker dolls" was one of the children's activities. Reports pastor Melvin Fike of **Meadow Branch** Church of the Brethren, Westminster, Md., "We purchased two kits and made our own dolls. They became Adam Mack Sr. and Adam Mack Jr. ('Adam' for our ultimate forebear and 'Mack' for the 1708 Brethren pioneer)."

The Macks became Meadow Branch "mascots," and they travel wherever members may go. The mascots lead to conversation about the church. Photos are taken and kept in a scrapbook. Travels include both Annual Conferences since 1992 and district conferences, as well as Bethany Seminary ground-breaking, a Caribbean cruise, Niagara Falls, and Hawaii. Adam Mack Sr. posed at Wichita with 1994 moderator Earl K. Ziegler and moderator-elect Judy Mills Reimer.

Meadow Branch's mascot "Mack" posed at Annual Conference with moderator Earl K. Ziegler and moderator-elect Judy Mills Reimer.

Campus comments

Elizabethtown College has been named by *US News and World Report* magazine as one of America's best colleges. Elizabethtown ranked first among liberal arts colleges in the north region in the "discount tuition price" category.

- **Bridgewater College** installed Phillip c. Stone as its seventh president during inauguration ceremonies October 14. A full week of activities leading to the installation centered on the theme "Education for Live."
- **Manchester College** has been rated a best buy in education, according to Barron's Best Buys in College Education. For students and parents considering schools that offer the best education at the best price, Barron's said that Manchester's $13,000 tuition, fees, room, and board "couldn't be more right."
- Torin Dru Alexander has been appointed as the new chaplain for **Juniata College**. He is a graduate of Union Theological Seminar in New York City.

Seniors in action

In September the **Retired and Senior Volunteer Program (RSVP)** of Pennsylvania's Somerset County held its ninth annual Volunteer Recognition Dinner. On the back of the printed program were the names of 113 volunteers, each of whom had given 200 or more hours of community service between July 1, 1993, and June 30, 1994.

How does RSVP succeed so well in recruiting and using volunteers? Much of the success lies with the gifts of Jay L. Christner, who is chairman of the advisory board for RSVP. He also is pastor of **Rockwood** (Pa.) Church of the Brethren.

RSVP has 400 people volunteering their services. "The community gets half a million dollars worth of volunteer work out of people," says Jay, who also works at Somerset Hospital as volunteer chaplain.

Another Brethren, Debbie Baker, serves as RSVP project director. It was she, in fact, who recruited Jay. She has been with the program from its beginning.

Jay says he's been involved in community activities all his life. "I don't know if I'm an eager beaver or just in the right place at the right time," he speculates. "I've just gone from one thing to another."

Apparently there are other "eager beavers" among the Somerset County Brethren. Two of them were among the top 10 volunteers recognized at the recognition dinner. Charles Boyd had given 908 hours to **Camp Harmony**, a Brethren camp near Hooversville, Pa. And George Swick had given 971 hours at the camp.

Overall, Jay calculates, 12 Brethren volunteers had collectively given 4,129 hours to Camp Harmony in 1993-1994.

This and that

Westminster (Md.) Church of the Brethren was presented the annual Ecumenical Award of the denomination's Committee on Interchurch Relations on September 11. The award was presented by Mid-Atlantic District Executive Ron Petry. The congregation was selected because of its "long-standing mindset for mission."

- **Conestoga** Church of the Brethren, in Leola, Pa., is celebrating its 270th anniversary November 12-13 with the dedication of a major addition to the church and the renovation of its previously existing facility. The $1.5 million project includes a new sanctuary, kitchen and fellowship area, offices, lobby, library and heritage room, and youth and women's fellowship areas. The change at Conestoga is striking, since the old church's worship space still included the traditional love feast benches, and baptisms were conducted outdoors. Conestoga, established in 1724, is the third oldest congregation in the denomination.
- **Florence** Church of the Brethren, in Constantine, Mich., welcomed as a pastoral intern Bangern Jinna, of Tapsakae, Thailand, on August 28. She will serve one year. Bangern came to Florence through the Mennonite Central Committee International Visitor Exchange Program.

Florence church's intern, Bangern Jinna, from Thailand, will work for one year with pastor Kurt Gall Ritchie.

Mid-Atlantic District's executive, Ron Petry (right), presented the Committee on Interchurch Relations' Ecumenical Award to Westminster (Md.) Church of the Brethren, represented by Emma Gosnell, chairwoman of the Witness Commission, and Lisa Blevins, chairwoman of the Nurture Commission. Westminster was cited for its "long-standing mindset for mission."

Let's celebrate

La Porte (Ind.) Church of the Brethren celebrated its 125th anniversary October 23 with "Heritage Day." The Mabel Murphy Library was dedicated, and former pastor Bob Byerly was the anniverary speaker.

- **Brummetts Creek** Church of the Brethren, near Green Mountain, N.C., will celebrate its 150th anniversary June 4, 1995. All former pastors and their spouses are invited, as well as evangelists, members, and friends.
- **Conestoga** Church of the Brethren, Leola, Pa., celebrates its 270th anniversary November 12-13. (See longer article on this page.)

Bethany welcomes new beginnings in Richmond

With so much change in such a short time, says Bethany Theological Seminary President Eugene Roop "the prize virtue of Bethany is patience."

Bethany's move this summer from Oak Brook, Ill., to Richmond, Ind., taught the staff of Bethany patience, above all else. According to Roop, "the transition was something we were all going through together, so it actually promoted unity among the staff."

The new Bethany building (background) blends in well with Earlham School of Religion (right). Below: President Gene Roop, Moderator Judy Mills Reimer, ESR dean Andrew Grannell, and Bethany professor Murray Wagoner join in the convocation service.

After nine decades in the Chicago area, training Brethren men and women for ministry, Bethany opened a new school year in September by holding its 90th convocation on its new campus in Richmond, adjacent to Earlham School of Religion (ESR). But as those involved with the seminary have said, Bethany has made change part of its life, and this change will be as profitable as the others.

Not that Bethany has forgotten its past. It is ready to move on, but it draws from its rich heritage to continue as a seminary. This is indicated by the entrance to the new Bethany Center. The white stone resembles the ESR buildings. The red brick has the look of the Oak Brook campus. The individual bricks that line the entrance walk are reminders of those who have served, taught, learned, and given to Bethany. The cornerstones from the Bethany locations in Chicago and Oak Brook joined that of Richmor in the walls of the new center.

The Bethany Center is a "tribute" to the Church of the Brethren "not only f its beauty, but for all the work and people involved," remarked Andrew Grannell, dean of Earlham School of Religion. Bethany staff and numerous volunteers from churches near Oak Brook and Richmond assisted with the landscape and clean-up work. A bus load of youth from Southern Pennsylvania District stopped in Oak Brook to help on their way home from National Youth Conference this past summer. Skilled workers gave of their time and supplies to help with the building of th Center. The building was finished earl and under budget.

At convocation time, the building project was ahead of schedule with on minor details to be completed. Althou the organ pipes lay on the floor and folding chairs stood where the permanent chairs would be placed, the chape was complete. (The chairs arrived the morning following the convocation.) The landscape was nearly complete, a the school looked like a campus.

"ESR has always been on the edge of Earlham College. With the new Betha Center and the landscaping, we have t look of a campus, too," said Grannell.

Although change for Bethany has not been easy, there are numerous gains from the move. With the affiliation of the two schools, Bethany and ESR are now able to offer a wide curriculum to their students. "The course schedule is far richer than either institution was ab to offer before," said Roop. "The faculty is able to teach with resources that before were not available. It is a good program for students and more exciting for the faculty."

"By being in a community together, ESR and Bethany students will be able to challenge each others' faith and beliefs," said Grannell. "Our students will be continuously challenged by the

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

ıurch of the Brethren and by ·thany's strengths, by which they can ırn to appreciate their own strengths." \lthough there were inevitable feelings loss and disorientation by both ıools, "the new potentials overshadow : problems," Grannell believes.

udy Mills Reimer, Church of the ethren Annual Conference moderator, ve the challenge during the convoca- n. Most of the people in attendance ·re Bethany students and staff, with me ESR people supporting Bethany d its new beginning.

Reimer, a 1994 Bethany graduate, ve each person a strip of denim. She ked that they place it somewhere ıere it would be seen often, as a minder to pray for the seminary.

The Oak Brook property sale is still n hold," according to Roop. During October meetings, the Bethany Board of Trustees started over in its dialog concerning the Oak Brook site. According to Roop, the board had a wide variety of options before it and would take action after the meetings.

But with the seminary now focused on Richmond, Roop and the board are more clearly envisioning the seminary's once uncertain future. The board will continue to anticipate the seminary's needs for ministry education for the Brethren. It will look for new ways to connect education and congregations; give attention and to respond to cultural behavior and ethnic diversity; emphasize the need for ministry education in small congregations; and help the denomination re-envision the Church of the Brethren identity. Most importantly, Roop sees the seminary "actualizing our precious heritage in this time and age in which we live."—Paula S. Wilding

Brethren Volunteer Service Unit 213 completed its orientation August 24, at Camp Eder, Fairfield, Pa. The unit was made up entirely of members of Brethren Revival Fellowship (BRF). The four BVSers also are members of one congregation—Upton (Pa.) Church of the Brethren. All four were assigned to Good Shepherd Food Bank, in Lewiston, Maine. **Front:** Melisa and Jerry Negley. **Back:** Mark Paylor, Arvin Ocker.

Disaster auction raises over $350,000 for relief funding

The 18th annual Brethren Disaster Relief Auction raised $350,000 at the Lebanon County (Pa.) Fairgrounds in September. Auction earnings benefit the denomination's Emergency Disaster Fund.

An increase of over $40,000 from last year's auction was earned in the two-day event sponsored by Atlantic Northeast and Southern Pennsylvania Districts. Over 8,000 people attended the popular event.

A heifer auction raised $68,000 by selling 54 heifers and calves. A roll-top desk made by a member of White Oak Church of the Brethren sold for $4,400. Over $57,500 was collected in a quilt auction, with two quilts selling for $3,000 each. One quilt was sold five times for a total of $10,450.

The Brethren Disaster Relief Auction Commitee plans to build a house in Lititz, Pa. to be sold at next year's auction. In another innovation, recipes are being compiled for a cook book that will publicize the auction and be on sale in 1995.

Calendar

Brethren Benefit Trust Board meetings: November 18-19 at Manchester College, North Manchester, Ind.

By the Manner of Their Living: Reflections on Brethren Lifestyles: 1994 Young Adult Conference, November 24-26, Camp Eder, Fairfield, Pa. [For more information, contact Young Adult Conference, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

Nigeria Workcamp: January 28-February 27, 1995 [For more information, contact Merv Keeney, Africa/Middle East Office, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

Advanced Pastoral Seminar: For TRIM, EFSM, and Master of Divinity graduates, February 20-24, 1995, Bethany Theological Seminary [For more information, contact Bethany Academy Director, 615 National Road West, Richmond, Ind., 47374; (800) BTS-8822].

Lake Junaluska, in North Carolina's beautiful Great Smoky Mountains, will host NOAC III in 1996, serving for the third time as the site of the popular National Older Adult Conference.

NOAC II proves a success; next conference in 1996

The second National Older Adult Conference (NOAC II) was a success, with around 900 Brethren attending. The conference was held September 12-16 at Lake Junaluska, N.C.

"I felt an inclusive and challenging spirit," said Sara Speicher, associate director of Association of Brethren Caregivers (ABC), the Brethren ministry that sponsored NOAC. "The people at NOAC have a commitment to the church, not just as an institution, but to what it is supposed to be."

"The generation at NOAC is very loyal to the church, so this is a significant coming together," said Jay Gibble, director of ABC. "It is an opportunity for participants to rekindle their vision."

Participants voted to make NOAC a biennial conference. NOAC III is planned for September 1996, back at Lake Junaluska. According to Gibble, Lake Junaluska offers "too good a deal to turn down" as a meeting place for Conferences such as NOAC.

In-depth coverage of NOAC II will appear in the December MESSENGER.

EDF allocates funds for Puerto Rico, Guatemala

The Emergency Disaster Fund (EDF) has granted an allocation of $5,000 to assist Witness for Peace in its ongoing work of accompaniment to indigenous Guatemalans being repatriated to their homeland. The grant will support one long-term volunteer for one year in working with the Guatemalans to regain their lands, their human rights, and their freedom from military control.

The Emergency Disaster Fund also granted an allocation of $2,000 in response to the damage done in Puerto Rico by recent drought. The funds will be used to transport bottled water to those in need in Caimito, a community in the capital city of San Juan.

Nigeria church announces shake-up in leadership

After a lengthy period of administrative and financial difficulties, the Executive Committee of *Ekklesiyar Yanuwa a Nigeria* (EYN—the Church of the Brethren in Nigeria) has done a major shifting of leadership personnel.

Bitrus Bdlia

David Malafa, EYN chairman, has announced several personnel changes that became effective October 1. EYN General Secretary Ayuba Ulea has been transferred to the Maiduguri pastorate. Bitrus Bdlia is now acting general secretary. Jesse Shinggu, EYN treasurer, has been transferred to Kulp Bible College as a teacher. Kevin Peter is now acting treasurer. Elijah Kabur, assistant to the general secretary, has been replaced by Lohkat Fambya and reassigned to Uba, as pastor. Those appointees in acting positions will serve until the 1995 *Majalisa* ("Annual Conference").

Expressing his concern about the difficult times, Mervin Keeney, World Ministries representative for Africa an the Middle East, has written to David Malafa, "We pray for healing of broke relationships and for renewal of trust between segments of the church so tha EYN might move forward with new spirit and vigor."

Stewardship and BBT make new staff appointments

Kenneth Neher

Kenneth Neher has been named office of Planned Giving in the Far West area on the denominational stewardship tea Neher serves on the Board of Trustees the University of La Verne and is moderator of the Sunnyslope Chur of the Brethren, Wenatchee, Was He will be respo sible for planned giving activity in Oregon/Washington, Idaho, and Pacific Southwest Districts, beginning his new position on December 1.

Mark D. Pitman

Mark D. Pitman became director of the Brethren Foundation, Inc., a part of Brethren Benefit Trust, September 19. He comes to the position from the American Natio Bank and Trust Company in Chicago, where h worked as trust securities processor, custody administrator, an assistant manage in the personal asset management division. Pitman and his family are active in Highland Aven Church of the Brethren, Elgin, Ill.

stepping STONES

by Robin Wentworth Mayer

Just yesterday I received a "Special Holiday Greeting" from a large department store stating it was so impressed with my credit rating that it wanted to offer me the exclusive opportunity to participate in its "Holiday Deferred Billing Plan" that it reserved for its most valued two or three million customers.

According to the new, higher limit the store had set for me, it looked like I could just about purchase Fort Knox in time for Christmas. All this, with payments deferred until March 1995. This letter was then warmly endorsed and signed by my close personal friend, "Senior Vice President."

Now since I am not opposed to getting something for nothing, I scanned the terms to see if this was anything I'd be interested in. And there I saw it . . . down at the bottom of the page, nearly buried beneath the hype: "(Finance charge assessed during deferral period)."

As I understand it then, the idea is to flatter people into overextending their credit, then seduce them into skipping a few months payments, which in turn allows the lender to collect more than three times the normal amount of interest, all adding up to a great big Christmas present for the department store. As I tossed the letter into the wastebasket, I wondered: "Do people really fall for this scam?"

Of course they do. And not just financially. Consider the other ways we "defer billing" in our lives.

How many of you are overextended in stress? You regularly exceed your limit by taking on more than you can effectively manage. The psychological meter ticks away as the emotional interest compounds daily in backaches, migraines, ulcers, insomnia, and other insidious, somatic disturbances. In the end your cost is much higher than it would have been had you made consistent efforts to reduce your balance.

Or perhaps you "defer billing" in your relationships, expecting immediate benefits without making current investments. Are you telling your "significant other" you're not "ready" for a commitment? Are you telling yourself you'll get around to supporting your children's interests when they're older and involved in more "important" activities? Are you telling your spouse there'll be time later for long walks and sweet talks?

If so, you may well find that the dues accumulate and the interest escalates to the point where you are left only with the option of declaring "bankruptcy" in those relationships.

Have you "deferred billing" in dealing with the issues, echoes, and ghosts from your own past that are haunting you? While disassociating from the pain of abuse or neglect may have been an appropriate choice for survival at the time, if you continue to neglect that "account" it is liable to expand and exact payment in depression, psychoses, or other post-traumatic stress symptoms.

Financial institutions have become very rich, very powerful entities as a result of the "buy-now-pay-later" mentality. And while you may be able to juggle resources and stay a half step ahead of the piper where money's concerned, "deferred billing" in the areas of physical and psychological health leads only to inflated emotional costs and impoverished relationships. M.

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

Robin Wentworth Mayer, of Edwardsburg, Mich., is pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind. She operates Stepping Stones Counseling out of Waterford (Ind.) Community Church.

Claiming it! NYC '94

Text by Margaret Woolgrove

Photography by Alan Boleyn

Nevin Dulabaum

The campus of Colorado State University, a mile above sea level, is more akin to a mountain top than cliff edge, but it was here, this past uly, that Church of the Brethren youth rom around the country and the globe athered to "Come to the Edge, Claim he Call."

With 4,120 youth, advisers, and staff rom 35 US states and Puerto Rico, igeria, South Korea, and the United ingdom, it was not only the largest rethren gathering this year, but also he largest National Youth Conference NYC) in the 40-year history of the event.

Helping to ensure that the many articipants were more than just a umber were the many different and ractical forms of color coding used hrough the week. Meal cards came in a ot of colors from green to white, to ellow to red. T-shirts also came color-oded by church or by district. Atlantic ortheast's were purple, Shenandoah's ere pink, Western Pennsylvania's were bright turquoise, and the 44 participants from Chiques church in Pennsylvania were sporting a tasteful forest green. No doubt these splashes of color helped with identification of youth groups and districts in the sea of shirts and faces in the full-group NYC photo that was taken at mid-week.

Moby Arena sports hall was the site of Tuesday evening's opening session and all subsequent main sessions throughout the week. "It is amazing," said Bonnie Lesher, a youth adviser from Salem Church of the Brethren in Ohio, "to stand in an auditorium that is filled to capacity, and when prayer is given, not to hear any sound whatsoever, and then to hear voices raised to sing until it's just overpowering." It was not just voices, but practically the roof that was raised when Lee Krähenbühl introduced his theme song, "Come to the Edge, Claim the Call." Certain phrases from the song took on life of their own as the week wore on, and by the end of NYC it took only a few notes of the introduction to get virtually every person in Moby on his feet, moving and clapping in time.

The hopeful expectancy created a surge of energy for the "NYC wave" that welcomed North Manchester, Ind., pastor Susan Boyer on Tuesday evening. Speaking on the theme "Edge of Risk," she said, "Through no choice of our own, life is risky." Using Matthew 14:28-31 as an example, she explained that Peter took the risk of walking on water not for the thrill, but in order to be with Jesus. "Like Peter," she suggested, "some of us forget to keep our minds on Jesus. That's when we start to sink." She encouraged NYCers to take some risks during the week, whether it was meeting new people or allowing God to speak to them personally. "Risk the edge. I hear it's incredible."

Phill Carlos Archbold, associate pastor of Brooklyn First Church in New York, took up the theme of risk with the "Edge

Moby Arena sports hall at Colorado State University was the setting for full-group events at the 1994 National Youth Conference. Arms were much in evidence at NYC (opposite page), for interpreting songs, for signing, for doing the NYC wave, and for hugging. Speakers such as Brethren pastor Susan Boyer inspired the NYCers, and many youth came forward on Saturday night to be anointed.

Face confusion with love

"In the midst of horrendous confusion and trouble in the world, what inspires me is seeing Christians living out their faith and taking risks, dancing and celebrating God's love," explained Ken Medema, who inspired thousands of youth with his concert on Thursday night of NYC. "To see people facing confusion with love, that inspires me."

Ken Medema is a Christian, he is a storyteller, he is a song writer, and he is a singer of songs. He is also blind. But Medema, a tremendously talented musician, has never let this "disability" stand in the way of his giftedness, recognizing the blessings that go with the limitations.

Ken began writing songs while working as a music therapist in the 1960s. One thing led to another, and by late 1972 he not only had a hit first album ("Fork in the Road") but also a tour schedule so demanding that he had to give up his day job. "I decided I'd try touring full-time for a while, and see how it worked," says Ken. He's been touring now for 22 years, and is received well by diverse audiences all over the world.

He communicates with an ardor that invites people in to share in his musical world for a few hours. With his obvious love of people, and his tremendous wisdom and insight into the human condition, Medema has the gift of fully engaging an all-age audience. While the younger folks clap and move in time, the older folks tap their toes and smile at the stories and the music.

Baptist by conversion, Ken feels a strong friendship with the Brethren, and is comfortable with their theology and the diversity. He first got acquainted with the church in the early '70s, at a conference of major religious publishers, and was impressed by how compatible their philosophies were. "The Brethren talk the same language I do—evangelical, but with a commitment to social change and justice," he explains. "But the Brethren are like other European groups. They're yearning to loosen up. I think that's why the youth brought me to Annual Conference in Richmond two years ago."

Ken particularly enjoys youth audiences, whose visions and dreams are still unfettered by age and cynicism. "There is so much energy and passion in these kids at NYC," said Ken. "As a group, Brethren youth need to be encouraged to stand up and be counted, to have a strong identity as workers for social change." He encouraged them to demand excellence in the programing given to them, and to assert themselves in their congregations.

"Don't settle for anything less than the best," said Ken. "Take your wonderful heritage and make it work in the 21st century."—Margaret Woolgrove

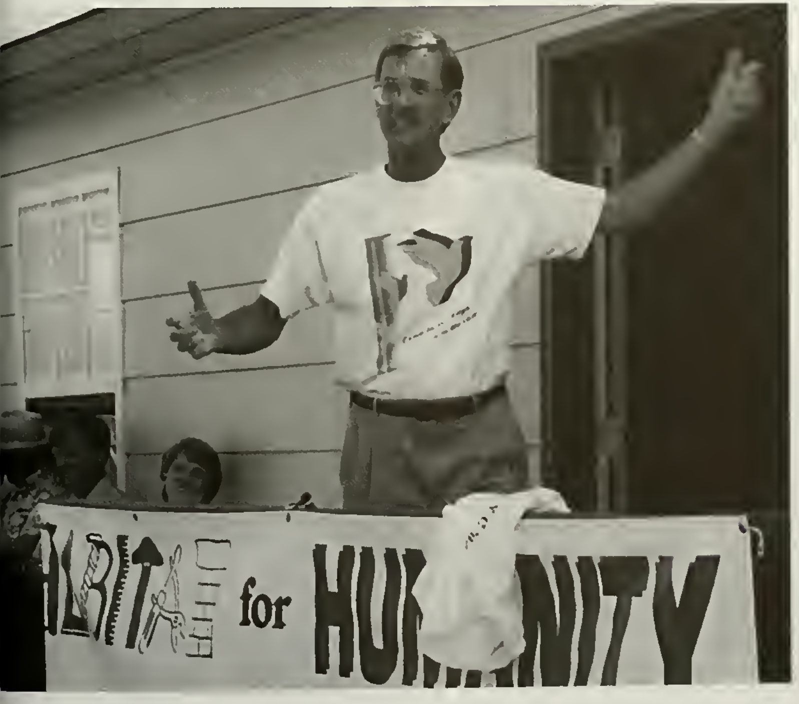
of Sacrifice" on Wednesday evening, declaring that it was time to reclaim American cities for Christ. He called th a "safety first" generation, which has taken the maxim "Look before you lea far too literally, spending a lot of time looking and not very much leaping. Referring to the parable of the talents (Matt. 25: 14-30), Archbold reminded the group that reclaiming the cities called for the risk of participation, not observation. In contemporary imagery, he urged NYCers not to be like the "on talent man" who was afraid of AIDS, o homelessness, and of getting shot. "Thi is not an adequate excuse," he thundere out to the throng. "Christ doesn't necessarily call any one of us to make big splash, but . . . there is a place for every one of us, and it might just be in the city." Archbold urged youth to clai the call that Christ has made by comin to the front of the arena, "even if you don't know where God is calling you." Hundreds of youth responded to his invitation, streaming down to the stage from all corners of the arena.

Andy and Terry Murray's concert th night focused on risk-takers in the Church of the Brethren, as they sang Brethren folk favorites about Anna Mow, Sarah Major, and Ted Studebake

Thursday evening was the high point of NYC for many youth, combining th fervent enthusiasm of Paul Mundey wi the high-energy style of singer/songwrite Ken Medema. "It's a world hugathon!" exclaimed Medema with a look of glee on his face. "You have two minutes to hug 700 other people in the auditorium." It was Medema's fun-loving exuberance and his compassionate retelling of people's life stories throug song that made youth such as Carrie Ebling of Pleasant Valley church in Virginia and Jessica Lehman of Highland Avenue church in Illinois dub hin as "the best."

Also getting high ratings on Thursda evening was speaker Paul Mundey, *ɒeakers at NYC brought a ix of gifts to their esentations. Phill Carlos rchbold (top left), associate ıstor of the Brooklyn (N.Y.) ıurch, emphasized urban inistry and issued an altar ıll that brought youth reaming to the stage. Paul 'undey (top right), director 'Evangelism, told youth There's more to life than ving for yourself." Christy 'altersdorff (lower right), sociate pastor of the 'estminster (Md.) Church, ld how God makes odd ɒoices in calling people. abitat for Humanity rector Millard Fuller ɒwer left), was on hand as ɒuth built a house for his roject (see page 16). Noted rethren leaders led orkshops, including Annual onference moderator Judy 'ills Reimer (center).*

God loves everyone



director of Evangelism for the Church of the Brethren. With the topic, "Called to Care," Mundey addressed the question of how to minister to a generation that doesn't know where it is going. "There is something more to life," he declared, " than living for yourself." Christianity is not a religion, he said. It is a relationship with a living God made incarnate through the living person of Jesus Christ. "Persons who want to show others the way, need to get risky. The most contagious evangelical Christians are the ones who risk giving all to God." Unless we're living a life that is abundant and joyful, how can we expect to bring Jesus Christ into the lives of others? he asked. "Tell the church to get a life!"

"I think what he said was totally real," said Jamie Eller from New Covenant fellowship in Florida, while Eric Benny from Christ Our Shepherd church in Indiana felt that "we need more preachers like Paul Mundey in our churches."

Jim Tomlonson

Shawn Replogle (NYC coordinator), Chris Michael (director of Youth and Young Adult Ministry), and Wendi Hutchinson (NYC assistant coordinator) were the team at the top that produced the highly successful conference. At week's end, Chris gave Wendi a teddy bear, and Shawn a kitten named Buddy. Shawn and Buddy are now at Bethany Seminary, where Shawn is a student. Wendi is continuing her work with Chris, coordinating the 1995 National Workcamps. For Chris, 1994 was her third NYC as staff.

Drama was incorporated into many of the services, but Friday evening's service was less traditional in many ways, relying heavily on the genre of story-telling, from the spirited rendering of Joshua and the battle of Jericho to the unusual, and, to some, slightly shocking retelling of the biblical books Song of Solomon and Revelation by Margie Brown of Pacific School of Religion in Berkley, Calif. "I don't think I could wash my hair in front of 4,000 people," said Courtney Cowan from Salem Church of the Brethren in Ohio, in awed, but admiring tones.

Not only did Margie Brown wash her hair on stage, she also put on a horse mask, read love letters from God, and swallowed fire in a performance that was either loved or hated. "I didn't really understand it all," said one adviser from Virginia, "but when I realized that those stories had touched the heart of a girl in my youth group as none of the other speakers had been abl to, I gave thanks for it."

Christy Waltersdorff, associate pasto of Westminster Church of the Brethren in Maryland, spoke of unusual people i her message on Saturday evening. "Esther," she said, "had three strikes against her. She was an orphan, a Jew i Persia, and a woman in a culture where only men counted." Waltersdorf pointe out that Esther was an outsider, a foreigner, and a nobody, and yet she became a queen, saved her people, and had an Old Testament book named for her." The Bible, Waltersdorff said, is full of people like Esther who went against societal rules and yet did great

(continued on page 18)

Happy feelings make me cry

At the end of his sermon at NYC, Phil Carlos Archbold invited everyone who wanted to make a commitment to service in our cities and elsewhere to come forward. I went forward, and I learned something new and important. When the Holy Spirit moved within me, I cry . . . out of joy, I hope. It was the first time I had felt the Holy Spirit like that. It was an inner peace meshed with an overwhelming sense of love and joy. And all those happy feelings made me cry.

At NYC I became more aware of my talent for public speaking. I spoke for a few minutes during Chris Michael's sermon on "The Power of Youth." I wasn't nervous, in spite of expecting to be. My new awareness of my public speaking talent hasn't made me give up my dream of being a doctor. But I hope that with God's help, I can incorporate the talents he has given me to do my best for him.—Anne Beavers

Anne Beavers is a youth from Dranesville Church of the Brethren, Herndon, Va.

Me a messenger of Christ's word?

In a small-group gathering on Saturday night at NYC, our leader invited us to say something about our experiences and what we hoped to take back home. The circle worked its way around to a girl named Jennifer, who was as friendly as she was fragile. She told us it was hard for her, since she had just moved and had no friends to take a message to. She started to cry.

While the group sat there and watched, a force, a calling, picked me up and moved me the eight feet across the floor to give Jennifer the comfort that she desperately needed.

I put my arms around her and led the group in prayer. Usually I am more reserved, but what I did that evening seemed as natural as the sun coming up over the Rockies. I thank God for moving my soul those eight feet that seemed like eight miles. After the group broke up, some of the adults asked me if I had ever considered the ministry. But before they asked me, the thought of ultimate discipleship already was tossing about in my head.

It was so amazing. They considered *me* as being a messenger of Christ's word. That night was my "edge." That night God pushed me. And I flew.
—Kerry W. Burd Jr.

Kerry W. Burd Jr. is a youth from Uniontown (Pa.) Church of the Brethren.

Colorado state University became a beehive of activity on NYC opening day as dozens of buses rolled in from across the country. A youth with his typical burden of bags seems to wonder what's next, but a fine-tuned system awaited him, providing his materials packet, name tags, keys, meal tickets—all he needed for a smooth-running week at NYC. Two youth (upper left) had the distinction of being speakers for the event, winners of the NYC speech contest (see May/June, page 3). Kristi Rittle is from Elgin, Ill., and Mac Bair is from Hanover, Pa.

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DIXON-MEYERS

Nevin Dulabaum

A house that was a sermon

It was just over a year ago that the National Youth Cabinet met and discussed the possibilities for a service project at National Youth Conference. “Why don’t we build a house?” someone asked.

It seemed like an impossible dream, but after contacting Habitat for Humanity’s Loveland affiliate, 12 miles from Fort Collins, the impossible began to seem possible.

The foreman of the project, Byron Frantz, of North Colorado Church of the Brethren, heard about the project on the Habitat for Humanity grapevine and was immediately interested. Brethren Volunteer Service (BVS) Orientation coordinator Tammy Krause Riddle and BVSer Emily Zielinski were brought on board as work project coordinators, and pretty soon it was all systems go.

The only problem? Too much interest. The NYC office received 1,300 forms from people who wanted to help in the 300 time slots at the house. “It was overwhelming,” said Tammy Riddle.

The house was built in two sections in a parking lot on the university campus. This meant that it could be worked on as two separate units, using more people.

By the time of the dedication service on Saturday, five days after the start of the conference, most of what could be done to the house at its parking lot site had been done. The bathroom fixtures were in, the walls were plastered, and two of the three bedrooms had been painted. “After you’ve all gone home again,” said Byron, “we’ll put the whole thing on a truck and drive it to Loveland to put it on its permanent foundation.”

Knowing that “the kingdom of God does not consist in talk but in power” (1 Cor.4:20), about 250 youth each spent a four hour shift during NYC helping to build the house.

“Some came for an hour and wanted to leave,” said Tammy. “Maybe it was too hot, or maybe they didn’t want to get dirty, or maybe they just realized that building a house is a lot of hard work. But most of these kids had real commitment to the project, even though they didn’t know for whom the house was being built. The thing that for me has been overwhelming, is that they’re willing to forgo going to the swimming pool, or to some workshop, to be out here on blacktop in the blazing sun, saying, ‘Show me how to hammer.’

“It’s exciting,” she said, “to see these young people, and know that in four or five years, or maybe next year, some of them are going to come through Brethren Volunteer Service, and they’re going to put in the same love and commitment to a community for a full year that they have done here this week.”

The youth had many different reasons why they decided to work on the house. Some, like Erin Smith from Maple Grove Church of the Brethren in Ohio, thought it would be a good chance for their youth group to work on something together. Others, like La Shea Henderson and Liza Fultz from Cedar Creek Church of the Brethren in Alabama, had been on workcamps before, and wanted to hone their skills. Beth Binkley, from Lititz Church of the Brethren in Pennsylvania, wanted to be able to help people.

“It’s easier to see a sermon than to hear one,” said Millard Fuller, founder of Habitat for Humanity, in his sermon on Friday morning, “which is why we call each house that we build a sermon.”

Citing statistics of house survival from recent disaster sites, he went on to speak of the excellent track record that Habitat houses have in times of flood, hurricane, or earthquake. “People want to know how come Habitat houses stand firm. And I tell them that there are three reasons. First, we build them on rock—the “rock” of the Bible. Second, we put love in the mortar joints. And third, Habitat houses are built by volunteers. Most of them don’t know what they’re doing, so when the rules call for two nails, most of them put in 10. A hurricane doesn’t stand a chance.”—Margaret Woolgrove

“It’s easier to see a sermon than to hear on
NYCers, “which is why we call each house
during their week at NYC was a powerful se
others who heard about the feat. After its co
Colo., to serve a needy family in the Habita

ity director Millard Fuller told
." The house that the youth built
s not only to the builders but to
se was trucked to nearby Loveland,

Much of what NYC is about eludes the written record. It's about whimsy: Joe Bowman (left), of North Manchester, Ind., is having a good-hair day or a bad-hair day, depending on one's point of view. It's about caring: McPherson College student Lara Harding (right)doesn't lack for a support group. It's about . . . whatever happens when boys and girls get together (bottom) . . . at NYC or anywhere.

Nevin Dulabaum

ABOVE THE RIM
HOOPWEAR

Sports at NYC was as informal and easily organized as hackey-sack, or as dependent on long-range planning and logistical fine-tuning as horseback riding in the Rockies.

(continued from page 14)

things. “God calls those whom the world least expects, and knows our potential better than anyone else,” she said, urging youth to remember the injunction of 1 Timothy 4:12.

“The world says that your happiness depends on your hairstyle or your body shape or your car. I am here to tell you that this is a lie. Your happiness depends on your love for Jesus Christ. God is calling you right now to make a difference in the lives of those you may never meet.”

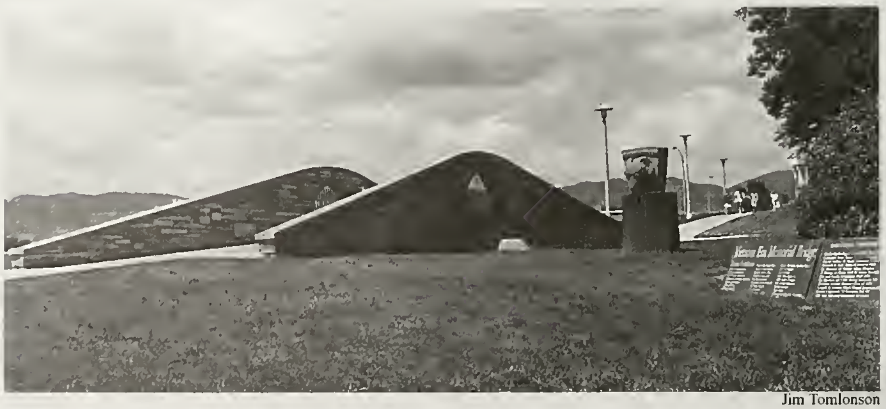
Christy reminded the youth that they are the generation that is going to lead into the 21st century. “I pray that you will do it with dignity, with courage, and with the grace of God.”

With words of atonement, encouragement and love, the anointing service that followed the sermon was an emotional time for many, marking the culmination of a week of intense spiritual and emotional renewal. A time of endings and partings, it was also a time of recognizing the power of God’s love in their lives.

The midnight “curfew” was extended by one hour on this, the last night of NYC, and the “NYCPD Blue” night

(Continued on page 23)

Nevin Dulabaum


Jim Tomlonson

A real peace bridge

Building bridges between divided factions tends to be a metaphorical occupation for peacemakers. But the youth at NYC daily walked over a peace bridge built of bricks and mortar during their week at Colorado State University.

Like many college campuses in the Vietnam era of the late 1960s, the CSU student body divided itself into pro- and anti-war factions. The demonstrations were fierce and furious, and on one night, after an anti-war march, someone set fire to Old Main, one of the historic buildings on CSU’s campus.

Peggy Ratcliff, a graduate of McPherson college, and a postgraduate student at CSU at the time, was so incensed at this violence that she wrote a letter to the community decrying the action, and asking people not to judge the spirit of all the protesters on the behavior of this one. She posted the letter on the door of the *Coloradoan* newspaper that night, and it was published the next day.

It was about 30 years later that someone came up with the idea of building a peace bridge on campus.

The bridge is built from the bricks of Old Main, and dedicated to healing between peoples.—Margaret Woolgrove

SOUTHEASTERN
DISTRICT
NYC
4

pening night at NYC featured a parade f district banners. Billy Garst and rannie Jones did the honors for outheastern District. NYCers brought r prepared on the site) 6,000 "SOS its" (Soap, salt, and towel) to send to ar refugees in Sudan (see "SOS for udan," December 1993, page 18).

My focus changed to God

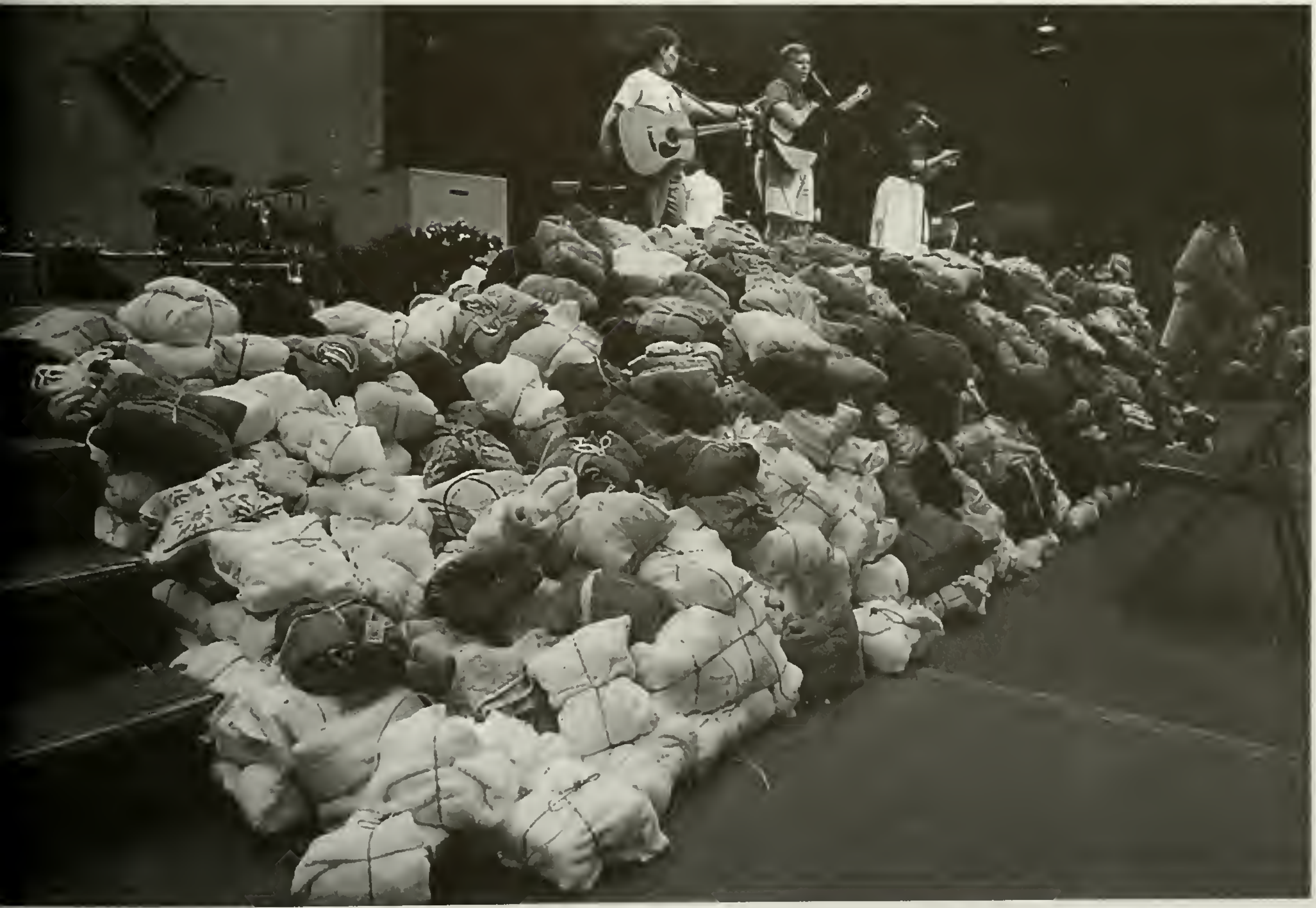
When I was asked to sing my song "Claim Your Call" at NYC, I answered with an enthusiastic yes. I thought how great it would be . . . but also how nervous I would be. Usually I sing with my brother and my father. But this time I would be alone, except for God.

When I arrived at NYC my focus changed from the song itself to God. I knew I had come to get closer to God. Echoing in my ear were words from the NYC theme song: "Living only for yourself is not living at all."

I listened to speakers talking about risk, sacrifice, and caring. I heard youth giving testimonies about these three subjects in their lives. I was asked to tell a story from *my* life relating to the title "Claiming our Gifts." So singing at NYC was in the back of my mind until the spotlights came on that Saturday night. Four thousand youth waiting to hear a song. I have never felt anything like it.

God was with us at NYC . . . and still is. I gained more that I ever had expected. But what I gained will stagnate and spoil unless I keep the intention to live and to give this message to all: "Come to the edge, claim the call."
—Jeremy J. Kendall

Jeremy J. Kendall is a youth from Uniontown (Pa.) Church of the Brethren. He sang his own composition, "Claim Your Call," at both Annual Conference and at NYC.



NYC was loaded with stage talent. Youth from Manchester Church of the Brethre in Indiana performed a number from "Joseph and the Amazing Technicolor Dream Coat." Clowns (below) played a significant role in several worship services.

I felt in my heart I should go

Two experiences at NYC stand out for me. After Phill Carlos Archbold's moving sermon, I received a paper called "At the Edge" as I was leaving the arena. I stuck it in my pocket and went on to my dorm. When I emptied my pockets, I saw the paper and skimmed it. I stopped at one word—"minister." When I saw that word, I just knew that was what I would be doing the rest of my life.

Then, on the last night, after the sermon, there was an invitation to come forward and be anointed. I was sitting with my friends, and no one made any motion to go forward. I felt in my heart that I should go. I told my friends I was going, and left before they could say a word. When I was halfway through the line I saw one of my friends walking down the bleachers to go forward and be anointed. It made my day. I knew that if I had not gone forward first, she would not have had the courage to "claim the call."—Chris Warren

Chris Warren is a youth from Beech Grove Church of the Brethren, Pendleton, Ind.

eff Parsons, pastor of Mount Carmel hurch in North Carolina, directed an rchestra that played during worship. outh brought their own instruments or sed rented ones. One musician (above) dded a bit of whimsy.

No angel appeared by my bed

Promised by friends, advisers, and pastors that NYC would be the most powerful week in my life, I imagined that at NYC God would deliver answers to the tough questions of my life—relationships, college, career. NYC would make everything crystal clear.

But no blinding vision struck me as I stepped off the bus in Fort Collins. No angel with a map for my life appeared by my bed. But was NYC life-changing? Absolutely!

How could I be with over 4,000 excited Brethren youth and not feel joy? How could I watch those youth build a house for a needy family in four days and not feel love? And how could I worship with those youth twice a day and not have my life changed?

After I was anointed on Saturday night, I reflected on the call delivered to me. God doesn't always write on walls. But he has a plan for me to fulfill. And that call is not just for me alone. Jesus fed the 5,000. Why can't the 4,000 NYCers feed the world, both spiritually and physically? If all of us, young and old, came to the edge and claimed the call given us by Jesus, we could change the world.

I went to NYC thinking that God owed me the answers to all my questions. I came away from NYC knowing that I owed God the answer to his call.

—Jonathan Brush

Jonathan Brush is a youth from Manassas (Va.) Church of the Brethren.

From the General Secretary

Come to the edge

Youth are interested in the church again. The 1994 National Youth Conference was the largest ever, with 4,120 persons in attendance, including some 800 adult advisers. After nearly two generations of disinterest, youth are again listening to hear God's call.

Of course not all youth have been disinterested in the church. Many have sought to walk the way of Jesus in the past generation. Nevertheless there was a radical decline in youthful loyalty to the church beginning about the time of the Vietnam War. This was true not only in the Church of the Brethren, but also in most other denominations. Perhaps it was because of the moral crisis brought on by the war at that time, or perhaps it was because leading Christians were saying that God was to be found in the world rather than in the benches of the church. Perhaps the religious revival following World War II had lost its zeal. Whatever the reason, many youth stopped being interested in the church.

We Brethren cut back on our Christian education programs, including the work with youth. The National Youth Cabinet was discontinued. The resulting absence of young adults has been evident in many of our congregations.

During the 1990s the trend is reversing, and youth are seeking God's will again. They are challenging the whole church with the theme of the National Youth Conference—"Come to the Edge, Claim the Call." The conference was a collage of outstanding and innovative worship, Bible study, top speakers, dozens of informative workshops, challenging service opportunities, and entertaining evening events. Working together with Habitat for Humanity, the youth built a house in four days. They enjoyed mountain hikes, horseback riding, tennis, volleyball, and many other recreational activities. Their faith was challenged by the music of Ken Medema, and Andy and Terry Murray. The Saturday evening anointing service was the peak for many who said that they had never experienced God's presence in such a real way before.

Youth are saying they want a strong Church of the Brethren for their own children so they too might know the Brethren commitment to New Testament Christianity. Growing points of the church's engagement with youth include 12 workcamps last summer, Brethren Volunteer Service, annual Christian Citizenship Seminars, regional youth conferences, district youth activities, peace caravans, and resourcing materials and ideas for youth from the General Offices.

I am shocked, however, by the number of youth in our church who have confessed to me that their experience in home congregations is disappointing. They say this with reluctance, but clearly many feel it to be so. They often do not find their faith nourished or challenged by their home church. Worship services lack the vitality that touches youth, vitality that was so evident at NYC. Many of our hundreds of small churches have only one or two youth of high school age, and they feel left out.

Making youth a priority will strengthen almost any congregation or district. We need to assist one another to call out the faith of our youth. We need more Brethren youth in our colleges and seminary. We need more opportunities for youth to serve in the name of Christ. Youth are ready to challenge the church again, and I, for one, am ready to celebrate.—DONALD E. MILLER

Donald E. Miller is general secretary of the Church of the Brethren.

NYC fellowship was enhanced by the presence of Brethren youth from other countries. South Korean youth by Dan Kim (top, at left), and Puerto Rican youth were led by Milton Garcia *(above, at right).* ***Wakuma Mshelbwala*** *(left)* ***was one of two Nigerian youth.***

My future may be in the church

NYC helped me take steps toward making decisions, decisions that I had been postponing. Before NYC I had put little thought into my beliefs and how I had come by them. It was easier to not think about them. And I had been avoiding the important question of what to do with my life.

A week before NYC, David Radcliff, director of Denominational Peace Witness, asked me to be on a peace workshop panel. I thought, "No problem." I was wrong. David asked me many questions that I would never have asked myself. They made me examine my beliefs. I now know that, deep down, peace is the way to go. Now I can tell myself and others why it is. No longer is it something I just accepted because people had told me it was the way.

I am a high school senior, and it's time to think about where I want to go with my life. I am not one of those people who *just know* what they want to do. But after a week of talking with my friends I think my future may be in the church.

Many people think NYC is over. Not for me, however. NYC continues to impact me every day.—Nathan Shonk

Nathan Shonk is a youth from Manassas (Va.) Church of the Brethren.

(continued from page 18)

patrol gave a 15-minute grace period to NYCers—just to make sure that no one got sent home on the last night.

For those who were up to a seven a.m. tart each morning, Richard Kyerematen, pastor of Germantown Church of the Brethren in Pennsylvania, led devotions on different biblical characters throughout the week. For youth who slept hrough morning devotions, there was always the morning worship to get them going with a spiritual charge in the morning. People who led the morning worships included Shawn Replogle (coordinator of NYC), Chris Michael (staff for Youth and Young Adult Ministry), Kristi Rittle and Mac Bair (winners of the NYC speech contest), Millard Fuller (founder and President of Habitat for Humanity), and David Radcliff (staff for Denominational Peace Witness).

On Sunday morning, David Radcliff spoke of the many new and different things that had been experienced by the youth during the week. "You people built a house, you prepared SOS kits for the Sudanese people, you filled every day with worship and workshops and small groups, and you walked 400 miles across this campus to do it." It certainly felt like that distance by Sunday. "But for most of us," Radcliff went on, "this is not the end, but the beginning. If you don't face the challenge, then you don't find yourself." Warning that the comfort and closeness of the NYC community would soon give way to the problems that had been left behind, Radcliff encouraged participants to hold on to their dreams and strive to become the people they had felt called to become during the week of NYC.

"Will you walk with Jesus? The way is risky, and those who travel it are few. Will you walk ahead? I want to say yes. I've seen the vision in your eyes, I've heard the anger in your voice over things that aren't right. I've seen the love in your hearts that's greater than any power on the face of the earth. I've seen you ready to give your life to something bigger and better and farther and higher. Get out to the edge, and claim the call."

When NYC ended on Sunday, it was a tired group of people who made their way one more time across CSU's campus to strip beds and collect luggage for the trip home. But the tiredness was born of outdoor exertion from hikes and horseback rides in the splendor of Colorado's Rockies as well as from the endless questing and searching that the week had entailed. "I think I've become closer to God," said Beth Nolen, of Dranesville church in Virginia.

Likely she spoke for 4,120 other Church of the Brethren youth. M.

Margaret Woolgrove, a Brethren Volunteer Service worker from Scotland, completed a year as editorial assistant with Messenger *in August.*

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ON PONDERING T

by Patricia Kennedy Helman

One late spring morning when the sun was on an early high, I fetched the morning paper from the mailbox, and sat down with gratefulness to enjoy the printed word. Scanning the front page quickly, I was informed of another drive-by shooting in our city, of a surfeit of violence around the globe, and of the early death of a prominent local citizen. I was turning the page to see if psychic relief from such mayhem and sorrow might be found, when my eye caught a small headline in a lower corner of the front page: "Clergy-women Should Burn, Vicar Says." Being an ordained minister, I found this a harrowing thought, and I read on to see if this was some feature editor's idea of a joke. It was no joke. A history-making event was occurring in the Church of England with the ordination of 33 women priests at Bristol's Anglican cathedral.

Anglican vicar Anthony Kennedy "let off steam" as the date was imminent for this to happen by saying that the ordinands should be "burned at the stake." "Priestesses should be burned at the stake," he said, "because they are assuming powers they have no right to. In the medieval world, that was called sorcery." Kennedy lamented the demise of the bonfire as a means of corporal punishment, saying, "It's illegal now, but if I had my way that is what would happen to them."

I was shocked to read such cruelly irresponsible and vindictive words as had fallen from the vicar's mouth. I wa hurt for all of the women in the world who serve and who desire to serve Go in response to a call, a call that knows no sexual distinction. The news of the day had left me in complete psychic disarray, and lingered stubbornly in m mind and heart.

Vicar Kennedy has since been chastised by his superiors, but the fact remains: Here is a supposed man of Go who has been directing the spiritual liv

INDEED GOD DID NOT SEND THE SON INTO THE WORLD T CONDEM THE WORLD, BUT IN ORDER THAT THE WORL MIGHT BE *Save* THROUGH HIM.

JOHN 3:17

VORD

f many Anglicans for a long time, bviously armed with only a minuscule nderstanding of the mind of Christ. The se of condemnatory language and the neanness of spirit espoused has nothing) do with the message of the New 'estament. This incident does and shall orever remain with me as an example f what not to do, say, or be if one rofesses a faith that claims membership n the Body of Christ on earth. It eminds me of a quotation from the ewish tradition: "Words are so powerful, ney should be used only to bless, to heal, nd to prosper."

This bit of unwelcome news concern-ng the Vicar's misogyny came as my usband and I were preparing to go to Vichita for Annual Conference, which 'as for us a homecoming to a city in 'hich we had lived for several years. Ve looked forward to the national athering of our church, to the meeting nd greeting of friends, to the catching p on events and business and all that it neans to be a part of the Beloved ommunity.

As I listened at Wichita to what peakers on the Conference floor said, as heard about the continued bias that xists in our church toward several pecific groups, as I witnessed some of ne personal hurts that had been too eadily inflicted on our brothers and sters during the week, I could not help ut think of the misguided English vicar.

While burning one at the stake is no ption, bruising one's soul is. And many ouls left Wichita wondering about the ve and sense of community that was vident in the prayers and songs and the ariety of worship experiences, but eemed absent in many other settings. he Living Water that did indeed seem flow in abundance in the dramatic onference logo, to which our eyes were repeatedly drawn, was a home for tears as well as for rejoicing in this life-giving water of the faith.

The first Bible verse I remember learning as a very young child was John 3:16, referred to often as the "gospel in a nutshell." Herein we find that God loved the world so much that he sent his Son, and that if we believed in the gift of Jesus Christ we would be certified to receive immortality. It was many years after John 3:16 fell so quickly from my childish lips before I read John 3:17: "Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him."

My sense of Annual Conference was that, along with inspired leadership and a bounty of blessings, there were present too many condemnations. Questions posit themselves in one's mind. Are there those among us who speak with absolute certitude concerning who should be singled out for condemnation?

In reference to our brothers and sisters who have been courageous enough to go public concerning their sexual preference, one must read beyond the verse or two in the Old Testament in which God supposedly speaks of any preference other than heterosexuality as an abomination to the Lord. Read on to the directive, "They shall be put to death . . ."(Lev. 20:13). In the Torah there are numerous mentions of behavior and practices that are an abomination to the Lord. Among them is the admonition against eating shell-fish. (Deut. 14:9-10) Most of us have savored a good meal of lobster or shrimp without any sense that we were working against the edicts of God or that we might be punished for such errant behavior.

Does God, who is all love and

MAC FACTS

WHO George Sanders, a Native American from Tennessee and a senior at **McPherson College**

WHAT Receiving bachelor's degrees in education and sociology, the first in his family to graduate from high school and attend college. Already teaching by providing "a different perspective" for the other students in his classes and by leading classes in Native American Culture, Cultural Diversity, Native Religion.

WHEN Graduating May 1995

WHERE On to graduate school—"We don't have a lot of people in higher education. I want to open the door and show my people it can be done. We need to go outside the Native American world and acquire understanding, as well as dignity and self-control. Someone has to start the way."

HOW When people would say, 'But I'm only one person,' my grandfather used to speak of the river and how it started as one drop of water pushing up through the ground, being joined by others until it was a mighty, rushing force. I'm that drop, attracting the others."

WHY "There's still a real cultural clash when it comes to bringing people together, since everything up to now has been forced. There's got to be mutual understanding to bring people to a common ground, and that's what education is."

McPherson College

McPherson College welcomes all applicants regardless of race, religion, color, national origin, sex, or physical or emotional disability.

understanding, want his children stoned by either bricks that kill the body or words that bruise the soul? Surely we must in our Christian lives be able to open the doors of our hearts and treat with loving kindness those with whom we may not be in total agreement. As the great and spiritually attuned psychiatrist Carl Jung has pointed out, "The trouble within the organized church is that people 'talk the faith,' but they never interiorize it."

While the Church of the Brethren has opened the doors to women in ministry, it is notable that the doors of many hearts are closed against us. We are grateful for what has been accomplished, but the harsh condemnation of the Womaen's Caucus and its chosen speaker expressed volumes concerning the lack of love and respect for some of God's children.

It is quite understandable, given the cultural ethic of our Judaic-Christian heritage, that there are still those who find it difficult to welcome women into that sacred space behind the pulpit or wherever else a woman's ministry might take her. There is a long history of searching for scripture that puts women in their place, and presumes they will stay there. Often, Paul is quoted as the authority on theory and doctrine concerning a woman's role in the church.

But then there is that insightful scripture from Paul that resonates in our hearts: "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Gal. 3:28). These are powerful words that are a blessing, that could be healing, and that portend prospering within our spirits.

Our brothers and sisters, the Native Americans, were singled out at Conference for some negative response that, a
least on the surface, had mostly to do
with language. In the Annual Conferen
paper's affirmation regarding our
relationship to this group, the followin
statement occurs: "We affirm that to
live according to Christ's example is t
respect Native Americans, including
their religious traditions, and to work
for justice alongside people of native
ancestry regardless of their religious
affiliation."

I find it puzzling that we would find
so much about which to argue concern
ing the word "pathfinder" as a way of
speaking of Christ. Jesus himself said,
"I am the way . . ." (John 14:6). If,
indeed, we accept his claim, could it n
also mean Jesus can show us the way?
The Native Americans' language, like
all peoples', is precious to them, and i
we truly honor plurality within our
community, then we must be ready to
accept the group's way of identifying

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e sacred in its members' lives.

At a small private dinner on ıursday evening of Conference week, e host concluded the gathering with a ignant request. As he stood before us, s countenance was one of sorrow d perplexity. In carefully chosen ords he called for the ones who had oken bread together that evening to ay for the church. He spoke of the avy presence of ignoble language at revealed too much concerning ndemnation and too little concerning e image of a loving Savior, Jesus e Christ.

As I understand the Church of the ethren, our chief motif is "commu- ty." We like to think of ourselves as mily members, a loving family. We ten hear our Annual Conference ferred to as the "Brethren family union." In Wichita there was some nse of a family with chosen scape- ats at our yearly gathering. My own ayer, inspired by our brother's quest, is that we are granted grace, nazing grace, that is shared in the acious spirit of God's promised esence through the Holy Spirit and the ve of Jesus Christ.

Karl Menninger, the psychiatrist who tablished the famous Menninger inic in Kansas, scoped the dark gions of many thousands of souls ıring his long career. He noted that ery human being is marked by a "vein evil," and that each of us lives with r own fault-line that can stir up chaos the psyche just as the meteorological ult-line can stir up chaos in the bowels the earth. If, however, we stay tuned to God's presence in our lives, rhaps we can in the true sense of mmunity be gracious to all our sisters d brothers, acknowledging our own eakness and sins with such sincerity d remorse that condemnation of hers would not be a consideration. For as it not Jesus himself who said, "Why you see the speck that is in your ighbor's eye, but do not notice the log your own eye" (Matt. 7:3)? In an oscure book of wisdom literature, Joseph is quoted, saying, "This is part of what my Lord taught me. I have abandoned the religion of those who do not believe in God and in the life-to-come. I follow the religion of my fathers, Abraham, Isaac and, Jacob: Judgment belongs to God."

I trust that the Wichita experience might have helped many of us to sense the truth in Joseph's legacy of thought and in Jesus Christ's reminder concerning beams and motes in the various conditions of our humanity.

Patricia Kennedy Helman, a member of Lincolnshire Church of the Brethren, Fort Wayne, Ind., is an ordained minister and a writer.

THE *Rare* AND *Remarkable*

Sadie Wampler

Through dramatic pageantry and artistic leadership, Sadie Wampler '16 influenced generations in her 43 years of teaching and theatrical productions on campus and for the church. Her own enthusiasm inspired others to be enthusiastic. Her pageants, with madeover yet elaborate costumes and stage sets, attracted large audiences. To recall Sadie Wampler is to recall a rare and remarkable person.

A
MANCHESTER COLLEGE
TRADITION

Kevin Bryant

Theatrical, musical, and creative, Kevin Bryant, a senior, enjoys acting, constructing stage sets, and singing in musical groups. He is also president of Alpha Psi Omega, a drama honorary organization. Combining analytical and organizational skills with career goals in video production, Kevin's inquisitive mind and multitalents place him among Manchester's rare and remarkable.

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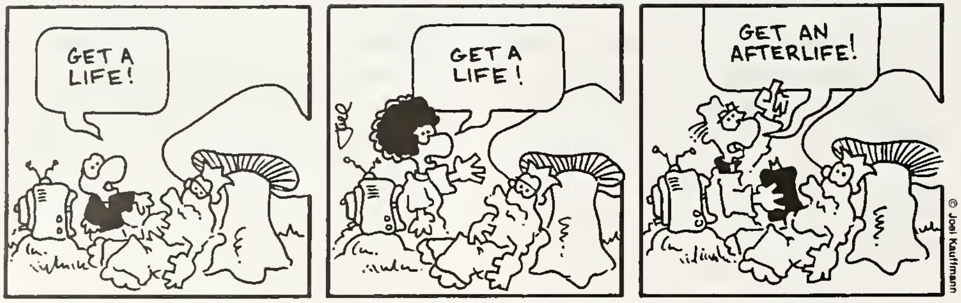
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Letters

Belief hinges on 'creationism'

The September MESSENGER article "Tending the Ark" blatantly disregards scripture. I hold the Anabaptist traditio of the Brethren in high regard. I have been taught throughout my Christian lif that the theory of evolution is just *that*, theory. But the aforementioned article, from the beginning, states the evolution of species as a fact, disregarding the scriptural account of creation. How sad. To think I believed Brethren still held the Holy Scriptures as the Word of God *without error*.

When I first saw the September cove I thought I could use the issue to teach my son about stewardship of God's creation. I home-teach him, and always look for ways to reiterate Anabaptist thoughts and lifestyle. Now I find that MESSENGER has become an embarrassment and is an unacceptable publicatio for my child to read.

Please, MESSENGER, leave the theory evolution to those who teach it best—*humanists*.

Janet W. Else
Augusta, W.V

Does God need our defense?

I have begun receiving unsolicited "bulletins" from something called "Brethren Brotherhood of Evangelicals, including requests for $100 donations.

It makes me sad when brothers and sisters rise up against one another, slinging accusations and untruths toward one another while an unbelieving world looks on.

Doesn't it just show our arrogance when we invite "fellow Christians" to come together to defend *our* faith and *our* God? Do we really believe that Go needs *our* defense?

It has been my experience that the Church of the Brethren always is open and searching for the will of God for o day. Let's not destroy this witness. Rather, let's outdo one another in showing love. Or, as Ephesians 4:32

uts it, "Be kind to one another, nderhearted, forgiving one another, as iod in Christ has forgiven you."

Ben Herring
Hastings, Minn.

leeded: A stewardship center

, in fact, we Brethren are at risk of unning out of money before we run out f people (August, page 25), perhaps we hould put a stewardship center right longside evangelism's Andrew Center, nd give them equal billing.

Marianne Michael
Iowa City, Iowa

Remembering 'Aunt Florence'

read with delight the story about lorence Studebaker (September, page 3). was taken into the Studebaker home in ranklin Grove, Ill., when my mother ied in 1937. I was seven years old.

I have wonderful memories of that pecial family. Each day we had ssigned tasks. At night we often lay in e yard and studied the stars. When we ere all in bed, we would sing, in armony, the song "Good Night, May ngels Guard You." It was beautiful.

"Aunt Florence" visited us a few ears ago. She recited poetry and told tories of the old days. She took home ome cloth scraps and quilted me a vely bedspread . . . at age 91.

When she left from her visit with us, er parting words were "See you in lory."

Evelyn Piesen Zuck
Lanark, Ill.

A feeling of personal loss

t was with a feeling of deep personal oss that I learned of the tragic death of oel Thompson (October, page 8). During the 34 years since I first met im, I had come to know him as a erson of keen insight, deep convic-

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tions, inspiring courage, challenging leadership, delightful humor, and, above all, as a person with a great gift of caring.

Karen S. Carter
Daleville, Va.

Look to the New Testament

I read the "Opinion" of Steve Sterne (September, page 37) with much sympathy and concern. I became a member of the Church of the Brethren 10 years ago, delighting to be part of a church whose creed was the entire New Testament—the unchangeable, unerring Word of God. In dealing with the issue of homosexuality, we must look to that New Testament.

Homosexuality is not a "disease," to be "cured" with medication or surgery. It is not a habit, to be broken by will power. One cannot be *born* with something that is an abomination to God. That would make John 3:16 a lie, and God cannot lie (Tit. 1:2).

We learn how to deal with this issue from reading Mark 5:1-20, 7:24-30, 6:7-13; and Matthew 10:1. See also Ephesian 6:12, John 8:32, and Hosea 4:6.

We must recognize our enemy and th havoc he is creating in our church. Let us be open to the work of deliverance s that we can experience unity.

Dorothy Mullir
Ada, Ohi

It's good to be remembered

I appreciate the Church of the Brethren' concern toward my war-torn country of Sudan (May/June, pages 5 and 8).

The work the Brethren are doing and have done is a clear definition of the church's name. It is good that Brethren are trying to teach our people that violence cannot solve our problems.

The Brethren's efforts have made me feel loved and cared for by the Christia world.

Peter Patrick Las
Adjumani, Ugana

CLASSIFIED ADS

FOR SALE—"Our Family Books" by Mason. *John Mason & Mary Ann Miller of Virginia*—1986; *Ziegler Family Record* (Revised)—1990; *Shank Family Record*—1992; *Michael Miller Family Record*—1993; *John Wampler & Magdalena Garber*—in progress; *John H. Garber Family Record*—in progress; *Nicholas Garber Family Record*—in progress. Please write for prices and more info. Send long SASE. Floyd R. Mason, 115 E. Rainbow Dr., Bridgewater, VA 22812.

NOTICE—Atlanta Faithful Servant Church of the Brethren officially closed doors on May 1, 1994. We thank everyone who supported us over the years. Brethren in Atlanta area will still meet twice a year. On first Sundays in May and November we will have a "Brethren Homecoming" with potluck love feast, communion, feetwashing service, & fellowship. For info. on meetings or general info. on Brethren in Atlanta contact Bob & Rose Garrison at (404) 979-7343.

REUNION—International Wein/Wine reunion Aug. 26-27, 1995, in SW Germany, near Black Forest. Tours arranged if sufficient interest expressed soon. Many/most Wines in US descended from Michael Wine with ancestors in Germany & Alsace. Name changed from Wein to Wine in America. For reunion info., contact Ross Wein, 7135 Saskatchewan Dr. NW, Edmonton, Alberta, Canada, T6G 2A4. Tel. (403) 436-0141.

TRAVEL—Grand tour of Europe—Paris, Swiss Alps, Venice, Vienna, Prague, united Berlin, & Schwarzenau. July 10-31, 1995. For info. write to J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

TRAVEL—Tour Israel and Jordan, Feb. 9-20; eastern Europe (Bulgaria, Romania, Hungary, Slovakia, Czech Republic, Poland, and Berlin, Germany), May 8-27, 1995; Scandinavia, July 12-27, 1995; Great Britain (England, Wales, Scotland), Aug. 8-25, 1995; Alpine Tour (Germany, Austria, Switzerland), Sept. 21-Oct. 6, 1995. For further info. contact: Gateway Travel Center Inc., 606 Mifflin St., Huntingdon, PA 16652-0595. Tel. (800) 322-5080.

TRAVEL—"Highlights of Scandinavia" tour. Visit Denmark, Norway, Sweden; mini-cruise across North Sea. See "Little Mermaid" in Copenhagen's harbor. Visit Evard Grieg's home in Bergen, Norway. July 19-Aug. 6, 1995 (19 days). $2,379 from New York (JFK). For info. write Wendell and Joan Bohrer, 8520 royal meadow Dr., Indianapolis, IN 46217. Tel. (317) 882-5067.

TRAVEL—China; May 16 to June 10, 1995. Cost; $4,775, incl. all expenses leaving & returning from Chicago. Visit former Brethren mission area Shanxi, other churches, seminaries, & friends. Tourist attractions in Beijing, Xian, Nanjing, Shanghai, & Guilin; exit thru Hong Kong. Host: Wendell Flory, 319 N. First St. #201, Bridgewater, VA 22812. Tel. (703) 828-4182.

WANTED—Participants for 1995 Young Adult workcamps in El Salvador (June 3-13) and Belfast, N. Ireland (June 1-11). Help the environment & people of El Salvador in a reforestation project; replant tropical rain forests destroyed from civil war. In Belfast, work at Glebe House, residential home for Protestant & Catholic children. Both projects offer great opportunities to meet people & experience new cultures. F more info. call Young Adult Ministry Office at (800) 323-803

WANTED—Camp manager. Camp Bethel, 25 mi. n. Roanoke, Va. Educ./exp. required; BA/BS expected, Ma ters preferred; lengthy business, camping, or nonprofit ex considered; strong personnel, supervisory exp.; ability oversee financial record-keeping, accounting; backgrour in & commitment to Church of the Brethren, both district denom.; commitment to quality camp program & facilit Position open Jan. 1, 1995. Send application, resum immediately to Mark Nichols, Outdoor Ministries Searc Comm. Ch., 4083 Dawnridge Ln., Troutville, VA 24175

WANTED—Church planters. Creation of new Church of th Brethren fellowship in Research Triangle of North Carolir (near Raleigh) is being explored by Virlina District Extensic Committee. Commitee is soliciting names of Brethren interested persons in that area. If you or someone you kno is interested, contact Darla Kay & Duane Deardorff at (91 851-2626, or Dave & Lynette Minnich at (919) 682-9253.

WANTED—Volunteer camp managers. Camp Ithiel, C lando (Fla.) seeks volunteer couple to assist camp direct with management of year-round outdoor ministry prograr Responsibilities vary from office work to food service general maintenance. Stipend and housing in furnishe cottage (kitchen & laundry). Three Church of the Brethre congregations within 20 min. Come try the Florida settin For info. contact Mike Neff, Camp Ithiel, P.O. Box 16 Gotha, FL 34734. Tel. (407) 293-3481.

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aver Dam, Mid-Atl.: Craig Moxley, Larry Stattlemyer
thel, N. Ind.: Violet Birky, Teresa Miller
thlehem, Virlina: Gregory & Susan Gordon
rlisle, M. Pa.: Ronald & Carolyn Madeira, Janet McCoy, George & Mary Mixell, Helen Rebert, Diann Ryan, Mervin Trimmel
ampaign, Ill./Wis.: Paul & Peter Kohler
rist the Servant, Atl. S.E.: Kimberly Chaney, Ken & Melanie Dehon, Helen & Cory Donahew, Kimberly Donehes, Isabel & Joe Esala, Ron & Casey Grattan, Mary Hobbs, Donna & Ron Luke, Elizabeth Moore, Robert & Kathy Wise
rney-Keedy Fellowship, Mid-Atl.: Ruth Ecker, Katherine Fink, Janis & John Geoghegan, Flora Gregory, Creola & Stanley Jones
od Shepherd, Virlina: Graves & Rebecca Clayton, Ruth Higgs, Mark & Paige Hunter, Ed & Sherri Turner
shen, N. Ind.: Derek Blough, Edward, Phyllis & Jason Carl, Rebekah Yoder
rper Woods, Mich.: Jason England, Christen Williams
pe, Mich.: Traci, Shawna & Thomas Burnell, Jennifer France, Michele Lewis, Mona Stewart
ple Grove, N. Ind.: Jim & Phyllis Kirkdorffer
morial, M. Pa.: Jay & Lori Burke, Rick & Denise Keller, Lester Stombaugh
ddle Creek, Atl. N.E.: Gary Nolt
unt Bethel, Virlina: Arlene Hickman, Cindy Bowers
w Paris, N. Ind.: Robert Van De Water
rthview, S/C Ind.: Erica Egolf
k Dale, W. Marva: Monica Evans, Jonathan & Lisa Hawk, Charles & Rosalee Leach, Amy & Bonnie Parsons, Debbie & Donald Pritts
ivet, S. Ohio: Jack Kessler, Nick Leckrone, Chris Ours, Bob Paxton, Eric & Monica Rutherford, Aaron Smith
lmyra, Atl. N.E.: Wendy Arndt, Christopher Gottshall
radise, N. Ohio: Mathias King, Noah Wengerd
rsons, W. Plains: Nina Davis, Heather Goodyear, Kathy Smith
sadena, Pac. S.W.: John & Susan Belotte, Jabani Mambula, Elizabeth Rowan, Nada Sellers
Pittsburg, S/C Ind.: John & Linda Bulington, Craig & Sherri Cripe, Betty Kirkpatrick, Beverly Seese, Carl Seese, Mary Shaffer
Ridgely, Mid-Atl.: Eric Voorhees, Chad Judy
Rossville, S/C Ind.: Lisa Latshaw, Cara Gangwer, Dale & Debbie Luper
Rummel, W. Pa.: Kay Blough, Christi Driscoll, Bonnie & Michael Jacobs, Kristin Mack, Shawn Rhoades, Tracy Strick, Everett & Paulette Whistler
San Diego, Pac. S.W.: Allen Stern
Sangerville, Shen.: Jeffrey Kiracofe, Paul Minns, Susan Simmons, Paul Tilley
Shiloh, W. Marva: Robert Back, Mellisa Brandy
Thurmont, Mid-Atl.: Larry, Donna, Becky & Greg Allnutt, Edel Anders, Wanda & Wendy Lambert, Matthew Mercer
Troutville, Virlina: Anetra, Bruce, Erica & Lisa Cambata, Joshua Loan, Matthew & Stefan Traylor
Wakarusa, N. Ind.: Beth & Bruce Tillotson, Gary & Gail Zimmerman
West Goshen, N. Ind.: Charlotte Huber, Kenneth Long, Howard Troup, Gary & Brenda Yoder
Westminster, Mid-Atl.: Curt Pospisil
Worthington, N. Plains: Lucinda Douglas

Wedding Anniversaries

Andes, Raymond and Virginia, Bridgewater, Va., 50
Bomberger, Harold & Betty, Mount Gretna, Pa., 50
Bowman, Paul and Nadine, North Manchester, Ind., 50
Chrispyn, Paul and Fern, Goshen, Ind., 55
Clark, Ben and Dollie, McPherson, Kan., 50
Donnelly, Arthur and Hilda, Lacey, Wash., 50
Enyeart, Truman and Mabel, Silver Lake, Ind., 50
Faust, Kenneth and Beulah, Windber, Pa., 60
Forney, Paul and Mary, Palmyra, Pa., 65
Frantz, Elvin and Rachel, Buena Vista, Colo., 50
Hodgden, Ralph and Margaret, Erie, Kan., 55
Hoover, Russell & Esther, Goshen, Ind., 50
Kercher, Robert & Olive, Goshen, Ind., 55
Kintner, Dana and Mary, Lacey, Wash., 65
Kruger, David and Naomi, Lebanon, Pa., 50
Macy, Ralph and Olive, West Milton, Ohio, 60
Michael, Orin and Charlotte, Olympia, Wash., 60
Weaver, Wilfred and Louise, Modesto, Calif., 50
Wertenberger, Ralph and Waneta, Warsaw, Ind., 50
Weybright, George & Rachel, Goshen, Ind., 60
Will, Edwin and Anna Mae, Bridgewater, Va., 50
Zimmerman, Charles and Dottie, Sebring, Fla., 50

Licensing/ Ordination

Baker, Sandra M., ordained May 21, 1994, Rummel, W. Pa.
Beers, Kevin L., licensed May 21, 1994, Green Tree, Atl. N.E.
Bidgood, Elizabeth, licensed May 21, 1994, Green Tree, Atl. N.E.
Brown, Joseph E., licensed May 21, 1994, Hostetler, W. Pa.
Carroll, Michael A., licensed July 30, 1994, Peters Creek, Virlina
Enders, Gregory, licensed April 6, 1994, Lancaster, Atl. N.E.
Gaver, Joanne, licensed Aug. 14, 1994, Thurmont, Mid-Atl.
Graham, Jeffrey, licensed July 16, 1994, Mexico, S/C Ind.
Gross, Aaron V., licensed July 16, 1994, Mexico, S/C Ind.
Lewis, Powell, licensed March 24, 1994, Raven Run, M. Pa.
Longwell, Eric, licensed Aug. 28, 1994, Plumcreek, W. Pa.
Mathis, Terry, ordained April 17, 1994, Valley View, Pac. S.W.
Naff, Robin Collins, licensed July 30, 1994, Red Oak Grove, Virlina
Quesenberry, James Hebron, ordained July 30, 1994, Beaver Creek, Virlina
Shockey, Howard, licensed April 23, 1994, Cerro Gordo, Ill./Wis.
Sousley, Kendra, licensed July 16, 1994, Northview, S/C Ind.
Wurzburger, Kenneth Douglas, ordained July 30, 1994, White Rock, Virlina

Pastoral Placements

Binkley, Timothy, from seminary to Onekama, Mich.
Borgmann, Kurt, from Sebring, Atl. S.E., to Oakton, Mid-Atl.
Bowman, Christopher, from Peoria, Ill./Wis., to Martinsburg Memorial, M. Pa.
Huffaker, John L., from East Fairview, Atl. N.E., to Ninth Street(Roanoke), Virlina
Johnson, Jeffrey, from Madison Ave.(York), S. Pa., to Morrellville, W. Pa.
Lemmon, Cory, from secular to Harris Creek, S. Ohio
Smith, Arthur, from Eden Valley, W. Plains, to Blissville, N. Ind.
Wilczynski, Vince, from other denomination to Pleasant Dale, S/C Ind.

212th BVS Orientation Unit

(Names omitted from the list in September MESSENGER)

Beachy, Jamie, Littleton, Colo.: to Church of the Brethren Washington Office, D.C.
Borian, Paul, Doylestown, Pa.; to Interfaith Council for the Homeless, Chicago, Ill.
Klemm, Beate, Leipzig, Germany; to Bread and Roses, Olympia, Wash.
Loomis, Andrew, Pennsylvania Furnace, Pa.; to Church of the Brethren Washington Office
Miller, Angela, Keezletown, Va.; to Catholic Worker House, San Antonio, Texas
Ungemach, Michelle, Palmyra, Pa.; to Catholic Worker House, San Antonio, Texas

Deaths

Albright, Nannie, 83, Winchester, Va., May 28, 1994
Amos, John, 74, Parsons, Kan., March 6, 1994
Angle, Jason, 18, Milford, Ind., Aug. 20, 1994
Ashby, Doris, 75, LaVerne, Calif., Sept. 3, 1994
Ault, Mary, 96, York, Pa., Aug. 13, 1994
Bailey, Berdie, 99, Sabetha, Kan., July 26, 1994
Baker, Albert, 80, Toms Brook, Va., July 18, 1994
Beeghly, Harry, 96, Oakland, Md., Aug. 13, 1994
Belser, Florence, 86, Evanston, Ill., Aug. 13, 1994
Bense, Mildred, 81, Windber, Pa., June 25, 1994
Bloom, John, 74, New Carlisle, Ohio, Aug. 10, 1994
Blue, Loren, Johnstown, Pa., July 9, 1994
Bodkin, Lloyd, 85, Verona, Va., July 20, 1994
Bollinger, Adam, 78, Ephrata, Pa., July 11, 1994
Botkin, Lloyd, 85, Waynesboro, Va., Aug. 2, 1994
Breneman, Floyd, 85, New Castle, Ind., July 28, 1994
Chambers, Erma, 78, Milford, Ind., July 5, 1994
Clapper, Mary, 79, Martinsburg, Pa., May 22, 1994
Cooper, Gae, 70, Harman, W.Va., Nov. 26, 1993
Crouse, Esther, 90, Ridgely, Md., April 9, 1994
Daniels, Elva, 93, Modesto, Calif., Aug. 30, 1994
Dilling, Gertrude, 89, Martinsburg, Pa., May 2, 1994
Ebersole, Harold, 86, Neffsville, Pa., July 10, 1994
Eckard, Lee, 60, Mount Airy, Md., July 19, 1994
Eisele, Albert, 87, Lincoln, Neb., June 18, 1994
Filbrun, Virginia, 72, Brookville, Ohio, March 6, 1994
Flora, Bruce, 83, Roanoke, Va., July 19, 1994
Fox, Ida, 74, Milford, Ind., Aug. 2, 1994
Frazee, Bette, 53, Uniontown, Pa., Aug. 24, 1994
Freeman, Ellen, 82, Palmyra, Pa., May 1, 1994
Frutz, Leona, 81, Troy, Ohio, May 18, 1994
Frye, Alice, 79, Martinsburg, Pa., June 3, 1994
Good, Ira, 85, Middletown, Pa., May 24, 1994
Graham, Edith, 95, Modesto, Calif., Aug. 8, 1994
Graybill, John, 91, Wenatchee, Wash., July 29, 1994
Griffith, Eldo, 80, Carleton, Neb., Aug. 5, 1994
Hall, Sadie, 78, Delphi, Ind., Feb. 11, 1994
Hamilton, Manlle, 65, Buena Vista, Va., Aug. 21, 1994
Harman, Leona, 69, Harman, W.Va., Oct. 10, 1993
Harrison, Rebecca, 86, Silver Spring, Md., Aug. 20, 1994
Hartman, Rayburn, 74, Palmyra, Pa., April 27, 1994
Heiland, Dorothy, 79, Delphi, Ind., July 7, 1994
Helsel, Maude, 83, Claysburg, Pa., June 16, 1994
Hoff, Mary, 84, Westminster, Md., Sept. 4, 1994
Hoover, Raymond, 66, Windber, Pa., Dec. 8, 1993
Horner, Harry, 88, Windber, Pa., Feb. 15, 1994
Horner, Kenton, 73, Johnstown, Pa., March 4, 1994
Huffman, Lester, 94, Roanoke, Va., May 9, 1994
Hunsicker, Edith, 77, Palmyra, Pa., Aug. 6, 1994
Ingram, Bertie, 93, Bassett, Va., March 29, 1994
Kinzie, Paul, 89, Troutville, Va., May 26, 1994
Kiracofe, Donald, 51, Valdosta, Ga., April 1, 1994
Kiracofe, Paul, 72, Waynesboro, Va., May 29, 1994
Leffler, Carlos, 71, Richland, Pa., Aug. 14, 1994
Lichty, Mae, 89, Rockwood, Pa., Jan. 1, 1994
Lichty, Iva, 60, Somerset, Pa., Aug. 6, 1994
Light, K.B., 90, Palmyra, Pa., May 11, 1994
Lineweaver, Faith, 96, Roanoke, Va., May 24, 1994
Lynds, Gladys, 89, Sebring, Fla., Aug. 11, 1994
Markley, James, 81, Annville, Pa., April 21, 1994
Marko, Emma, 87, Windber, Pa., March 16, 1994
Mauzy, Elva, 97, Franklin, W.Va., June 6, 1994
McPheron, Earl, 92, Lincoln, Neb., July 11, 1994
Meredith, Richard, 68, Akron, Ind., July 7, 1994
Miller, Gordon, 80, Baker, W.Va., April 24, 1994
Morris, Harold, 58, Uniontown, Pa., Aug. 22, 1994
Moyer, Bruce, 70, Mathias, W.Va., May 24, 1994

Will there be any stars in our crowns?

As I drift toward old curmudgeonhood (like an unwary canoeist on a languid stream beginning to sense the tug of a waterfall up ahead), I feel more and more often the necessity (or, perhaps more accurately, *compulsion*) to make a shocking confession to others: I was once a callow youth.

Likely it is because of my being in this stage of life's river that I so much enjoy the comic strip "Crankshaft." Ed Crankshaft is an old curmudgeon, as cantankerous as they come. A widower, he lives with one of his children, and he exasperates the life out of his family and the neighbors. Occasionally the comic strip does flash-backs to Ed's boyhood, usually showing him in escapades that are the counterparts of the fixes he gets into as an old man. It's that flash-back technique that I find helpful to replicate for myself in my own mind: What was I like as a "callow youth"?

I thought of that as I worked with our coverage of National Youth Conference (NYC) in this issue of Messenger (pages 10-23). I did not attend NYC, and so relied on the reports of others for my impressions of it, but in handling the text and photos I got a feel for the event and how it affected its participants.

From my own youth, I recall the unarticulated need I felt for adults who would take me under their wing. And the few who did that effectively were not youth advisers at church (although I am confident they were well intentioned), but people outside my congregation. And as often as not, my best help came from other youth. I made it, but it was a pretty lonely journey.

I never attended an NYC, having been virtually unaware of it when I was of eligible age. Then throughout the 1960s and into the '70s, I was out of the country, and so was out of touch with our denominational youth program. Thus it still is rather shocking for me to read in Don Miller's column on page 22 of this issue how youth lost interest in the church in the 1960s, and Brethren cut back on their work with them. A scholarly study of that era in Brethren life would be most helpful. Likely it would help explain a lot of today's problems in the denomination—problems such as decreasing numbers, dying congregations, our denominational identity crisis, and a dearth of active, involved middle-aged Brethren.

It's hard for me to understand the apparent shortsightedness of Brethren leadership of the era when we so neglected the nurturing of our youth (with likely an accompanying lack of nurture for children and adults). I don't think I am exceptional in placing value on giving attention to children, to encouraging them, nurturing them. It's part of common sense. What happened to us?

I recently attended, with my wife, a reunion of her home congregation's youth of the 1940s and '50s. Mount Hermon Church of the Brethren, near Bassett, Va., was quite rural at the time, reflecting the Blue Ridge Mountains culture in which it had been planted, scarcely in the mainstream of Brethren life. But a phenomenal number of the group at the reunion had broken the mold, gotten higher education, and gone on to be effective leaders in their congregations, in their districts, and in the denomination. Out of that small congregation have come teachers, doctors, lawyers, ministers, missionaries, two Annual Conference moderators, General Board staff, a General Board chairman, the executive secretary of the Brethren Benefit Trust, and, most recently, a Brethren college president. To say nothing of those who stayed right at home and are sturdy leaders and pillars of the congregation today.

For me, it was instructive to hear the reunion attenders testify to the importance of the nurturing they received as children and youth in the congregation. While much credit was given to a couple of effective pastors, there also was much significance placed on the nurturing provided by individuals in the church, the mothers and daddys who, while struggling hard to make a living, took time for the youth. One mentioned a woman who tore around the community in a pickup truck, hauling kids here and there. Another mentioned a factory worker, dog-tired at the end of a work week, taking time to play ball in the pasture with the kids. Most of those saints have gone to their reward, and what dazzling stars in their crowns they must wear! Jesus would not have been amiss, in Matthew 25:31-46, in having the king say to those on his right hand, "I was a youth, and you nurtured me."

So read the NYC '94 story and be instructed. Especially note the sidebar testimonies by individual NYCers. View the NYC video. Ask the youth from your congregation to relate their experiences. Those 4,000 youth who went to NYC, together with thousands of others who didn't go but who are filled with as much potential as those who did, are the hope of the church. Nurture them. Believe me, it'll mean stars in your crown.—K.T.

Gifts of the Spirit

Praying with the Anabaptists

The Secret of Bearing Fruit

by Marlene Kropf and Eddy Hall

Praying with the Anabaptists
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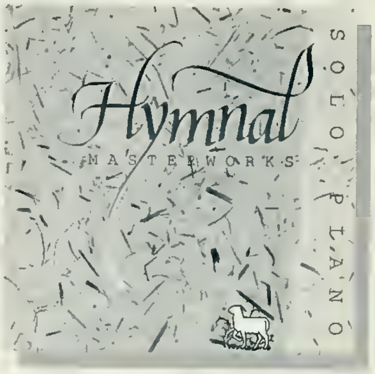

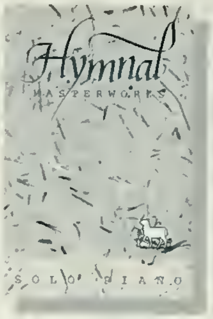

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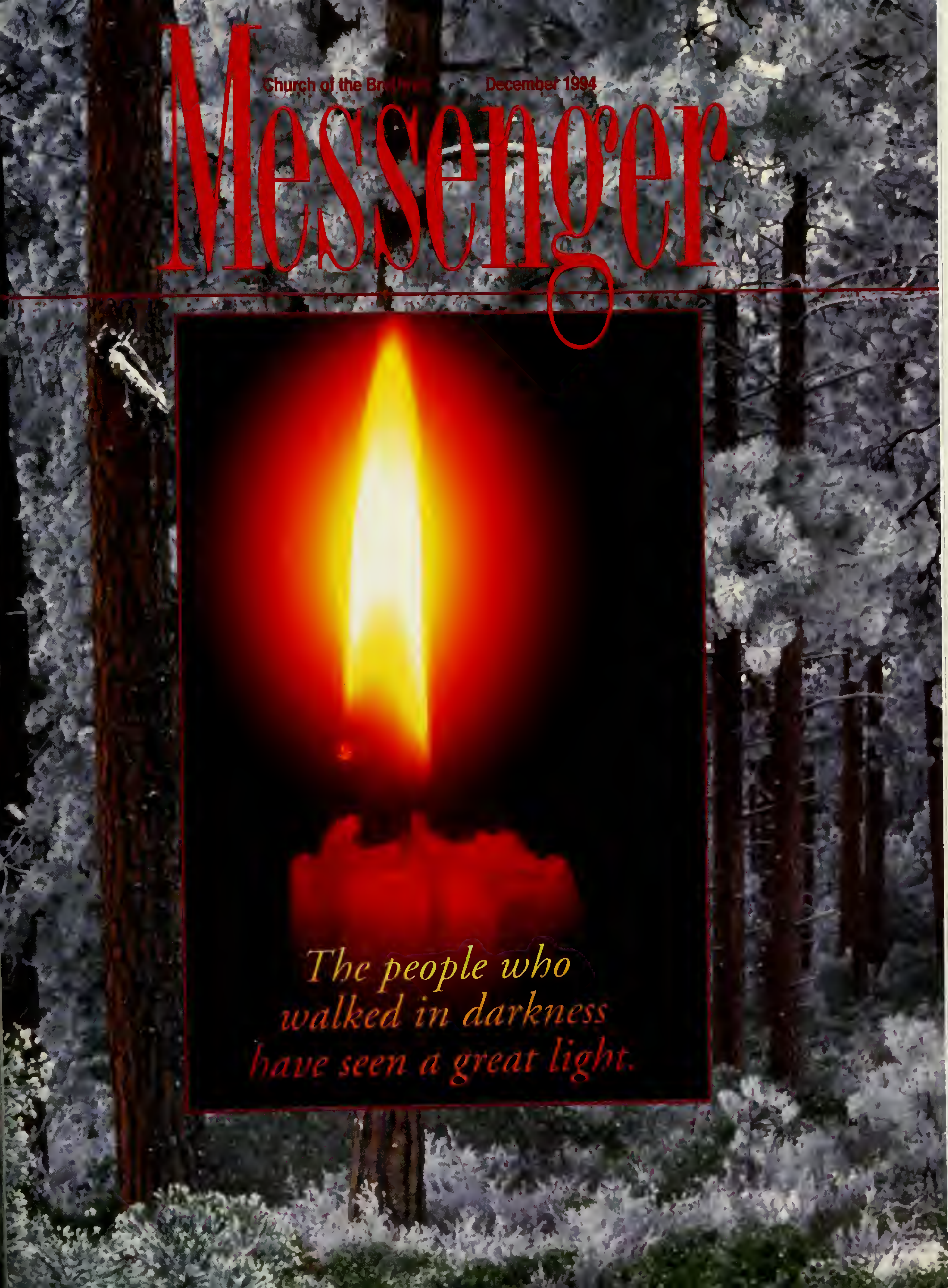
Messenger



The people who walked in darkness have seen a great light.

From the Editor

As Christmas 1994 rolls around, we at MESSENGER are feeling more like it is New Year's than Christmas. The reason is that we have a sense of newness more associated with the new year beginning than with the old year ending.

This past summer saw three members of our MESSENGER team leave us. Norma Nieto, who had managed our subscriptions department for 10 years, moved to Texas with her family. Eric Bishop, managing editor, left us to return to the University of La Verne as a journalism teacher. And Margaret Woolgrove, a Brethren Volunteer Service worker, serving as editorial assistant, completed her year and returned home to the United Kingdom.

Decorating the Christmas tree are (clockwise from left) Kermon Thomasson, Nevin Dulabaum, Paula Wilding, Vicki Roche, and Paul Stocksdale.

So during the late summer and early fall, we were shorthanded. But things are looking up. Vicki Roche transferred from another program area to succeed Norma. Nevin Dulabaum has succeeded Eric as managing editor. As for Margaret's successor, there won't be one for a while. We are using in another way the budget marked for having a BVSer. (You have to be creative when you are confined by a flat budget.)

In lieu of a BVSer, we have hired someone to help us with MESSENGER promotion. That person's name is not a new one here at the General Offices. Linda Myers Swanson worked in Brethren Press marketing for several years, and now will be using the expertise learned in that position to help us gain new subscribers to MESSENGER.

Linda had not begun her new job when we took the photo of us decorating the Christmas tree. But I am sure she joins us in wishing for each MESSENGER reader a wonderful Christmas. May the blessings Christmas holds be evident to each of you and touch your life.

Kermon Thomasson

Printed on 100-percent recycled paper.

COMING NEXT MONTH: News and features to get you started on an exciting new year in the Church of the Brethren.

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Vol. 14~~4~~, No. 11 December 1994

Messenger

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Messenger is the official publication of Church of the Brethren. Entered as seco class matter Aug. 20, 1918, under Act o Congress of Oct. 17, 1917. Filing date, Nov. 1, 1984. Messenger is member of the Associated Church Press and a subscrib to Religion News Service an Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the New Revised Standard Version.

Subscription rates: $12.50 individua rate, $10.50 church group plan, $10.50 subscriptions. Student rate 75¢ an issue. you move, clip address label and send w new address to Messenger Subscriptions 1451 Dundee Ave., Elgin, IL 60120. Allo at least five weeks for address change.

Messenger is owned and published 1 times a year by the General Services Commission, Church of the Brethren General Board. Second-class postage pa at Elgin, Ill., and at additional mailing office, December 1994. Copyright 1994, Church of the Brethren General Board.

ISSN 0026-0355.

POSTMASTER: Send address chang to Messenger, 1451 Dundee Ave., Elgin. 60120.

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NOAC II: Choosing between lake and hills 15

Attending the second National Older Adult Conference, Kermon Thomasson couldn't help noticing the symbolism of Lake Junaluska's smooth lake and rugged hills.

Born from above 22

Exploring the Gospel story of Jesus and Nicodemus, L. Byron Miller considers not only the question the two dialoged about, but recommends that each of us follow the example of seeker Nicodemus.

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ottom: Michael Reilly
op: Manchester College
ottom: McPherson College
Gramstorff Brothers

Main story: *It's true that many people who participate in the National Older Adult Conference do so partly for the fun of seeing old friends, of talking old times, and of updating one another. Earle Fike and Loren Bowman, once colleagues on the General Board staff, demonstrate that aspect of NOAC. Read the report on NOAC II, beginning on page 15, for other reasons why older adults in the Church of the Brethren flocked to Lake Junaluska, N.C., this past September.*

In Touch

A mother-friendly lab

Lancaster (Pa.) Laboratories really likes mothers. The company has been cited as one of "10 Best Companies" in *Working Mother* magazine's "100 Best Companies in America for Working Mothers." This makes six consecutive years that the company has made the magazine's "100" list.

Lancaster Laboratories' president is **Earl Hess**, a member of Conestoga Church of the Brethren, in Leola, Pa. The company has on-site child care, adult day care, and fitness centers for its employees and associates. It provides analytical, research and development, and consulting services in the environmental, food, and pharmaceutical sciences for clients around the globe.

Company president Earl Hess plays Santa Claus at Lancaster Laboratories, which has been cited for the help it provides working mothers. Among its provisions is on-site child care.

Making happy trails

In a time when the public is leery of strangers in public places, one person is doing his bit to perpetuate an older image—the helpful one along the way.

Maynard Sembower, a member of Rockwood (Pa.) Church of the Brethren, is a volunteer tour guide and information provider for the 15-mile Allegheny Highlands hiking and biking trail, which begins at Rockwood.

Retired, Maynard became familiar to trail officials and was asked last year to become a member of the trail's personnel. He wears a distinctive cap and a vest with "Trail Watch" imprinted on it. He keeps track of trail users to make certain no one gets lost. He also dispenses information about the trail and its animal and plant life.

Maynard Sembower

A former employee of the Pennsylvania Game Commission, Maynard says, "I like to meet people and I like to answer questions." That makes him a natural as a trail guide and a familiar friend to hikers and bikers.

Names in the news

Jesse Hopkins was honored by Bridgewater (Va.) Church of the Brethren for his 20 years as director of music/Sanctus Choir director. The September 25 worship service was dedicated to him. An anthem, "For He Is Salvation," had been written in his honor.

- The life and work of the late poet **Bill Stafford** was celebrated during the November annual convention of the National Council of Teachers of English, in Orlando, Fla. Brethren Press exhibited his book *Scripture of Leaves* and made a donation to the William Stafford Memorial Fund for Teachers of the Dream. The fund is used to recruit people of color to the teaching of English.
- **Lloyd Horner**, a member of First Central Church of the Brethren, Kansas City, Kan., received the 1994 Spring Volunteer of the Year award, given by 31st Cancer Action, Inc.
- **Esther Boleyn**, Africa Office field staff member working in Nairobi, Kenya, in Bible translation, has written a little book, *Women for Christ and the Church*. It fills a need in Sudan, where

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Clarence and Elma Mishler

One function of the National Older Adult Conference (see page 15) that was not covered in its purpose is that of matchmaking. At NOAC II, one couple on hand had attended NOAC I, in 1992, as singles. **Clarence Mishler** and **Elma Noffsinger** met then, fell in love, married, and attended NOAC II as husband and wife. They live now in New Paris, Ind., and are members of Union Center Church of the Brethren, in Nappanee. At NOAC II, the challenge was given for others to follow the example of the Mishlers, but no word of developments has reached MESSENGER.

teaching resources usually reach men first, and women do not have access to materials that lift up women as leaders. The book was first published in the Nuer language, and later in English. Encouraged by the response to the book, which presents stories about New Testament women, the author is now working on a sequel, about Old Testament women.

- At Bridgewater College's annual President's Dinner, **Shirley Fulcher Wampler** and her late husband, **Galen**, received Outstanding Achievement Awards. The Wamplers, members of West Richmond Church of the Brethren, Richmond, Va., were cited for their work in medical and social services. **Dale Ulrich**, a Bridgewater professor and member of Bridgewater (Va.) Church of the Brethren, received an Outstanding Service Award. In addition to teaching, he also has served as the college's dean and provost.

Shoes against shooting

Robby Burke Jr., had good reason to join the "Silent March" on Washington in September. The pastor of Mount Zion Church of the Brethren, near Luray, Va., was shot and robbed in 1991, and the experience turned him into an activist for gun-control laws.

The "Silent March" was the displaying of 38,000 pairs of shoes, representing the number of Americans killed by handguns in 1993, placed inside a large outline of the United States on the front lawn of the national capitol. The event was sponsored by churches and gun-control groups, including Virginians Against Handgun Violence.

Robby uses his own "gun violence" story to educate people about gun control. "It's part of my personal therapy," he says. He collected shoes publicly in Harrisonburg and elsewhere, drawing attention to the "Silent March" and using the opportunity to talk to people.

Robby is not opposed to all guns. He would like to see the most dangerous guns, including "Saturday night specials," banned, and gun-buyers required to take safety courses before they can own a gun.

Robby Burke collected shoes to display in Washington, D.C., in a demonstration favoring handgun control.

Remembered

Lucile Long Strayer Brandt, 93, died August 20 in Goshen, Ind. After a career of teaching English at three Brethren colleges—Mount Morris, Bridgewater, and La Verne—she taught English at Hillcrest School in Jos, Nigeria, 1965-1969. She also was an author and poet. The *Brethren Encyclopedia* says of her, "She has been known for keenness in thinking, impatience with the faulty, proficiency in teaching, and intensity in the defense of orthodoxy."

- **T. Wayne Rieman**, 82, died November 9 in North Manchester, Ind. He was professor of religion and philosophy emeritus at Manchester College, having had a career there that began in 1948. He also had been a Church of the Brethren pastor in several congregations.

Close to Home

Bethlehem recreated

Ten years ago, on a trip to Tennessee, Inez Moodie visited a walk-through drama depicting Bethlehem on the day of Jesus' birth. It so impressed her that she eventually led her congregation in Ohio in producing a "Bethlehem Experience."

This Christmas the fourth annual "Bethlehem Experience" is being produced by **Eaton** (Ohio) Church of the Brethren at the Preble County Fairgrounds in Eaton. Over 6,000 visitors came in 1993. The drama is held the last weekend of November and the first weekend of December.

In the drama, the village of Bethlehem is recreated, with visitors registering for the census and otherwise participating as Bethlehem citizens.

As visitors wander the streets, they encounter soldiers, beggars, shopkeepers, shepherds, artisans, craftspeople, and animals. Eventually the visitors reach the scene of the nativity, the highlight of the experience.

In its "Bethlehem Experience," Eaton Church of the Brethren depicts the scenes surrounding Jesus' birth.

This and that

Indian Creek Church of the Brethren, in Harleysville, Pa., held its second annual "Fall Festival" in October, with many features familiar to festival followers. There were the usual apple butter boiling, pumpkin carving, pumpkin pie eating, and hayrides. What made the Indian Creek festival different is that one family—that of Charles and Cynthia Ebersole—supplied all the food and provided the activity. Well, all but the apple butter production. The congregation's youth handled that, already making money toward expenses for the *1998* National Youth Conference.

- The site of the **1995 Annual Conference**—the new convention center in Charlotte, N.C.—opens with a "Mid-Atlantic Boat Show" January 28-February 1. On hand for a special tour at that time will be Sue Thompson, Annual Conference assistant. She will be getting firsthand acquaintance with the facility to allot locations for the events of the Brethren gathering. The Church of the Brethren is the first client to commit itself for a "religious convention" at the new center. Charlotte officials figure the Brethren will have an economic impact of $2.5 million on the city.
- A three-story, brick colonial house is being built just south of Manheim, Pa., to be sold to the highest bidder at **Atlantic Northeast District**'s 1995 Disaster Relief Auction. A groundbreaking was held in September, and the work is proceeding with volunteer labor and donated materials.
- **Camp Inspiration Hills**, near Burbank, Ohio, suffered a fire October 27 that heavily damaged Beechwood Dining Hall. The fire, caused by an electrical malfunction, happened while the building was undergoing a $225,000 expansion. New plans now are needed for the entire building, according to Northern Ohio District executive Tom Zuercher.
- The **Sunnyslope** and **Wenatchee** (Wash.) **Brethren-Baptist** congregations held a spiritual growth event

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

called "Led into Wilderness" October 15-16. Oregon-Washington District moderator-elect Gayle Hunter Sheller was guest speaker. Workshops on spiritual disciplines were featured, as well as an evening concert by JOYA (September, page 4).

Campus comments

The **University of La Verne** debate team won 10 trophies at the annual Oregon State University Forensics Tournament in October. The six-member team received more awards from a single tournament than any other team in the history of ULV debating.

- Zandra Wagoner, of La Verne, Calif., a 1993 graduate of Bethany Seminary, and a Church of the Brethren ordained minister, became campus minister at **McPherson College** October 1. In the Church of the Brethren, she has served as chairwoman of the National Young Adult Steering Committee, 1989-1992, and director of a Young Adult workcamp in 1992. She is convener of the National Council of Churches' Young Adult Ministry Team.

Zandra Wagoner (right), chats with McPherson College students she now serves as the school's campus minister.

KNIGHTS
LEAGUE

- **Manchester College** inaugurated its 13th president, Parker G. Marden, October 22. Following the inauguration, a carnival was held on the campus mall for students, guests, and the public.

Parker Marden and his wife, Ann, enjoy a carousel ride at the carnival that followed the Manchester inauguration.

- **Juniata College** hosted an Intertribal Powwow October 29-30, with representatives from 20 Native American tribes participating in dancing, arts, crafts, and cooking. The goal of the powwow was to teach attenders about Native American people, history, and culture.

Let's celebrate

Walkers Chapel Church of the Brethren, near Mount Jackson, Va., celebrated its centennial September 18. Willow Grove Schoolhouse, in which the members first met, still stands. Former pastor William Zirk was guest speaker for the centennial event.

- **Danville** (Va.) **First** Church of the Brethren marked its 80th anniversary September 25, with Virlina District executive David Shumate as guest speaker. Richard Berkley, a great-great-grandson of the first pastor, Marion Prather, was licensed during the morning service.
- **Jones Chapel** Church of the Brethren, near Martinsville, Va., dedicated the remodeling and expansion of its sanctuary October 23, with former pastor Tom Fralin as guest speaker.
- The Gujarati group of **Naperville** (Ill.) Church of the Brethren, celebrated the 100th anniversary of Brethren mission work in India November 6. Glen Campbell, a former India missionary, was guest preacher. The celebration also included singing by the Gujarati Choir, an international meal, and Indian dancing.
- **Tók'ahookaadi** Church of the Brethren, Cuba, New Mexico, set December 4 as the date for the dedication of its new Community Center/Fellowship Hall.
- **Living Gospel** fellowship, Elgin, Ill., dedicated its new sanctuary November 20. The church was recognized as a fellowship at Illinois/Wisconsin District's recent annual meeting.
- **East McKeesport** (Pa.) Church of the Brethren marked its 50th anniversary June 19, with Western Pennsylvania District executive Ron Beachley as guest preacher. The congregation originated as a joint venture of the **Greensburg** and **Pittsburgh** congregations.

General Board focuses on Brethren 'identity lines'

"Identity lines" proposed by the messaging firm Communicorp (see sidebar story) occupied much of the time of the Church of the Brethren General Board at its October meeting in Elgin, Ill. The board found the lines showing signs of popular acceptance across the denomination, and readily added its endorsement to their use. Each commission, as well as the full board, discussed the Communicorp report in its meeting. In addition, a workshop was held for both board, staff, district executives, and visitors by Patti Crane, Communicorp vice-president.

In other General Board activity, the Parish Ministries Commission (PMC) held discussions with representatives from liaison groups with which it has a established relationship. The groups include Association for the Arts in the Church of the Brethren (AACB), Brethren/Mennonite Council for Lesbian and Gay Concerns (BMC), Church of the Brethren Association of Christian Educators (CoBACE), Anabaptist Deaf Ministries, Hispanic Ministries, Womaen's Caucus, and Brethren Renewal Services.

Communicorp's Patti Crane shakes hands with Sara Speicher, associate director of Association of Brethren Caregivers (ABC). Speicher and other members of the staff and General Board participated in a two-hour workshop, led by Crane, in which the new "identity lines" for the denomination were discussed. In background: General Board chairman Ernie Barr and General Secretary Don Miller.

From the Communicorp study of the church: Phrases that "pull us toward our roots . . . and toward our future"

Succinct. Forthright. Open. Simple words to say complex things.

These were responses from the October General Board meeting to two sets of phrases aimed at helping Brethren identify themselves to others. The first phrase is "Another way of living," to be accompanied by either the denominational logo or selected scriptures. The second phrase is "Continuing the work of Jesus. Peacefully. Simply. Together."

The identity lines are further intended to prompt Brethren individuals and congregations to talk in depth about what being Brethren means. The effort grows out of a new media outreach project of the General Board, bridging communication and evangelism.

Based on extensive study and a score of Brethren focus groups conducted throughou the country by Communicorp, an Atlanta-based messaging firm, the identity lines come at the conclusion of reflection papers totaling nearly 100 pages.

To background the study, Communicorp vice-president Patti Crane opened the General Board meeting with a two-hour workshop. Her presentation was followed by reviews in each of the three commissio and by the General Board as a whole, resulting in approval (with one negative vote and one abstention).

Spurred by an insight session at the Wichita Annual Conference in which a progress report was given by Crane, the identity lines over the summer and fall months found their way into sermons and print materials, Sunday school classrooms and camp bulletin boards, and in district conference reports. In Oakland Church of the Brethren, near Gettysburg, Ohio, pastor (and Annual Conference

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of MESSENGER *or the Church of the Brethren.*

PMC was seeking to clarify the
lationships of the various groups with
e commission, as well as with the
enomination and the General Board.
he commission will continue studying
ow well the liaisons are working.

The World Ministries Commission
VMC) heard a report that leaders of
e Reformation Presbyterian Church in
outh Korea, representing 25 congrega-
ons, have voted to join the Church of
e Brethren. David Radcliff, director of
orean Ministry said, “We have much
common, including our understand-
gs of pastoral leadership, the role of
ity—and of women in particular, and
an emphasis on expressing Christian faith in daily life.”

Reformed Presbyterian Church leaders attended the 1994 Annual Conference, and several of its youth attended this year's National Youth Conference.

Prior to entry into the Church of the Brethren, these leaders and congregations will be involved in an orientation/education process, including training sessions this fall led by Dan Kim (South Korea field staff member) and others, and presentations on Brethren theology and history next spring, led by Dale Brown, retired Bethany Seminary professor. Atlantic Northeast District executive Allen Hansell will work with Radcliff in overseeing the process of examining and recognizing the ordination of pastors and the receiving of congregations.

Yvonne Dilling, WMC staff representative for Latin America and the Caribbean, relayed a request from the Brazilian Brethren (*Igreja da Irmandade*) asking the General Board to support a farm project in Brazil related to helping street children. WMC expressed interest, but is awaiting additional information before making a decision on the request.

Miller Davis, director of Center Operations of the Brethren Service Center in New Windsor, Md., reported that the project committee for the proposed New Windsor Brethren Retirement Center is in the marketing phase for apartment units. Interested individuals are urged to call Davis' office at (410) 635-8716 (or write to Brethren Service Center, Box 188, New Windsor, MD 21776) and request a descriptive brochure.

The General Board approved a Preferred Care Health Insurance Plan presented by the Brethren Benefit Trust (BBT) and the General Services Commission (GSC). The plan, which goes into effect January 1, is expected to provide approximately $100,000 savings toward ensuring a balanced General Board budget, while offering in-network and out-of-network provisions for employees.

The General Board also approved the 1995 budget for the general programs with an expense parameter of $6,626,000. (This does not include the income-producing centers.) The budget essentially remains a flat one, with the only expansion being a 4.5-percent increase in staff salaries and benefits for cost-of-living considerations.

A report was heard on the Fill the Ark project, a joint fundraising effort of the Church of the Brethren and Heifer Project International (HPI). (See April, page 9, and October, inside back cover.) The project already is being supported by 358 Church of the Brethren congregations.—PAULA S. WILDING

oderator-elect) Fred Bernhard built his fall membership class around the lines
d also used them in the pulpit.

The General Board discussion gave strong affirmation to the way the terse
rases accent lifestyle, action, heritage, reconciliation, simplicity, community,
d a personal relationship with Jesus—values Brethren hold dear.

Critics said the phrases lack pietistic fervor, overemphasize works or ethics, and
ve no proven acceptance from strangers.

New General Board member Ernie Bolz, pastor of Ellisforde Church of the
ethren, near Tonasket, Wash., said he responded with tears of joy when he first
ad the Communicorp reflection paper on the heels of Annual Conference. “It
lls us toward our roots and it pulls us toward our future,” he declared.

Phyllis Crain, Parish Ministries Commission chairwoman, a public school
ministrator, and a member of Mill Creek Church of the Brethren, near Tryon,
C., heralded the identity lines as something “people from children to older
ults can put to memory.”

Ron Petry, Mid-Atlantic District executive, explained that what feels so good
out the report is “that it already has drawn us together in amazing ways.”

Another new board member, Tracy Wenger Sadd, minister of nurture at Lititz
a.) Church of the Brethren, lauded the paper itself, but said the words of the
entity lines were “not broad enough, not sound enough, not theological enough”
guide a media campaign. She urged that a mission statement be developed
fore identity lines are adopted.

Bethany Seminary dean Rick Gardner explained that he resonated with the
commended words from Communicorp “because they catch up what the Gospel
Matthew is about—a Gospel very foundational to Brethren thought. The words
tch up the nuances of the Matthew story and the Brethren story and what they
y about us in today's world.”

Tentative plans call for the reflection paper, with a discussion guide, to be
inted by Brethren Press for churchwide use.

Other eventual applications will include a series of folders, local church
erpretation materials, and postcards for congregational mailings. Coordinating
e next steps is a committee whose members are Dale Minnich (chairman), Joan
eter, Barbara Ober, Pam Leinauer, Wendy McFadden, Paul Mundey, and
oward Royer.—HOWARD E. ROYER

Howard E. Royer is director of Interpretation on the General Services Commission's
mmunication Team.

Moderator-elect meets with Fidel Castro on Cuba visit

Cuba's Fidel Castro was more interested in listening than in talking when he met this fall with Moderator-elect Fred Bernhard (left) and other US church leaders.

A lengthy discussion with Fidel Castro was the highlight of a trip to Cuba in September for Annual Conference moderator-elect Fred Bernhard and other members of a delegation organized by Pastors for Peace.

Castro scheduled for the delegation a midnight meeting that lasted for over two hours. Bernhard was impressed that "Castro was more interested in what (the delegation) wanted to talk about than in what *he* had to say."

Castro and the delegation discussed the challenges ahead for Cuba, the recent International Conference on Population and Development in Cairo (see September, pages 13-32), and how the US can help Cuba without violating its sovereignty.

The Pastors for Peace group, which included, besides Bernhard, nine leaders from other denominations, visited Cuba to investigate the impact of the new policies of the US on the Cuban people, to stand in solidarity with Cuban Christians, and to dialog with political figures about a just resolution to the long-standing impasse between the US and Cuba. These purposes were explained in a press conference held upon the group's arrival in Havana. The Americans were met by a host of media people eager to encounter the first official delegation to enter Cuba since the tightening of the US embargo in August.

Pastors for Peace is a nondenominational group that works for peace, reconciliation, and social justice in Central America and the Caribbean. In early September, it was asked by Christian leaders in Cuba to send an emergency delegation of denominational leaders to accompany Cuban Christians in the crisis brought on by US government policies affecting their country. Bernard's inclusion in the delegation was facilitated by Yvonne Dilling, representative for Latin America and the Caribbean on the General Board staff. New US restrictions on travel to Cuba forced the group to travel to Cuba by way of Cancun, Mexico.

During his visit, Bernhard attended two church services and preached at the Cuban Christian Pentecostal Church (ICPC), a partner of the Church of the Brethren since the early 1980s. In the past three years the ICPC has tripled its numbers, and most of its converts are young adults. "It is very encouraging to see the church growing," said Bernhard. "The ICPC has started 57 new congregations in the past three years."

Bernhard saw evidence of Church of the Brethren witness in Cuba during his visit. In a meal with ICPC members, he was surprised to see a good supply of meat. Upon inquiry, he was told, "It came from you." The meat had been supplied by Southern Pennsylvania and Mid-Atlantic Districts' beef-canning project (see September, page 26). Most of the beef had been given to nursing homes and day-care centers, with 10 boxes kept for use at church events.

In the home of a church member, Bernhard recognized a large plate inscribed with the words "Church of the Brethren." It was a commemorative anniversary plate from the Richland (Pa.) congregation, given to Rafael Columbié at the Wichita Annual Conference. "It reminded me that we are so near and yet so far," said Bernard.

The delegation planned an October 1 trip to Washington to meet with US leaders such as President Clinton and Secretary of State Warren Christopher. Because of the then tense situation in Haiti, the delegation postponed the trip but hopes to reschedule it.

Calendar

Nigeria workcamp: January 28-February 27, 1995 [For information, contact Mervin Keeney, Africa Office, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

CoBACE Conference: February 17-19 (change of previously posted dates), Golden Gate Seminary, San Francisco, Calif. [For information contact CoBACE Conference, Phyllis Eller, 2448 Third St., La Verne, CA 91750-4921; (909) 593-1742].

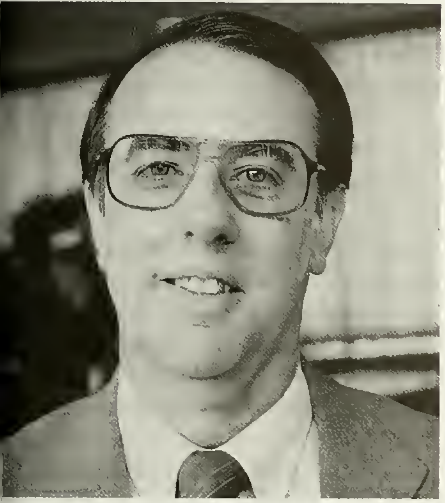
"Violence in the Media and Youth: The Church's Ministry" workshop: February 23-25, Bethany Theological Seminary, Richmond, Ind. [For information and registration, contact Jeff Bach, Bethany Theological Seminary, 615 National Road West, Richmond, IN 47374; (317) 983-1818].

BVS Retreat: March 21-24, Wesley Woods, Lake Geneva, Wis. [For information, contact BVS Office, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

Deardorff resigning treasurer post; Keyser to succeed him

Darryl Deardorff, General Board treasurer since 1987, has resigned. Judy Keyser, currently corporate controller, will succeed him, with the changes becoming effective June 1.

Deardorff began his work with the General Board in August 1987, having previously directed his own business-consulting and accounting firm, in Dayton, Ohio. His first major task was alancing the General Board budget, which had developed a large deficit requiring shifts in program and staff.



Darryl Deardorff

Judy Keyser

In a transition arrangement, Deardorff will serve as a consultant to Keyser for an interim period after June 1. Afterward he will develop his own consulting service.

Deardorff and Keyser were instrumental in the Church of the Brethren being ranked number one in good financial management practices among denominations nationwide, according to a survey by Indiana State University (October 1993, page 8).

Keyser has worked for the General Board since 1986, beginning as controller in Elgin, Ill. After 1991, her title was changed to corporate controller, and she began supervision of the Brethren Service Center controller, whose office is in New Windsor, Md. When Keyser becomes treasurer, she will supervise both the Elgin and New Windsor controllers.

As treasurer, Keyser will be chief financial officer for the General Board, administer the work of the treasurer's office, establish program goals and objectives for that office, and assist in formulating the General Board's goals and budget. She also will be Annual Conference treasurer and serve on the Administrative Council.

Keyser holds degrees in business administration from Elmhurst College and Northern Illinois University. She has had 20 years with nonprofit organizations, 15 of those years with Brethren organizations. She came to the General Board staff after seven years at Bethany Theological Seminary as assistant to the business manager and director of housing.

General Board announces appointments, resignation

Nevin Dulabaum began service as managing editor of MESSENGER/director of News Services on November 7. He succeeded Eric Bishop, who left the post in August to return to teaching at the University of La Verne.

Dulabaum, a Manchester College graduate, has worked as a newspaper reporter in Indiana and Illinois. He also is a professional photographer. A resident of Elgin, Ill., he is completing a graduate degree in journalism at Northern Illinois University. He and his wife, Mary, serve as youth advisers at Highland Avenue Church of the Brethren, in Elgin.

Nevin Dulabaum

Brenda Reish

Beth Sollenberger-Morphew

Wayne Eberly

Brenda Reish has been named corporate controller in the treasurer's office on the General Board staff, succeeding Judy Keyser, who has been named treasurer. Reish currently is serving as senior accountant, a position she has held since 1984. She will begin her new position June 1.

Reish is a native of Elgin, Ill., and a member of Highland Avenue Church of the Brethren there. Her husband, Todd, serves as coordinator of Brethren Volunteer Service Orientation.

Beth Sollenberger-Morphew has been named director of Stewardship Education on the General Board's Stewardship Team, effective February 1. The position has been made full-time, having previously been half-time.

Sollenberger-Morphew currently is a member of the denominational Stewardship Strategy Committee. An ordained minister, she has held pastorates in Florida, Ohio, and Maryland, and most recently has been co-pastor, with her husband, Tim, of the Hagerstown (Md.) church. The couple will be moving to Elgin, Ill., before February.

Wayne Eberly completes at year's end his work as half-time director of Stewardship Education, a position he has held since 1990. He continues to serve as coordinator of Ministry Training on the Parish Ministries staff.

1994 participants total 21 for EFSM and TRIM programs

Bethany Theological Seminary hosted orientation for participants in Education For a Shared Ministry (EFSM) and TRaining in Ministry (TRIM), August 13-18, on its campus in Richmond, Ind.

EFSM participants and their congregations were Kevin Kessler, Canton (Ill.); Connie Ludlum, Canton (Ill.); Robert Pfeiffer and Patricia F. Fourman, Painter Creek, Arcanum, Ohio; James J. Scholz and Sam Westerfield, Oak Grove, near Lowpoint, Ill.

EFSM offers education for Minister-In-Training (MIT) with a small congregation, training for elected lay persons to assume shared ministry functions, training experience for the congregation, and congregational self-study and goalsetting.

TRIM participants and their congregations were Angela Arehart, Pulaski (Va.); Nick Beam, West Milton (Ohio); Sandy Bosserman, Peace Valley (Mo.); A. Paul Buntain, Wenatchee (Wash.) Brethren-Baptist; Melinda Carlson, Trinity, Troutville, Va.; Duane Crumrine, Curryville (Pa.); Mary Frances Gault, Battle Creek (Mich.); Dorinda Sue Heilman, Lakewood, Millbury, Ohio; Jeffrey S. Holton, Peace Valley (Mo.); James W. Hubble, Bethel, Carleton, Neb.; Nanette Lape, Roaring Spring (Pa.) First; Judith Mohler McGlothlin, Venice (Fla.); Mischelle L. Nalley, Tyrone (Pa.); Donna McKee Rhodes, Stonerstown, Saxton, Pa.; and Nelda J. Risden, Elkhart (Ind.) City.

TRIM is designed for persons interested in entering the ministry but unable to attend seminary full-time. It focuses on general education, biblical and theological studies, and ministry skills.

Training takes 3-5 years, with the pace set by the trainee and the district coordinators supervisors. The program is coordinated by Parish Ministries staff members Jean Hendricks and Wayne Eberly.

Brethren Volunteer Service Unit 214 completed orientation in Chicago, Ill., September 25-October 15. Members are **(front row)** Johnny Barr, Wendy Anderson, Gail Long, Greg Laszakovits, Demetra Heckman, Laura Clark, Christa Koppenhoefer, Delia Fischer, Mike Grubb, Spiro Anton, Paul Andre; **(second row)** Shannon Wiens, Peggy Vining, Mike Bischoff, Lisa Plantico, Charlotte Peschke, Christine Grochowina, Inez Gruner, Johnny Harvey (orientation assistant), Suzanne Tershack, Steve Bowman, Todd Reish (orientation coordinator), Diana Lewis (BVS staff), Melania Landwehr, Molly Graver, Jon Schrock, Kryss Chupp. (See page 30 for project assignments.)

SERRV helps Haitian artists again after embargo lifted

In October, SERRV Handcrafts sent orders to four Haitian craft organizations so that work could resume for dozens of artist in Haitian villages, wo that has been limited for three years by the trade embargo.

Most Haitian artists have been severely hampered by the embargo and unable to purchase materials for their craftwork. Some of them even had been forced to sell their tools. SERRV now is making it easier for these artists by placing orders and by sending them funds to revive their handcrafts production.

"With the embargo lifted, we are immediately sending advance payment to the Haitian groups," said Bob Chase director of SERRV. "For the Haitian craftspeople, this is the only credit the can get to buy raw materials to begin t produce.

SERRV Handcrafts has been marketing Haitian crafts for more than 25 years. During the three-year embargo, SERRV stayed in regular contact with Haitian craft groups and received a special license from the US governmen last fall to import handcrafts despite th embargo.

Emergency fund combats storms, famine, drought

The Emergency Disaster Fund has allocated $20,000 to help people still affected by Tropical Storm Alberto. Th grant supports Brethren rebuilding wor in Bonifay, Fla. It also helps Genesis Ministries provide families with housewares and other needed supplies.

A grant of $20,000 responded to conditions in Kenya, Malawi, Tanzania Zambia, and Zimbabwe, where people are suffering from drought, famine, wa and political instability. The funds help provide food and water, seeds, and far tools, as well as infrastructure rebuilding, rehabilitation, and livestock recovery.

An anointing

By J. Woody Woodford

was a cold, clear winter night. I had ust "hit the streets" in my capacity as olunteer clergy for NightWatch, an nterdenominational night street inistry of presence in the downtown ore of Seattle.

I was bundled up against the cold. here was no traffic. There was only lence, except for the wind.

Then I heard the echoes of my name eing called into the wind: "Father, ather, FATHER!!" My ears sought irection, and then my eyes saw a omeless friend hobbling toward me. e was agitated about something, and pparently glad to see me.

"Father," he said (because I was earing my clerical collar, the required dress of the day" for volunteer clergy), You must come!" With that, he otioned to me, and off we walked into e wind, headed for the wharf.

Soon, he and I greeted two other embers of his street family, who, like im, had been searching for me. In nison they said, "Come with us." rusting these street-hardened, alcoolic, crippled, and dirty men, I folwed into the night. Into dark streets, rough the filth and squalor of downwn alleys we plunged, braced against e bitter cold.

We scaled barbed wire at one point. e slid through cracks in wooden nces. They led. I followed. Deeper to the night. Into the mysteries of the reet we moved with unspoken purpose.

We came to what I call the "Viaduct otel," a place below a freeway viaduct. his was the "penthouse" of the homess culture. It was a secure place. akeshift hovels helped keep out the old, the weather, the wet. There was a aiting list for this place. One moved up to the penthouse when someone died, or when someone was killed for the spot.

As we approached, I could barely make out bodies in the darkened shadows. Faces came out, curious. My friends announced, "He's here!" Then hands came out of the night. The right hand of fellowship. The words attached were uniformly, "Thank you for coming, Father Woody." I knew none of them. I was amazed that they knew me.

We worked our way through humanity and trash, toward the most protected area—the abutment. A barrel fire lit the way. When we reached the dead end, I saw a woman on the ground. A very pregnant woman. Young. Haggard. A product of all that is the streets of Seattle. She may have been 16, but her haggardness belied her youth.

The woman was helped to a half-standing position by two "caregivers." I was presented to her. She smiled, although her pain was obvious. With labored breaths, she whispered "It was I who sent for you, Father. Thank you. Thank you for coming." I was silent. I waited. She looked me squarely in the eyes, and continued, now somehow stronger, "Father, will you anoint me? Father . . . (in a whisper again) OH FATHER, will you also bless my baby?"

There are some times when the church or a seminary cannot adequately train you for service. The impetus comes from the alive spirit of Christ, with us. Somehow, I found the words. No printed ritual here, no orthodox liturgy. I knelt. Everyone else knelt also. I do not remember the words, nor if I could, would I repeat them. This was a sacred, sacred moment. This was holy. Someone whispered the words of Psalm 23. Tears froze on our cheeks.

I prayed aloud. A bottle of "virgin" olive oil, still sealed, was produced. I caressed her brow with the oil, now warmed a little by my palm. I reached out and felt the baby move beneath my hand in its protected place.

I have been in European cathedrals. I have been in large and small sanctuaries. None could possibly match the magnificence of this place below a bridge. As surely as there is a Creator, and that Christ lived on this earth, it is a surety that the Almighty was present with us in such a way as I had never felt before then, or in quite the same way since.

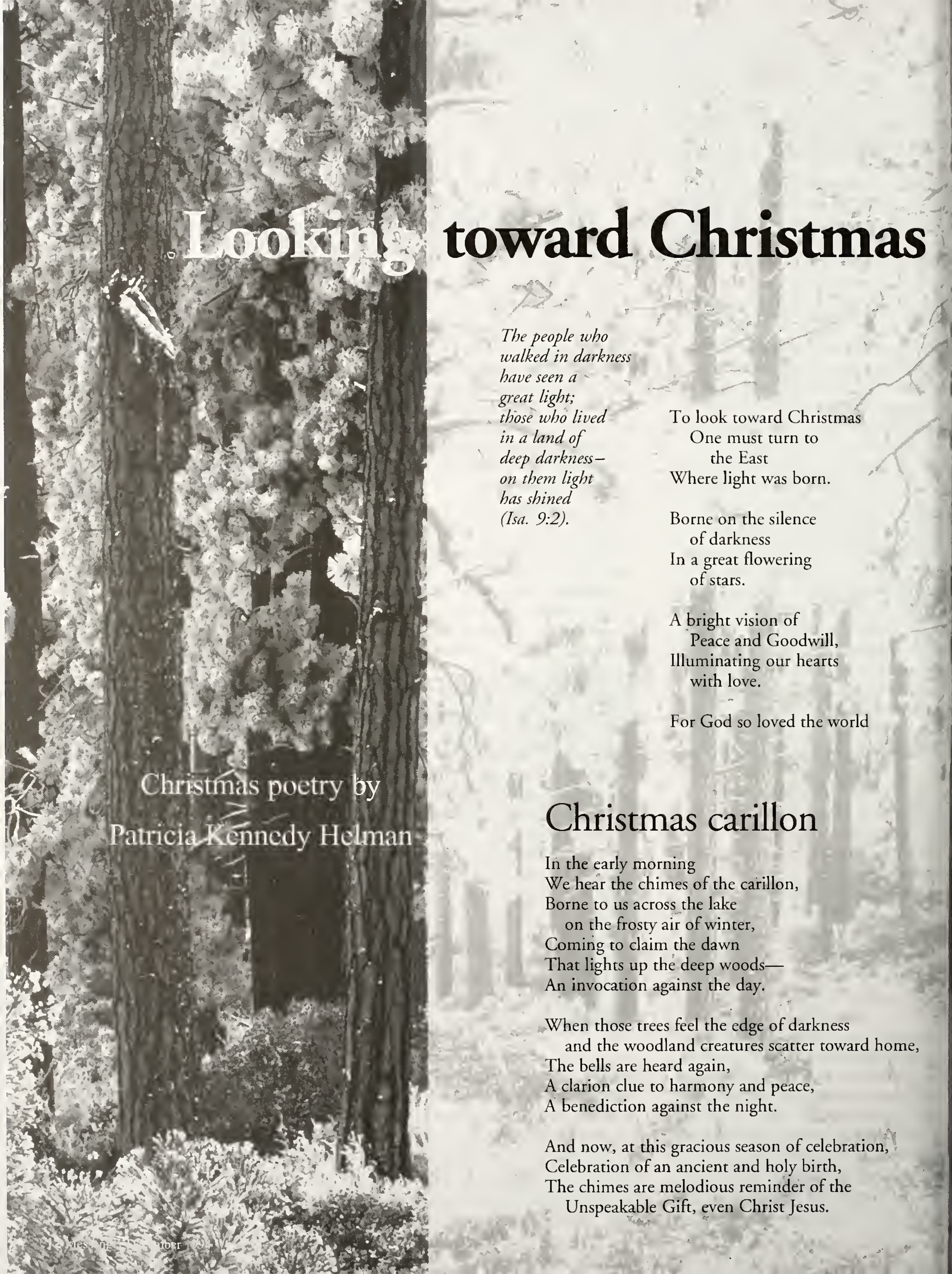
This is boiled down, in-your-face theology. This is God present with us, in full intimacy. Christ was there.

Somehow, somewhere the church had touched this woman. Somewhere, love had been shared that stayed with her through her "valley of the shadow of death." Why *I* was called I will never know. How she knew to ask, I cannot say. But in the movement in her belly, and in the softening of her brow upon anointing we both knew that God in his mercy would travel with both of us through even this valley. "I fear no evil. Your rod and your staff—they comfort me. You anoint my head with oil. Surely . . . mercy shall follow me. . . ."

This may be only a small moment in time, and only one instance of God working through a servant in the service of anointing. Yet, I am convinced of God at work in ways that we cannot fully understand, only witness to.

If God can create, so can God also heal. I believe that with all my heart.

J. Woody Woodford, a member of Outlook (Wash.) Church of the Brethren, is a 1994 graduate of Bethany Theological Seminary.



Looking toward Christmas

The people who
walked in darkness
have seen a
great light;
those who lived
in a land of
deep darkness—
on them light
has shined
(Isa. 9:2).

To look toward Christmas
One must turn to
the East
Where light was born.

Borne on the silence
of darkness
In a great flowering
of stars.

A bright vision of
Peace and Goodwill,
Illuminating our hearts
with love.

For God so loved the world

Christmas poetry by

Patricia Kennedy Helman

Christmas carillon

In the early morning
We hear the chimes of the carillon,
Borne to us across the lake
on the frosty air of winter,
Coming to claim the dawn
That lights up the deep woods—
An invocation against the day.

When those trees feel the edge of darkness
and the woodland creatures scatter toward home,
The bells are heard again,
A clarion clue to harmony and peace,
A benediction against the night.

And now, at this gracious season of celebration,
Celebration of an ancient and holy birth,
The chimes are melodious reminder of the
Unspeakable Gift, even Christ Jesus.

Gift exchange

The gift came in silence
on a light-drenched night,
It was a gift of self—
God's Self.

The gift was wrapped
in swaddling clothes—
Alpha and Omega was
three hours old.

In exchange for this gift
wisemen brought gold,
frankincense, and myrrh.
What can one give
to the child who is everything?

We still try to get by
bringing baubles and gold,
When the exchange demands
that the gift we bring
to the manger
is Self!

A Christmas wish

I wish I could have gone to the
manger as a child . . .
One whose heart
was touched by star-fire that set
the firmament aglow that Holy Night.

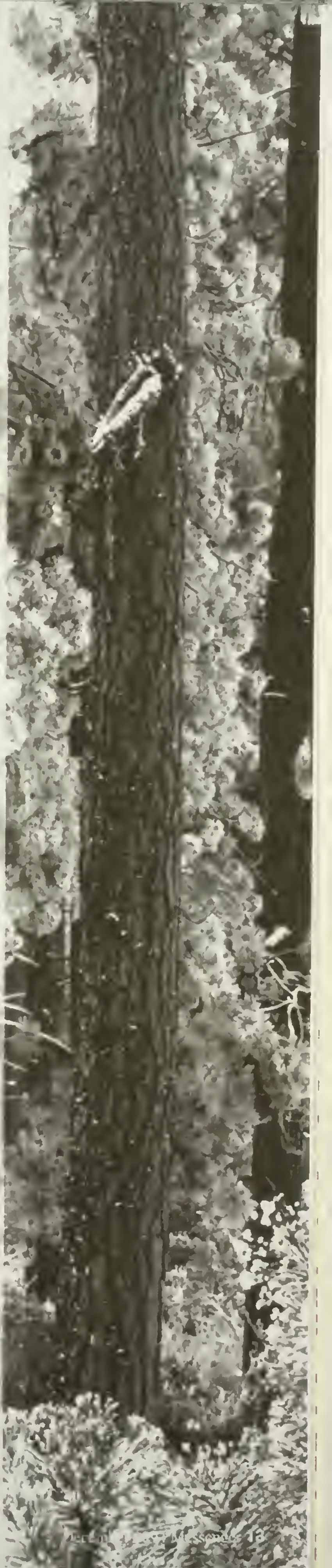
If I could have been there
I would have kneeled down
and offered the Little One
a home in my heart.

For Mary's Son would have seen me
in adoration . . . wondering, pondering
the mystery of the Light. Light that
suffused straw and infant alike . . .
even the Light of the world.

I am still wondering and pondering that
birth . . . that Holy Child in the manger
whose coming rent time asunder and
scattered the darkness of the world.

Even as I write these words, my heart is
strangely warmed for this I know, the Child
in the manger still comes and dwells with
those who Love him.

Patricia Kennedy Helman, a member of Lincolnshire Church of the Brethren, Fort Wayne, Ind., is an ordained minister and a writer.



stepping STONES

by Robin Wentworth Mayer

Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."

I still carry the faded blue key to my parents' house.

I had it made my senior year of high school when I noticed an incredibly cute guy working at the key counter in Sears. The moment I laid eyes on him I knew my life would be enriched if I had my own personal house key.

But that key remains on my key chain and goes everywhere I go. It has endured countless key ring weedings. It has outlasted at least a dozen other keys of residence. It has remained fast through no less than 10 different vehicle keys. It has seen several office keys come and go.

It means something to me. The key to my parents' house has become an important symbol. For instance:

It reminds me that I'm loved.

It reminds me that I always have some place to go and somewhere to turn.

It reminds me of strengths and virtues born at home that have become my keys for survival. It also reminds me of "hang-ups" born at home that are areas yet to be unlocked.

For better or worse, these qualities are constants that combine into my *keys* for problems, barriers, challenges, and opportunities.

Tune in to the climate of the Christmas season and you will find that it is saturated with sentiments of home.

Carols sing about going "home for the holidays." Television is punctuated with stories of emotional reunions. And the classic Christmas movie "It's a Wonderful Life" tells about a man who didn't realize how much home meant to him until a befuddled angel revealed to him how tragic home would have been without him.

Years ago Marjorie Holmes wrote a masterpiece titled "At Christmas the Heart Goes Home." In it she tells how one Depression Years Christmas she and her adult siblings all managed to finagle crowded, bumpy, unheated rides from various parts of the country so they could all be together for the Holy Day. There were no presents, no trimmings, and no extras. But they were *home*.

She then draws a parallel between our instinctive yearning for home at Christmas and the story of a young couple from Nazareth who were mysteriously propelled toward their hometown, Bethlehem.

Indeed, "there's no place like home for the holidays." Yet, for many survivors of divorce—living out the complications of broken and blended families—nostalgic pictures of Christmas homecomings can be little more than wistful memories of days gone by.

I am reminded of this as I hang up the phone from yet another conversation attempting to juggle the geographical and relational logistics required to insure that everyone gets a piece of the children for Christmas. I swallow the lump in my throat and acknowledge, once more, that "home" did not turn out the way I planned.

But I have the key!

It reminds me that no detour can destroy the "home" we carry in our hearts. It reminds me that no disappointment can steal our ability to create "home" wherever we find love. And it reminds me that, thanks to Bethlehem, we have an eternal home that no upheaval can shake and no disaster can break.

So to all of you who feel like "home" is scattered in pieces . . . to all whose homes did not turn out the way you planned . . . my wish for you this Christmas is that you will find the courage to use the "keys" of faith, hope, and love to re-create all the blessings "home" brings.

Robin Wentworth Mayer, of Edwardsburg, Mich., is pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind. She operates Stepping Stones Counseling out of Waterford (Ind.) Community Church.

NOAC II

Choosing between lake and hills

NOACers rode the popular tram to sessions that offered challenges for every level of energy.

by Kermon Thomasson

Lake Junaluska, located in the mountains of North Carolina, between the Blue Ridge Parkway on the east and Great Smoky Mountains National Park on the west, is a contrast in terrains. The ake, of course, is mirror smooth, and its perimeter is flat enough for easy walking. But immediately beyond that plane, hills jut up, each outward ridge a proportionately lighter blue than its fellow toward the lake.

The lake suggests calm and serenity. t coaxes the beholder to set aside cares nd relax, to slacken one's pace, to set side strenuous activity, and to embrace est and contemplation.

The hills are symbolic of challenges ahead. They entice the beholder to push forward, to explore the successive ridges, to seek further excitement and adventure.

So the setting, both the lake and the hills, is a fair symbol of the offerings of the National Older Adult Conference (NOAC) . . . and a symbol, too, of life choices older adults have . . . options for taking it easy or for pushing vigorously on.

At NOAC II, held at Lake Junaluska Assembly September 12-16, choices were offered from break of day until bedtime. There was the option, of course, of sleeping in until 7:30 a.m. breakfast . . . or skipping that, getting up only in time for the 9 a.m. general session. Okay, you could skip that too, if you were of a mind to.

There was the option, also, of rising at 7 a.m. to "Meet the New Day." You could meet it in various manifestations. If you cared to just meditate and think pretty thoughts, a handy mediation guide was available for each morning, prepared by a different writer each day—Gene Roop, Paul Robinson, Becky Baile Crouse, and Raymond Peters. A meatier option was Bible study, led by different teachers each morning. Paul Fike and Dick Gottshall led off the first morning, with Karen Carter, Doris Cline Egge, Clyde Carter, and David Radcliff among those following. One Bible teacher sorely missed and mourned was Joel Thompson, who had died in an airplane crash

Bob Neff, president of Juniata College and noted Old Testament scholar, was a NOAC general session speaker. He also led a study of Jeremiah. Like other presenters, he engaged his audiences in dialog.

The content of NOAC sessions often was the topic of conversation when attenders took their coffee breaks.

YET
TO
YEARS

Wil Nolen, executive secretary of Brethren Benefit Trust, directed the NOAC choir. His wife, Joyce, was pianist. Gerry Pence served as song leader, and his wife, Bernie, was organist.

the previous week (October, page 8). A memorial service for him was added to the NOAC schedule.

There was the option of bird-watching, led by Merle Crouse. Granted, 7 a.m. in September is not ideal bird-watching time. And granted, also, that Lake Junaluska's daily fog that lifts only around 10 a.m. turns 7 a.m. bird-watching into bird-*hearing*. Along the shore dimly seen, obliging ducks and geese were about the only visible birds, and, farther in the gloom, the calls of blue jays and crows were the only *audible* signs of bird life. Afternoon bird-watching, also on the schedule, was more rewarding.

NOACers less intentional about what they would see could opt for a 7 a.m. "Walk in God's Out-of-doors," led by Paul and Kay Alwine, with participants simply seeing what there was to be seen.

Friskier NOACers who liked to hit the floor running, could participate in Tai Chi exercises, led by Mel Myers.

Choices at breakfast and other meals were not unqualified. Some NOACers found themselves living "down the hill," but assigned to a dining room "up the hill." If one did not have a car, that meant choosing a steep, appetite-enhancing hike, or taking a chance at catching the cute little shuttle tram going the right direction in its leisurely transits of the grounds.

By 9 a.m. each morning, most NOACers, having exercised their early morning options, were ready for the day's general session. At each of these a different presenter addressed a topic geared to older adults and to the conference theme, "Say yes to years; th best is yet to be."

Juniata College president Bob Neff, ever the Old Testament scholar and

NOAC II was held in a complex of buildings on the shores of Lake Junaluska. General sessions, worship services, and some interest group sessions were held in Stuart Auditorium (center). Lodging was scattered all about, with the handiest building being Terrace (background). But no matter where one was, the beautiful lake was close at hand.

One thing that Church of the Brethren general secretaries have in common, apparently, is expressive body language. All living general secretaries—Raymond Peters, Loren Bowman, Bob Neff, and Don Miller—participated in NOAC II. At one point, former Annual Conference moderator Elaine Sollenberger engaged them in dialog in a talk-show format.

rumpeter, harked back to Moses and ther patriarchs to challenge NOACers o "affirm the faith." The elderly Moses, he said, was "full of sap" (in Hebrew, *leach*). "Saying 'yes to years' s not enough; say yes to *life*," Neff dmonished his audience. "Hoe to the nd of the row. That's what Moses id." Like all the other presenters in General Sessions, Bob Neff lifted up is eyes unto the hills, encouraging a hallenging climb rather than drowsy akeside reveries.

Rosalita Leonard, of the Brethren Historical Library and Archives staff, used her great store of humor to enliven her address. She made her presentation almost a workshop on how to preserve the best of the past, emphasizing the need to pass one's stories on to the next generation. To clinch her message, she taught her audience three key words—"relate, record, bequeath"— sung to the tune of "Auld Lang Syne." Sister Rosalita put teeth into her message by teaching NOACers a new version of the familiar camp song "You Pass Your Cup From Left to Right Like This."

Former general secretary Loren Bowman, for whom the usual has never been enough, cited numerous statistics of today's rapidly expanding store of information and advancing technology to encourage NOACers to welcome today's "frontiers." It took 1,500 years from the time of Christ for humankind's amount of accumulated knowledge to double, Bowman said, citing scholars whose own accumulated knowledge includes that statistic. Knowledge doubled again in 250 more years. By 1988, knowledge was doubling *every year*. The Bowman challenge was for older adults not to resist change, but to get with it and

Living proof that NOACers are open to expressions beyond those smiled upon in the days of their youth was the warm reception they gave to a troupe of local cloggers. Enthusiasm peaked with NOACers such as former Annual Conference moderator Curtis Dubble rushing the stage to join the dancers for a rafter-rattling finale to the evening frolic.

help to shape it for the best.

Historian Don Durnbaugh authoritatively "affirmed the heritage" of the Brethren, making everyone feel good to be numbered among those blessed with so rich a history. Both appreciate the past and pass it on, the *Brethren Encylopedia* editor said. Write a special will, he recommended, that counsels one's heirs what values to perpetuate—a kind of "spiritual bequest."

And, if history and heritage were not enough, Annual Conference moderator Judy Mills Reimer drew upon present-day events—upbeat anecdotes from her recent travels about the denomination—to assure NOACers that it's good to be Brethren, even amid downsizing and diversity.

Speakers at daily worship services lifted up themes complementary to those of general session presenters.

Curtis Dubble encouraged NOACers to affirm others in our diverse family of Brethren.

Dorotha Fry stressed balance. Each component of life offers a balance to all of life; all of life is one whole.

Phill Carlos Archbold used "running the race" imagery to stress the need for older adults to throw off the unnecessary weights that prevent them from their last years to the fullest.

Elaine Sollenberger used the image of a Pueblo clay bowl to make her point. The design on each bowl has a break in it, a so-called "pathway" that suggests that while the piece of pottery is finished, the life of the potter is not. "Isn't that a fitting analogy of this NOAC group?" the former Annual Conference moderator asked—"Church of the Brethren potters with a history of taking ideas in that raw clay stage and forming, shaping, polishing remarkable finished products."

On Thursday evening, in lieu of a worship service, troupers from North Manchester, Ind., presented Ernest Thompson's play "On Golden Pond," which addresses the problems of aging. The production did not receive rave reviews from the audience. Some people were offended by the vulgar language in the script, and everyone would have appreciated a snappier pace to the unfolding drama. Those who produced the play and acted in it certainly deserved an A for effort and good intentions, but the thought remained tha showing the film version of the play might have been a better idea.

Many NOACers likened their conference to the denomination's Annual Conference. One feature that certainly seemed familiar was "interest groups," which corresponded to Annual Conference "insight sessions." And the variety was about as great at Lake Junaluska as at Wichita.

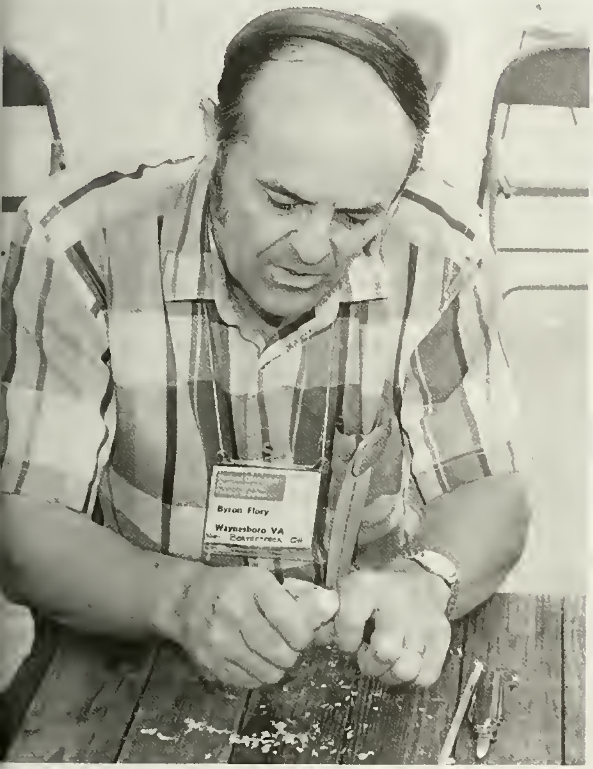
Some "interest groups" focused on themes geared to aging, such as intergenerational communication, retirement home choices, dealing with depression, living with disabilities, and volunteering.

Others looked at facets of Brethren life today—Bethany Seminary in transition, General Board directions, a recent Russian study tour, war in Sudan the role of deacons, and Brethren missions today.

Still other "interest groups" were just for fun—whittling, working with staine glass, discovering water coloring, and making Christmas decorations.

For those for whom the morning Bibl

Byron Flory, of Waynesboro, Va., tries his hand at whittling, in an interest group led by Dean Egge.



Elsie Eicher, of Harrisonburg, Va., took literally the expression "Take time to smell the roses." Over 200 rose bushes line the lake shore, exhibiting gorgeous colors and tempting fragrances.

Bird-watching was a popular pursuit both morning and evening. Ellen Thomason, of Martinsville, Va., was one of many bird-watchers who headed out with leader Merle Crouse.

From the General Secretary

Are we going backward?

At NOAC II, former moderator Elaine Sollenberger presided over a talk show with four living general secretaries—Raymond Peters, Loren Bowman, Bob Neff, and me. Ruth Baugher represented her late husband, Norman.

Elaine addressed a question to me. A recent writer has suggested that churches resist change with new hymnals and programs of evangelism. Are we going backward? I am sure Elaine was baiting me, but let me take the question seriously. The question has two obvious assumptions. One is that worship and heritage resources keep us closed in upon ourselves. The other is that an effort to be evangelistic is defensive.

I do not accept these assumptions. I do not believe the various denominational traditions must be washed out in order to make way for positive change. True enough, we can hold to our traditions so as to resist the changes God is bringing to us. But abandoning all tradition will not move us forward.

At NOAC II, Brethren historian Donald Durnbaugh quoted Martin Marty's comment that the various traditions give color to Christianity. To have a Christianity in which the various traditions were leveled out would be to lose the vitality and richness of Christian faith. We are always at the point of interpreting what we believe in order to meet the challenges of our time.

We Brethren seek to live the way of Jesus, to discern the mind of Christ. We emphasize Jesus' ordinances of baptism, love feast, feetwashing, and anointing for healing. We stress prayerful study of scripture, simple living, reconciliation with God and neighbor, service in Christ's name, and worship together in communities of loving concern.

This way of living does indeed look back to the early church and the early Brethren, but it also looks forward to God's call today, to sharing the "good news" in a time of despair and violence, to living the way of Christ in the 21st century, to the hope of the resurrection. The churches need new hymnals, for our faith encounters new challenges. Living faith is *shared* faith so that evangelism belongs to the "good news" of God's love in Jesus Christ. To respond otherwise would indeed go backwards.

You might think a conference of people over 50 years of age would be primarily engaged in remembering what used to be—in other words, looking backward. Not true at all. It was a remarkable call to hear God's challenge for our time, a call for older persons to make a difference, a call to live the way of Christ as we move forward into another century.

Now is the advent season, the time when we celebrate newness of life, giving, and the wonder of God's love. The story of advent includes two very special older persons. Simeon and Anna were both of advanced age. Anna was 84, and Simeon was near the end of his life. Both looked forward to God's redemption in the baby Jesus (Luke 2:25-38). So Christmas joins together the hope of the elderly with the reality of new birth. NOAC II was an anticipation of Christmas. No, we are not going backward.—DONALD E. MILLER

Donald E. Miller is general secretary of the Church of the Brethren.

studies were not enough, there were other Bible studies scheduled among the "interest groups."

In the spirit of church bulletins' qualified instruction "Those who are able may stand," NOACers were encouraged to get their exercise. Some walked—most of them along the inviting trail around the lake. Some jogged. Some played tennis, shuffleboard, and golf. Some found just getting from one place to another sufficient exercise for the day.

And some NOACers, unabashedly reinforcing the general stereotype of older adults, boldly occupied the big, comfortable rocking chairs that were handily, temptingly placed at every vantage point around the campus. They nursed their cups of tea and coffee and simply stared dreamily out at the tranquil lake scene.

Many walkers took time to smell the roses along the way. Over 200 bushes, in full and fragrant bloom, made a section of the lakeside walk a delightfu route to take, even for those who necessarily had to pass that way to reac their distant lodgings.

Four busloads of NOACers spent thei free afternoon on a trip to a reconstructed Indian village. There they watched Cherokee craftspeople creating pottery, baskets, weavings, blowguns, and arrowheads. For those who had experienced the hottest issue debated at this year's Annual Conference, it was a opportunity to observe Native America culture firsthand. In the nearby *town* of Cherokee they also were able to observ American tourist culture firsthand.

Whether NOACers rocked by the lak or took to the hills, either figuratively o literally, the truth that was pounded home all week was this: Older adults ar important; they're *somebody*. They hav a significant role to play in society and in the church. The buoyant spirit that prevailed among NOACers at Lake Junaluska was evidence that the message was heard . . . and it sounded good

Some NOACers went to Lake Junaluska to have their previous contribution of service to the church affirmed. They don't like feeling they have been put on a shelf.

Some went to find if there was a plac for them to make a further contribution. The collection of leadership from earlie generations of the church was remarkable to see. To sit before 80-year-old Paul Robinson and hear him expound o New Testament texts with the vigor of his years at Bethany Seminary was thrilling. To observe the youthfulness o 88-year-old Raymond Peters as he

:ounted his years as general secretary the 1940s was both to be inspired and have demonstrated the lesson of older ults' continued significance and ntributions.

Some NOACers were on hand partly greet old friends and colleagues. ary Dadisman and Grayce umbaugh, retired missionaries in their s, were delighted to encounter nearly other old Nigeria hands.

Many NOACers found the conference ›lace to become informed, to be dated on denominational program. ey witnessed to their continued erest and involvement in the life of : church. NOAC was a place to pick firsthand information without the mplex environment of Annual onference; many General Board staff embers and other leaders were on hand speak and to answer questions . . . and eren't lost in an Annual Conference owd of 5,000 other Brethren.

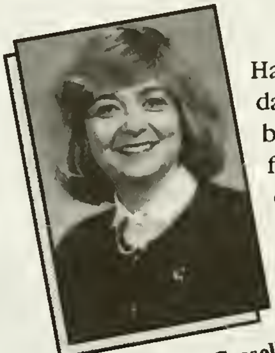
Many people contrasted NOAC and nual Conference. "It's just great," id one. "It's like Annual Conference, t without the rancor that spoiled it for : at Wichita." Others applauded the irit of unity that prevails at NOAC, t is so elusive at Annual Conference.

Clearly NOAC does not attract those ethren who are hung up on the issues at make unity so difficult to achieve at nual Conference. Clearly, too, OACers make up a core group of aunch supporters of Annual Conference and of denominational programs. kely there was diversity of thought en within the group at Junaluska, but appealing atmosphere of forbearance evailed among the NOACers. Brethn with axes to grind seek places to ind them other than at Lake naluska. Brethren at NOAC seem to : of one mind and one spirit.

It was that opportunity afforded by OAC to fellowship with one's sisters id brothers in the faith without having deal with discord that made so many OAC I attenders return to NOAC II. nd that same opportunity will bring them back to NOAC III in 1996. The batteries recharged at NOAC II sent 900 older Brethren back home to accept the challenges tossed to them at the conference. Like Moses of old, they found new vigor with which to implement their resolve to "hoe to the end of the row."

"See you in '96!" was the hearty parting call heard most often as the cars, RVs, shuttle vans, and buses rolled out of Lake Junaluska Assembly when NOAC II came to an end.

THE *Rare* AND *Remarkable*



Harriet Hamer Cassell

Harriet Hamer '80 Cassell grew up in Nigeria, the daughter of medical missionary parents. Influenced by serving others, Harriet looks beyond herself and finds meaning in life as an anethesiologist, ER physician, and free clinic volunteer. As a student, she was a harpist, in choir, and on Campus Ministry Board. Committed and caring to be Christ-like, Harriet is named one of Manchester's rare and remarkable.

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Marcie Moller

Marcie Moller '95 was born in Taiwan and adopted by missionary parents. Wanting to give to others, Marcie feels called to be a missionary doctor. Through Intercollegiate Ministries, Marcie worked the '93 summer in Haiti amidst the struggle and turmoil. On campus, she's been an oboist, in choir, and part of Outreach Ministries. Dedicated and compassionate, Marcie stands out among the rare and remarkable.

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Born from above

by L. Byron Miller

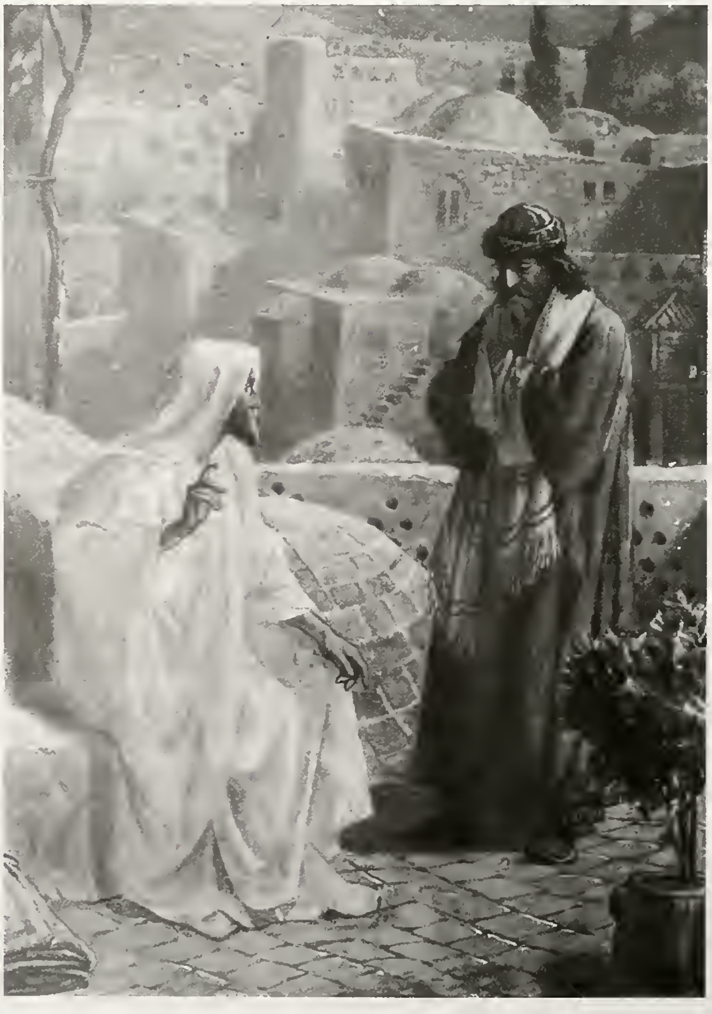
Read John 3:1-21

A nighttime conversation is taking place between a teacher of the law—Nicodemus—and a teacher come from God—Jesus Christ. Credentials? Nicodemus was a Pharisee, lawyer, member of the Jewish Sanhedrin, churchman. Jesus had no credentials but himself. Age? Nicodemus likely was an older man; Jesus had barely turned 30. What they talked about involved the nature of humankind, the fundamental change necessary for entrance into the kingdom, and a growing relationship with God. Jesus used the symbol of birth to describe it.

Birth is a miracle beyond naturalistic explanation, be it physical or spiritual. Nicodemus was a good man of moral character, keeper of the law, churchman, doing good deeds. In many of our churches, we likely would gladly have welcomed him, saying, "We're glad to have you! A prominent, successful lawyer as you are, you'd make a good chairman of our finance commission. Welcome to our church!"

But Jesus said Nicodemus needed more. With a ring of authority and finality, he said to him and to humanity as a whole, "By nature, you are not spiritually alive enough to enter the kingdom of heaven; you need to be born again, born from above."

"Very truly, I tell you, no one can see the kingdom of God without being born from above" (John 3:3).



Nicodemus didn't get it, and gasped, "How can this be? How can I, an older man, be pressed back into embryo in m mother's womb, and be born all over again?" The "necessity" and the "how" baffled him.

Jesus essentially said that one is a member of the human family by being born of human life—the union of sperm and egg. And to be a member of the divine family, one must be born of divine life—the union of faith and the grace of God that embrace at the cross. (John 3:16) There's no other way.

Do we understand this any better than Nicodemus? Could it be that some of us are trying so hard to grow a life that is yet unborn? Leslie Weatherhead, an English clergyman, wrote, "I believe th greatest trouble in the churches today is that a high percentage of our people are spiritually without the vital experience of Christ that's offered in the New Testament." We grow *in* it, once we're born *into* it.

We may become confused as to our part and God's part. The salvation plan was God's idea. In love, he took the initiative and offered his Son as a gift, as our sin-bearer, to rescue us from the bondage of sin, into a life of righteousness. (see John 3:17; 2 Cor. 5:21) Our part is penitence to believe and receive the gift, to commit our lives to God, an to obey his directives. God's part is to forgive us, to transform us, to dwell within us, to empower us, and to use us to kingdom advancement. So, "being partakers of the divine nature" (2 Peter 1:4), Paul's testimony now becomes ours: "For to me living is Christ" (Phil. 1:21). "Everything old has passed away; see, everything has become new!" (2 Cor. 5:17). What things? What's new?

We're now under new management. Once we were chained in the prison of self-centeredness. We did what we pleased. Self made the decisions and dictated the terms. But now, self has abdicated the throne and Christ has moved in, his rightful home. We are Christ-centered. He is Lord of all we are, have, or do. Christ in us is our real self. And we can now pray, instead of just say, "Thy kingdom come. Thy will be done on earth, in me, as absolutely and completely as it is done in heaven."

Physical heart transplants are a relatively new phenomenon, but spiritual ones are not. Ezekiel wrote, "A new heart I will give you, and a new spirit I will put within you" (Ezek. 36:26). Paul wrote, "If anyone is in Christ, there is a new creation" (2 Cor. 5:17).

The Christ-filled life is not the old carnal nature "patched up," but a new heart. When the Lord dwells within us, he brings his nature with him. This does not mean that our neurotic nature is no longer existent. It still raises its ugly head and lusts against the Spirit in a never-ending struggle. As someone wrote: "There are two mes in me. The one I love, the other I hate; And whichever one I feed, will dominate."

And with the new heart, comes a new lifestyle. It's the committed life to Jesus Christ. Brethren have called it the "simple life," the "good life." Life outside of Christ is stale, flat, unexciting, with no all-impelling purpose. One has said, "Our generation is a 'hollow' people." As a suicide note read, "I'm tired of inventing things to make me interested in life." A deep law written within us is the law of completion. And with the basic change called conversion, life is gathered up into a central unity, and has purpose, meaning, direction, and wholeness. It moves toward the goal of Christ-likeness, obedience to his commands, unselfish service to others, and faithfulness to the church.

Jesus asked Peter, "Do you love me?" That's the test of discipleship. The trouble with many in our society is a misplaced love—an obsession with money, things, pleasure, lustful appetite, honor, and a power to control. But with Christ in the heart, the world has lost its attraction for us. An elderly Brethren minister said, "We are not wholly won to Christ, until he has won our affection." Jesus told an inquiring scribe to love God with all his being, and his neighbor as himself. Have you ever told Jesus, "I love you?" We sing it in the hymn "My Jesus, I Love Thee." We can best show it by loving others with warmness and depth.

If our lives are to count for the Lord, we must appropriate a power beyond our own. Jesus said, "Apart from me, you can do nothing" (John 15:5). Yet how hard we try in Christian service to impress, to be effective, to change things. But the power is the Lord's, not ours. We supply the willingness; he supplies the power (Acts 1:8). And he'll take care of the results, which is real freedom. We ought to do nothing for God until we pray "Come, Holy Spirit, anoint us for the task."

This all gives us a sense of urgency to share our faith, to witness. We do this by life and by lips. We Brethren are pretty good "livers," but are not known for our evangelistic fervor in "telling the story." Yet Jesus was chiefly a personal worker. So were his early followers. Andrew led his brother Peter to Christ, Philip found Nathanael, Peter won the household of Cornelius, Philip won an Ethiopian eunuch, and the first Christians went everywhere telling the story of a living Lord. We can keep the light of Christ out of our lives, but we can't keep it in. Telling others deepens our own faith. The more we make of Christ, the more he will mean to us.

What is your deep spiritual need? Engage Jesus in conversation, as did Nicodemus, and he will reveal it to you. In each of us, there must be a clear "before Christ" and "after Christ."

L. Byron Miller is a retired Church of the Brethren pastor, living in North Manchester, Ind.

MAC FACTS

WHO	**Dr. Alan Gumm**
WHAT	Director of Choral Activities and Music Education
WHEN	Joined the McPherson College faculty in August 1994 (graduated from McPherson College in 1983)
WHERE	The place I want to start with undergraduates is with their beliefs and vision. My goal is to foster a strong connection between the individual's vision of life and his or her daily choices, including how to teach and perform music.
HOW	Along with the most effective methods of singing and teaching, I focus on *why* the methods are effective. Asking why leads students to understand the principles behind their decisions and gives them the freedom to create and choose personal and musical goals.
WHY	I sought to teach at McPherson College because I know it offers the right environment to foster a student's vision. I know this because the vision I began to develop as a student there has served me well in every personal and professional situation.

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A taboo on this issue?

The supposed taboo on discussing overpopulation was not evident in the September MESSENGER's environmental articles, and that's good.

It was interesting to be reminded that the 1964 Annual Conference recognized "the seriousness of rapid global population growth" by emphasizing "the need for family planning and sharing resources." The taboo seems to have been stronger at the 1991 Annual Conference, when a mild and modest proposal to encourage family planning and limitation of family size (a proposed amendment to the paper "Creation: Called to Care") was flatly rejected.

The MESSENGER comment that because poor people "have little control over their own fertility, even more children come to them than they aim for" prompts a suggestion. The Church of the Brethren should be active in promoting family planning and limitation of family size at all economic levels. Fewer rich people mean less consumption, and fewer poor people mean less suffering. Isn't it long overdue that we recognize that large families are a manifestation of greed, anywhere on earth?

Be fruitful, multiply, and overpopulate the earth. Is this biblical?

Donald B. Miller
Corvallis, Ore.

Reverse a deadly trend

I appreciated the September MESSENGER with its emphasis on the environment.

Overpopulation and widespread environmental destruction threaten the survival of many life forms. We Christians cannot afford to withdraw smugly into our churches, comforted by the promise of eternal salvation. We represent God on earth, responsible for protecting and preserving what he has created.

Let's study Shantilal Bhagat's packet of material, "God's Earth Our Home" (September, page 32) and join the effort to reverse the deadly trend before it is too late. Our grandchildren will thank us.

Dave Fout
Lutherville, M

An inspiring idea

If we focused on learning to know Jesus Christ and his will for our lives, through Bible reading and prayer, the church would go forth in power. We would have to be planting new churches to contain the growth.

MESSENGER should provide only inspirational reading. If our church activities are Christ centered, they can be included as inspirational. Permit

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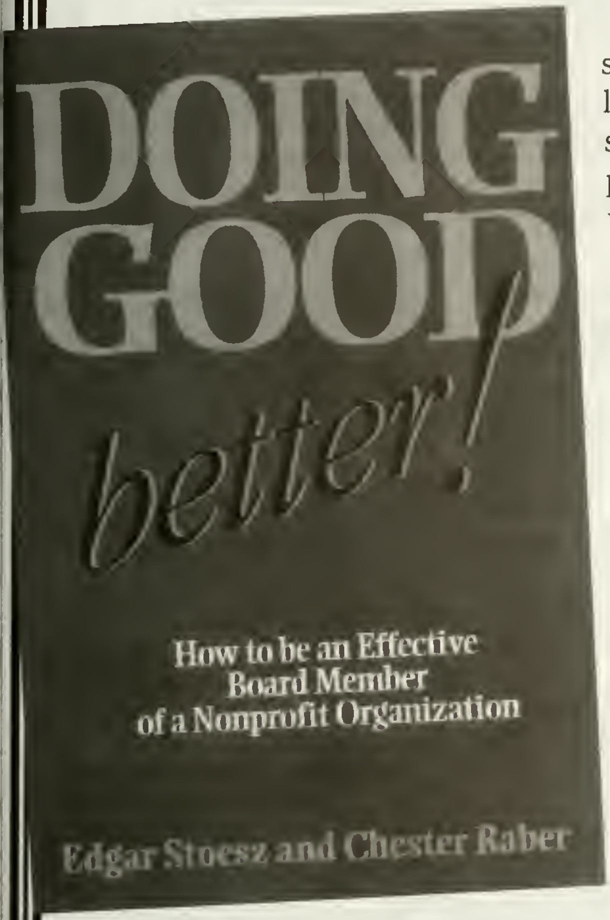
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nothing that would cause doubts that God's Word and its meaning are exactly as presented in the Bible, nothing more, nothing less.

As the song says, "God said it. I believe it. That settles it." Let us not be like the people in 2 Timothy 3:5: "(People) holding to the outward form of godliness but denying its power. Avoid them!"

Mary Lieu Shiflet
Dayton, Ohio

Christ versus culture

"Amen" to Timothy Snell's October article, "The Church's Confessional Choices." He writes about an age-old dilemma—Christ versus culture.

And, for those who proclaim Christ as Savior and serve Jesus as Lord, the decision should be an easy one, as it was for Joshua: "As for me and my household, we will serve the Lord" (Josh. 24:15).

Jamie Baker
Bridgewater, Va.

A piece worth rereading

When I got the October MESSENGER and read Timothy Snell's article, "The Church's Confessional Choices," I saw it deserved further study. I reread it and looked up and read each scriptural reference. Thanks for an exceptionally good article.

Margaret Herbster
Lakeville, Ind.

What Jesus stressed

I understand Dawn Snell's concern about "social activism overdone" (Letters, October), but she misses the point of the Brethren and (if I may be so bold) of Jesus as well.

Jesus stressed that it is not who we name, but whose *will* we do—namely, *service* and *justice*. He highlighted these especially in his hometown inauguration (Luke 4: 16-30) and in his sharp summary of the meaning and duty of his followers in Matthew 25: "Just as you did it to one of the least of these . . . , you did it to me."

Most denominations define themselves by creed and ritual. Brethren are defined by the love feast and social action—*service* and *justice*. Absent this definition, by which we are even now redefining ourselves, we may as well simply melt back into the other denominations of words, robes, and useless spirituality.

Alan Kieffabe
Denton, Md

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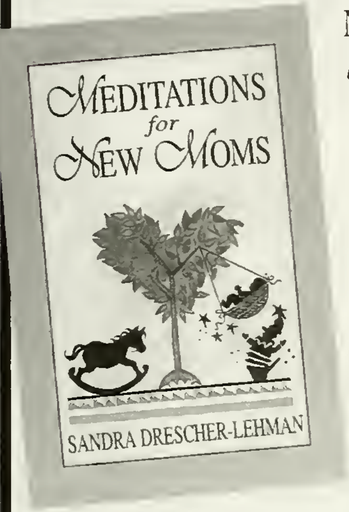

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SANDRA DRESCHER-LEHMAN

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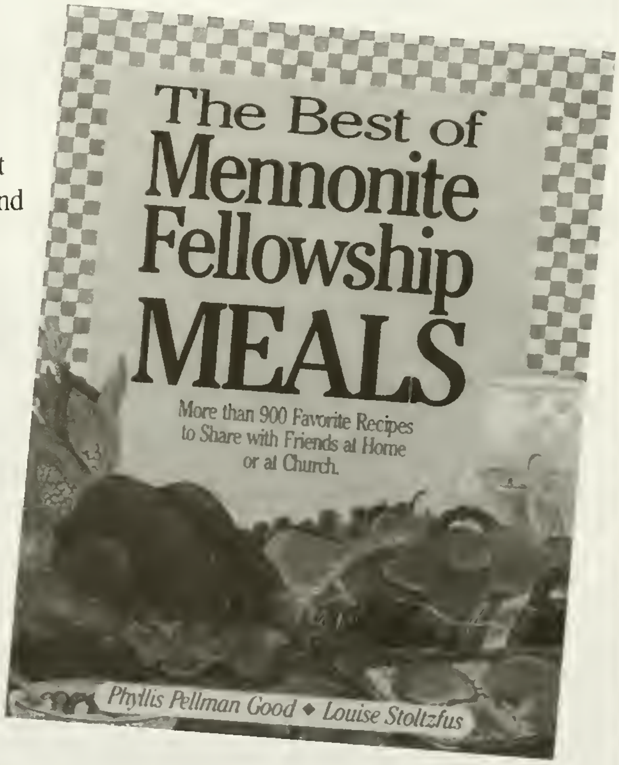

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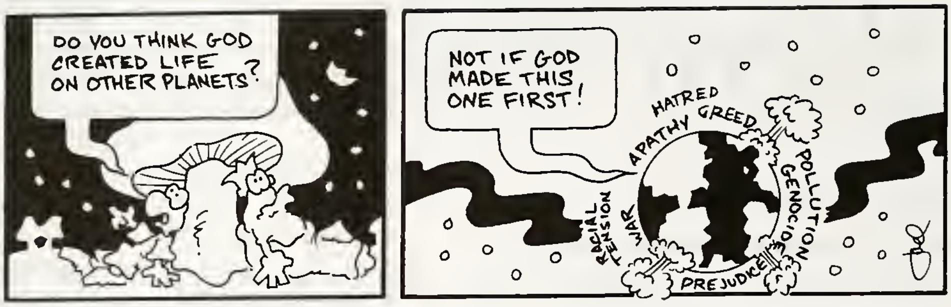
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Who is confused?

I'm confused. I was under the impression that the world's population was five billion and climbing. So it was most disturbing to read in the October MESSENGER (page 7) that there are over "one billion displaced persons (needing food and medicine."

John Ditma
Washington, Ka

(Hey, the problem is worse than you realize. If you had read your September MESSENGER *carefully, you would have noticed that on page 14 we put the population of Arkansas at 24 million. And that's with much of the state's population displaced and living in Washington, D.C.! Seriously, we regret having inflated millions into billions, and for missing that important decimal point in Arkansas's population, which actually is 2.4 million.—Ed.)*

A tale of the Titanic

I enjoyed the October article on my father, Wilbur B. Stover.

One memory of our India years I'd like to tell. We were in England on our way to the States for furlough in April 1912. The new and beautiful ship "Titanic" was ready to make its maiden voyage to America. The ship was so well built that "Not even God can sink this ship" was printed on ticket ads.

Every day, Father and my brother Emmert went to the ticket office, hoping to purchase tickets for us to go home on the "Titanic," but none were left, and there were no cancellations. What a disappointment! Father eventually purchased tickets for the "Panovia," which sailed four days later.

Earlier, in India, Father had become ill with sleeping sickness. A Mennonite woman was among the missionaries who prayed for his healing and anointed him. The doctors said Father likely would not live and, if he did, he would be brain damaged. But he recovered fully, and we thanked the Lord for his healing.

That same sweet Mennonite woman

who had prayed for Father was on the "Titanic." After the iceberg hit it, she stood in line to board a lifeboat, wearing her life jacket. An Italian woman, carrying her baby, came up, crying. She had no life jacket, and none was left. Her husband was in New York, awaiting her and the baby, whom he had never seen. The Mennonite woman gave the Italian mother her life jacket. The mother and baby were rescued. The Mennonite woman went down with the ship, dying as she had lived, helping those in need.

After we got to New York, Father visited the Mennonite woman's family and told them what he knew of her, and how she had prayed for him years before. We hope to all see her in heaven.

Helen Stover Royer
Strathmore, Calif.

A time of appreciation

The October MESSENGER revived many memories. Some of them were of Heifer Project and its founder, Dan West. In 1956, as an 18-year-old, I had the experience of a lifetime, serving as a Heifer Project "sea-going cowboy," helping to care for 59 heifers in a voyage across the Atlantic to Germany. One of that experience's highpoints was to sit on a hillside overlooking the peaceful village of Schwarzenau and the Eder River.

In June 1960 I entered Brethren Volunteer Service (47th Unit). As I read the October "From the Editor" column, I remembered well our evening at Gettysburg Battlefield and Kermon Thomasson reciting Lincoln's Gettysburg Address.

Having Dan West with us BVSers was a highlight of that summer. As my unit's barber, I even had the privilege of giving brother Dan a haircut.

This October, my wife, Xinia, and I took part in a Northern Ohio Brethren heritage tour. We visited Ephrata Cloister and Germantown, in Pennsylvania; Washington, D.C.; and New Windsor. I'll always cherish the memory of walking over Brethren "hallowed ground" (not holy, but certainly set apart). Special for me was visiting and working again at New Windsor. And what an emotional high to stand in the old Dunker church on the Antietam Battlefield in Maryland and sing "Study War No More."

Yes, October was, for me, a time of Brethren appreciation.

Richard M. Tobias
Akron, Ohio

What about Mary?

In the October cover story, I was distracted by the focus being on Wilbur Stover, rather than on Wilbur *and Mary* Stover. The same was true for Donald Miller's "From the General Secretary" column in that issue.

Fairness and equality need to be basic to any Church of the Brethren publication.

Linda F. Weber
Lombard, Ill.

From the
Office of Human Resources

Three steps toward a better world

STEP 1: Pick one of the statements below

☐ I will write or call for my BVS application today.

☐ I will talk with ______(fill in name)______ about BVS and challenge them to apply.

☐ I will learn more about BVS by getting information about the opportunities and program, and then will share my new knowledge with at least one other person.

STEP 2: Say it out loud, preferably to another person.

STEP 3: DO IT!

For more information or an application form contact Phyllis Michaelsen, BVS Recruitment, (800) 323-8039.

CLASSIFIED ADS

FOR SALE—Need Christmas present for church lay leader? Give a copy of *Read it Right . . . or Don't Bother*, a handbook for worshipful reading written by retired communication professor. Practical suggestions for reading sermons, scripture, responsive readings, etc; discussions on handling fear of speaking and using microphone. Send $7 plus $1.50 postage to Dr. J.E. Riley, 1028 S. Locust Street, Elizabethtown, PA 17022

MUSIC—"A Thousand Cranes of Peace," cantata for choir, words by Chuck Myer, music by Paul W. Allen. 50th anniversary of Hiroshima/Nagasaki bombing in August, 1995; occasion for peace testimony. This SATB cantata of medium difficulty traces life of Sadako Sasaki; may be performed as concert piece or staged. Recommend SATB recorder choir, piano, and guitar for accompaniment; woodwind quartet and harpsichord also work well. For more info. and rental terms: Allen/Myers Musicals, 4015 Evalita Way, Sacramento, CA 95823-6360. Tel. (916) 428-9719 or 346-6234.

NOTICE—Atlanta Faithful Servant Church of the Brethren officially closed doors on May 1, 1994. We thank everyone who lovingly supported us over the years. Brethren in Atlanta area will still meet twice a year. On first Sundays in May and November we will have a "Brethren Homecoming" with a potluck love feast, communion, feetwashing service, & fellowship. For info. on meeting places or general info. on Brethren in Atlanta area contact Bob and Rose Garrison at (404) 979-7343.

TRAVEL—Grand tour of Europe—Paris, Swiss Alps, Venice, Vienna, Prague, united Berlin, & Schwarzenau. July 10-31, 1995. For info. write to J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

TRAVEL—Tour Israel and Jordan, Feb. 9-20; Eastern Europe (Bulgaria, Romania, Hungary, Slovakia, Czech Republic, Poland, and Berlin, Germany), May 8-27, 1995; Scandinavia, July 12-27, 1995; Great Britain (England, Wales, Scotland), Aug. 8-25, 1995; Alpine Tour (Germany, Austria, Switzerland), Sept. 21-Oct. 6, 1995. For further info. contact: Gateway Travel Center Inc., 606 Mifflin Street, Huntingdon, PA 16652-0595. Tel. (800) 322-5080.

TRAVEL—"Highlights of Scandinavia" tour. Visit Denmark, Norway, Sweden; mini-cruise across North Sea. See "Little Mermaid" in Copenhagen's harbor. Visit Edward Grieg's home in Bergen, Norway. July 19-Aug. 6, 1995 (19 days). $2379 from New York (JFK). For info. write Wendell and Joan Bohrer, 8520 Royal Meadow Dr., Indianapolis, IN 46217. Tel. (317) 882-5067.

TRAVEL—China; May 16 to June 10, 1995. Cost; $4,775, incl. all expenses leaving from & returning to Chicago. Visit former Brethren mission area Shanxi, other churches, seminaries, & friends. Tourist attractions in Beijing, Xian, Nanjing, Shanghai, & Guilin; exit thru Hong Kong. Host; Wendell Flory, 319 N. First St. #201, Bridgewater, VA 22812. Tel. (703) 828-4182.

WANTED—Church planters. Creation of new Church of the Brethren fellowship in Research Triangle of North Carolina (near Raleigh) is being explored by Virlina District Extension Committee. Commitee is soliciting names of Brethren & interested persons in that area. If you or someone you know is interested, contact Darla Kay & Duane Deardorff at (919) 851-2626, or Dave & Lynette Minnich at (919) 682-9253.

WANTED—Volunteer camp managers. Camp Ithiel, Orlando (Fla.) seeks volunteer couple to assist camp director with management of year-round outdoor ministry program. Responsibilities vary from office work to food service to general maintenance. Stipend and housing in furnished cottage (kitchen & laundry provided). Three Church of the Brethren congregations within 20 min. Come try the Florida setting. For information contact Mike Neff, Camp Ithiel, P.O. Box 165, Gotha, FL 34734. Tel. (407) 293-3481.

Turning Points

New Members

Annville, Atl. N.E.: Shon Berry; Sambo Bun; Daniel Figueroa; Michelle Finkle; Nicole Gingrich; Jessica Graves; David, Richard, Timothy & Linda Light; Luke Snyder; Brad Wampler; Nathan Wentling

Antelope Valley, S. Plains, Carey & James Evans

Arcadia, S/C Ind.: Robin Hildebrand

Bachelor Run, S/C Ind.: Scott & Lynda Jordan

Beech Run, M. Pa.: Tambra Dell; Carol & John Harkleroad; Jessica Rowe; Russell Streightiff; Andrew, Catharine, Otto & Joanne Krugh

Chiques, Atl. N.E.: Marilyn Fitzkee, Jan Ginder, Randy & Kiersten Hoffman, Richard Keller, Paul Shaffer

Deepwater, Mo./Ark.: Ermal & Rick Miller, Keith Abney

Duncan's Chapel, Virlina: Daniel & Sarah Akers, Shelby & Ellis Dulaney, Robert Turman

East Chippewa, N. Ohio: Annette Hochstetler, Melissa Horst, Angela Kauffman, Leslie Lake, Marianne & Krista Lance, Randall & Maxine Lehman

Elizabethtown, Atl. N.E.: David & Kathy Merkt

Happy Corner, S. Ohio: Heather Collinsworth

Huntsdale, S. Pa.: Judy Beck; Jane Brough; Jan, Jeremy & Stephen Custer; Donald & Sara Long; Marion Miller, Sharon Swank; Gloria Williamson

Keyser, W. Marva: Morgan Clay, Aubrey Dantzic, Katie Leatherman, Leona Liller, Lois Miller, Jonah & Stacy Reed, Amie Rotruck, Jeff & Mary Shaw, Heather Smith

Lampeter, Atl. N.E.: Geraldine Emmert, Walter and Martha Helsel, Kimberly Merritt

Lititz, Atl. N.E.: Charlene Blough, Ruth Herr, Susan Hiester, Kevin & Tracy Sadd, Scott & Kathy Stauffer, Daniel Toews

Live Oak, Pac. S.W.: Mildred Border, Harold & Emily Larson, John & Donna McAvoy, Irven & Pattie Stern, Dick & Elna Sutter

Maple Grove, N. Ohio: Barbara, Jason & Tracey Bright, Scott Freer, Virginia & Will Moherman, Angela Way, Helen & Richard Wesner

Maple Spring, W. Pa.: Amy Croyle; Neil & Karen Harvey; Calvin Hearn; Courtney Hubbard; Jed Marion; Florence Martin; Florence Schillinger; Mike, Chris & David Wolk

McPherson, W. Plains: Kristin Grimes, Ines Heuser, Brian & Carla Koehn, Gladys & Kurtis Naylor, Bernadine Ohmart, Karen Walton

Meadow Branch, Mid-Atl.: Steve Barnold, Joshua Eaton

Middle Creek, Atl. N.E.: Chris Burkey, Dennis Hosler, Ray Nolt, Rhonda Schnupp, Danielle Ulrich

Moscow, Shen.: Pat Hunter, Craig Michael

North Liberty, N. Ind.: Jessica Garcia, Emily & Marcus Houser, Kristi Summers

Paradise, Pac. S.W.: Garth & Olivia Pollart, David & Laura McCann

Shiloh, W. Marva: Robert Back, Melissa Brady

South Waterloo, M. Plains: Rosalea Grove

Springfield, S. Ohio: Cora & Philip Morrow

Sugar Ridge, Mich.: Marge Cheladyn, Sandra Durfee, Rhea Eikenberry, Phyllis Lessnick, Joyce & Jim Rupert

Williamsburg, M. Pa.: Christy Hetrick, Travis McCall, Kristina Over, Jeremy Shock

Woodbury, M. Pa.: Ashley Appleton, Allen & Jannette Jarrett, Ryan Keller, Mark Sell

Worthington, N. Plains: Conrad Douglas

Wedding Anniversaries

Baker, Emerson and Ruth, Greenville, Ohio, 60

Bomberger, Harold & Betty, Palmyra, Pa., 50

Caldwell, Charles and Christine, Roanoke, Va., 50

Carey, Stanley and Dorothy, Uniontown, Pa., 60

Davisson, Glen and Jean, Modesto, Calif., 50

Deardorff, Everett and Helen, Hartville, Ohio, 60

Forney, Paul and Mary, Palmyra, Pa., 65

Fryman, Darrell and Betty, Greenville, Ohio, 50

Grogan, Herman and Eva, Kansas City, Kan., 70

Heaston, Gordon and Emma, Modesto, Calif., 60

Holderread, Arno and Alice, N. Canton, Ohio, 50

Hornish, Richard and Genevieve, Defiance, Ohio, 50

Jones, Kermit and Druscilla, Windber, Pa., 50

Kruger, David and Naomi, Annville, Pa., 50

McKinnon, Neil & Marie, Paradise, Calif., 60

Moore, Edwin and Ethel, Uniontown, Pa., 55

Noonkester, Earl and Stella, Danville, Va., 75

Shamberger, Kenneth and Marguerite, Wenatchee, Wash., 50

Warner, Sam and Lois, Seven Valleys, Pa., 50

Young, Alvin and Dorothy, Hartville, Ohio, 55

212th BVS Orientation Unit

(Orientation completed October 15 in Chicago, Ill.)

Anderson, Wendy, Carbondale, Colo.; to Pesticide Action Network, San Francisco, Calif.

Andre, Paul, Roseville, Minn., to be placed

Anton, Spiridon, Niles, Ill.; to Cafe 458, Decatur, Ga.

Barr, John, Bridgewater, Va.; to Trees for Life, Wichita, Kan.

Bischoff, Michael, St. Joseph, Mo.; to Friends for a Non-violent World, Minneapolis, Minn.

Bowman, Stephen, Rocky Mount, Va.; to Wenatchee Church of Brethren, Wenatchee, Wash.

Chupp, Krystal, Chicago, Ill.; to Christian Peacemaker Teams, Chicago, Ill.

Clark, Laura, Ashland, Ohio; to Camp Courageous, Monticello, Iowa

Fischer, Delia, Erlangen, Germany; to Camp Courageous, Monticello, Iowa

Graver, Molly, Overland Park, Kan.; to San Salvador, El Salvador

Grochowina, Christina, Hanau, Germany; to Tri City Homeless Coalition, Fremont, Calif.

Grubb, Michael, Elizabethtown, Pa.; to Brethren Woods, Keezletown, Va.

Gruner, Inez, Ladenburg, Germany; to Camp Courageous, Monticello, Iowa

Heckman, Demetra, Richmond, Va.; to On Earth Peace Assembly, New Windsor, Md.

Koppenhoefer, Christa, Portland, Pa.; to Casa del Pueblo, Washington, D.C.

Landwehr, Melanie, Cloverdale, Ohio; to Camp Inspiration Hills, Burbank, Ohio

Laszakovits, Gregory, Tempe, Ariz.; to Youth & Young Adult Ministries, Elgin, Ill.

Long, Gail, Hummelstown, Pa.; to Peace Movement of Vojvodina, Novi Sad, Yugoslavia

Peschke, Charlotte, Neuendettelsau, Germany; to Friendship Day Care, Hutchinson, Kan.

Plantico, Lisa, Portland, Ore.; to Safeplace Women's Shelter, Olympia, Wash.

Schrock, Jon, Elgin, Ill.; to be placed

Tershak, Suzanne, State College, Pa.; to Capital Area Food Bank, Washington, D.C.

Vining, Peggy, Goldsboro, N.C.; to Community Mediation Center, Harrisonburg, Va.

Wiens, Shannon, Santa Maria, Calif.; to Inspiration Cafe, Chicago, Ill.

Deaths

Baker, Orpha, 90, Martinsburg, Pa., Sept. 8, 1994

Beaumont, Esther, 89, Waterloo, Iowa, July 29, 1994

Becker, George, 57, Hanover, Pa., Oct. 5, 1994

Blickenstaff, Margaret, 86, La Verne, Calif., Sept. 7, 1994

Bollinger, Ira, 87, Ephrata, Pa., Sept. 30, 1994

Bolyard, Jacklyn, 63, Moatsville, W.Va., Jan. 16, 1994

Booth, Ruth, 98, Wenatchee, Wash., July 1, 1994.

Bowman, Harold, 54, Cleveland, Ohio, Sept. 14, 1994

Bretz, Martha, 82, Harrisburg, Pa., July 5, 1994

Brown, Joe, 80, Waterloo, Iowa, Sept. 9, 1994

Brubaker, Daniel, 81, Neffsville, Pa., Sept. 26, 1994

Claar, Jesse, 61, Harrisonville, Pa., Sept. 13, 1994

Crowe, Florence, 93, New Lebanon, Ohio, June 24, 1994

Decker, Charlie, 80, Buena Vista, Va., Oct. 9, 1994

Detrow, Everett, 81, Smithsburg, Pa., Sept. 27, 1994

Dupras, Iva, 86, Live Oak, Calif., May 20, 1994

Eckblad, Florence, 98, San Dimas, Calif., Sept. 6, 1994

Frederick, Harvey, 104, Nappanee, Ind., Aug. 16, 1994

Garber, Edith, 90, Kettering, Ohio, Aug. 11, 1994

Gardner, Bernard, 55, Hanover, Pa., Sept. 20, 1994

Geeting, Estella, Greenville, Ohio, January 31, 1994

Graybill, Bernice, 90, Wenatchee, Wash., Aug. 30, 1994

Hess, Robert, 75, Manheim, Pa., Aug. 28, 1994

Hoover, Edith, 77, Vandalia, Ohio, Oct. 6, 1994

Jones, Harold, 69, Waynesboro, Pa., Oct. 1, 1994

Kauffman, Rudolph, 91, Waynesboro, Pa., Oct. 10, 1994

Kessler, Clara, 81, Falls Church, Va., Sept. 5, 1994

Kimble, Anna, Wenatchee, Wash., June 18, 1994

Kline, Earl, 93, Hagerstown, Md., Sept. 12, 1994

Kreiser, Marie, 81, Lebanon, Pa., Sept. 13, 1994

Lake, Mildred, 79, Uniontown, Pa., June 28, 1994

Laugerman, Lloyd, 77, York, Pa., Sept. 17, 1994

Lechlitner, Evelyn, 62, Goshen, Ind., Sept. 21, 1994

Leininger, Warren, 88, Neffsville, Pa., Aug. 11, 1994

Lorenz, Naomi, 75, Kokomo, Ind., May 3, 1994

Maarschalk, Johnny, 74, Louisville, Ohio, Sept. 8, 1994

McCornick, Marjorie, 74, Buena Vista, Va., Oct. 9, 1994

Meeker, Roscoe, 88, Nixa, Mo., February 21, 1994

Metzler, Howard, 80, Lititz, Pa., Sept. 26, 1994

Miller, Kent, 42, Brandon, Iowa, Aug. 24, 1994

Miller, Leander, 69, York Township, Pa., Aug. 24, 1994

Miller, Meda, 98, Dayton, Ohio, Sept. 17, 1994

Moore, Harry, Cincinatti, Ohio, March 15, 1994

Mort, James, Harrisburg, Pa., July 30, 1994

Moyers, Vincent, 80, Mathias, W.Va., June 2, 1994

Nissley, Roy, 91, Manheim, Pa., July 22, 1994

Noll, Adam, 77, Reamstown, Pa. Sept. 30, 1994

Noonkester, Earl, 95, Danville, Va., Sept. 19, 1994

Orr, Lona, 93, Delphi, Ind., April 9, 1994

Overly, Clyde, 88, Tipton, Ind., Aug. 25, 1994

Overly, Ruth, 74, Atwater, Ohio June 22, 1994

Painter, John, 78, Luray, Va., May 31, 1994

Parrett, Eva, 96, Lancaster, Pa., April 6, 1994

Payne, Ethel, 92, Palmyra, Pa., Aug. 7, 1994

Payne, Jack, 71, Bringhurst, Ind Aug. 18, 1994

Peffer, June, 84, Johnstown, Pa. Oct. 19, 1994

Perez, Robert, 71, Parsons, Kan June 15, 1994

Poling, Arthur, 97, Moatsville, W.Va., July 13, 1994

Powell, Esther, 68, Rossville, Ind., Aug. 6, 1994

Reber, Ruth, 68, Myerstown, Pa June 12, 1994

Rebok, Helen, 79, Waynesboro, Pa., Aug. 18, 1994

Rebuck, Glenn, 81, Greencastle Pa., Aug. 26, 1994

Rhan, Almena, 87, Harleysville. Pa., July 31, 1994

Rhoades, Evelyn, 97, Wenatchee. Wash., Aug. 22, 1994

Rice, Jeanette, 66, Thurmont, Md., Sept. 30, 1994

Richards, Everett, 84, Brroksville, Ohio, Aug. 22, 1994

Ripple, Mary, 81, Windber, Pa., April 26, 1994

Ritchey, Iva, 92, New Enterpris Pa., May 27, 1994

Ritchie, Henrietta, 79, Broadwa Va., June 5, 1994

Royer, Cecil, 89, Astoria, Ill., July 5, 1994

Ruby, Bertha, 99, Bloomington, Ill., Sept. 3, 1994

Sanborn, Irma, 86, Savoy, Ill., July 23, 1994

Schieber, Raymond, 76, North Liberty, Ind., Sept. 13, 1994

Showalter, Bertha, Bridgewater Va., Aug. 10, 1994

Shull, Lloyd, 74, Bridgewater, Va., May 29, 1994

Singer, Amy, 87, Frederick, Md Sept. 19, 1994

Smith, Fred, 82, Luray, Va., Jun 18, 1994

Smith, Marlin, 52, Lebanon, Pa. May 17, 1994

Snider, Martha K., 76, Elgin, Ill July 24, 1994

Studebaker, Dale, 81, Englewood, Ohio, June 11, 1994

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Will you buy a field this Christmas?

As I was casting about for editorial inspiration, I kept returning to Pat Helman's Christmas poetry on pages 12-13 of this issue. In fact, I suggest those pages as alternative reading to *this* page.

One definition of poetry is "thoughts expressed in a beautiful way." "Looking Toward Christmas" fits that definition well. Images of a bright vision, of hearts illuminated with love, of hearts touched by star-fire, of light in the deep woods: These are offered by a gifted poet to those of us who may feel we are walking in darkness this Christmas.

I have a story that I have told before in an editorial, and used more than once in a sermon. Trusting in the principle that a good story gains luster by much use, I offer again what I call my "Robert Bruce" story: Once in Nigeria, on a camping trip, I was caught in a bush fire. I found refuge on a sandbar while a veritable firestorm broke around me. When it was over, silence reigned over the blackened river valley. There wasn't a green leaf in sight—just smoke curls, ashes, soot, rocks, bare soil, and shorn trees.

When the heat had dissipated, I took a walk to survey the sadly transformed world. And there amid what looked like the end of creation, I beheld a wondrous sight: Across the space between two blackened tree limbs, a tiny spider was serenely weaving a silvery gossamer web!

I wondered what cleft in the rock had saved this little creature from the fury of the holocaust. What proportions did that raging fire take in that spider's microscopic eyes? The fire surely ought to have signaled the end of the world for the spider. Yet, here an hour later, it was weaving a new web, apparently confident in a divine promise of renewed and continuing life.

At the NOAC II gathering reported in this issue (page 15), I was blessed to hear again a favorite professor from my seminary days teach about a favorite Old Testament prophet of mine, Jeremiah. I was led to read again the marvelous story of the prophet of gloom and doom who was challenged by a God who so loved his wayward people that he held out to them a promise of covenant renewal even when their world seemed to be dying. As I read the story again, my little spider and its web came back to mind.

Jeremiah lived in the time when the Chaldean army was about to destroy the kingdom of Judah and take its people into captivity in Babylon. Jeremiah saw the situation as hopeless. The people of Judah had turned their back on God and were sinning left and right. Jeremiah couldn't talk them or scare them into mending their ways. And the Chaldean army literally was at the gates of Jerusalem. It looked like a lost cause, and Jeremiah was prophesying doom.

Then God did something that seemed crazy to Jeremiah. With Jerusalem about to be destroyed, God said to Jeremiah, "Hush the gloom and doom bit, and go buy a field."

Jeremiah said, "*What?* That's the dumbest thing I ever heard!"

Ignoring the outburst, God went on, "And be sure you get a sealed deed of purchase for the field. You're going to need it. Have the deed witnessed and put it in a safe place."

And Jeremiah asked, "Why? The king of Babylon is beating down the gates of the city this very minute. There's no future here. And you want me to go out and buy a *field*?"

Then God got testy. He drew himself up and said to Jeremiah, "Now therefore thus says the Lord, the God of Israel, concerning this city of which you say, 'It is being given into the hand of the king of Babylon by the sword, by famine, and by pestilence': See, I am going to gather them from all the lands to which I drove them in my anger and my wrath and in great indignation; I will bring them back to this place, and I will settle them in safety. They shall be my people, and I will be their God. I will give them one heart and one way, that they may fear me for all time, for their own good and the good of their children after them. I will make an everlasting covenant with them, never to draw back from doing good to them; and I will put the fear of me in their hearts, so that they may not turn from me. I will rejoice in doing good to them, and I will plant them in this land in faithfulness, with all my heart and all my soul (Jer. 32: 36-41).

"The days are surely coming . . . when I will fulfill the promise I made to the house of Israel and the house of Judah. In those days and at that time I will cause a righteous Branch to spring up for David; and he shall execute justice and righteousness in the land" (Jer. 33: 14-15).

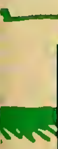
And Jeremiah said, "*Oh!*" And he rushed out and bought a field.

We, today, still worry and fret and despair like Jeremiah. Does God have fields for *us* to buy? A wonderful thing about Christmas is that, gloomy as we may be by year's end, a light always shines in our darkness. It is a light not of holiday glitter, but a light renewed as we read again the reassuring words of Isaiah, of Jeremiah, and of Luke.

To borrow from poet Helman, may that light be as "a bright vision of Peace and Goodwill, illuminating our hearts with love." Come, Lord Jesus.—K.T.

1995
NATIONAL
WORK
CAMPS

Beyond the Edge



CLAIM THE CALL

A Call to Action

James 2:14-18

What good is it my brothers if a man claims to have faith but has no deeds? ...

The theme for the 1994 National Youth Conference was "Come to the Edge, Claim the Call." This theme challenged us to have faith in God to push ourselves to our perceived limits and then be challenged to go one step further. It also calls us to claim the call that has been placed upon our lives to follow Jesus.

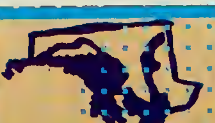
But are you ready to be challenged to go Beyond the Edge? Where is Beyond the Edge? Beyond the Edge is putting your faith into action and putting deeds alongside faith. Beyond the Edge is reaching out to people in need,and stepping out in faith to not only claim, but fulfill Christ's call to serve. These are all things that the writer James calls us to do. We stepped to the edge in Colorado. Now go beyond the edge to serve others at a workcamp. Do you have what it takes? Of course you do! Martin Luther King, Jr. once said, "Everyone can be great because everyone can serve." Fulfill your call at a 1995 workcamp. Sign up for one of these exciting workcamps and experience life beyond the edge!

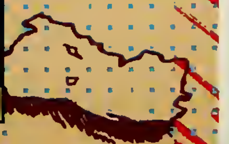
YOUNG ADULT	
☐ Belfast, Ireland	June 1-11
☐ EL Salvador	June 3-13
SENIOR HIGH	
☐ Brooklyn, New York	June 18-25
☐ Camp Colorado	June 19-25
☐ St. Croix, Virgin Islands	June 19-25
☐ Westernport, MD	July 3-9
☐ Tidewater Virginia	July 10-16
☐ Lybrook, New Mexico	July 17-23
☐ Chicago, Illinois	July 17-23
☐ Castaner, Puerto Rico	July 24-30
☐ Orlando, Florida	July 31/Aug 6
☐ Heifer Project, Arkansas	Aug. 7-13
☐ Putney, Vermont	Aug. 7-13
JUNIOR HIGH	
☐ Tidewater Virginia	July 5-9
☐ New Windsor, MD	July 10-14
☐ Richmond, VA	July 26-30
☐ Harrisburg, PA	Aug. 2-6
☐ Dayton, Ohio	Aug. 9-13

For more workcamp information and registration forms call Wendi Hutchinson or Greg Laszakovits, at (800) 323-8039 or write to:

Youth & Young Adult Ministries Office
Attention: 1995 Workcamp Coordinators
1451 Dundee Ave.,
Elgin, IL 60120.

Registration deadline is May 1, 1995.





HUNGER

As Russia experiences drastic social change, the challenge is to supplant emergency food assistance with long-range agricultural development. The Church of the Brethren is overseeing four such projects, at Smolensk, the Wilderness of Anosini, Novosibirsk in Siberia, and Ryazan.

HECTARES

Thousands of hectares of tillable land, forest, and meadow have been returned by the government to monastic communities and parishes, Orthodox and Baptist, for redevelopment. The goal eventually is to revitalize the surrounding farm commmunities and sponsoring churches.

HAY

Development funds from the US and Europe are used to grow hay and grain, cultivate vegetables, acquire drying and preserving equipment, renovate neglected buildings, expand storage facilities, and purchase modern farm machinery. Demonstration plots and farms are being established.

& HERDS

The Russian agricultural projects are establishing dairy herd breeding and improvement programs. One project is distributing animals to churches and individual farms. Another is exploring beef production, all in an effort to return the communities to sustainable food productivity.

The Russia agricultural work is a $750,000 program of Church World Service, National Council of Churches, and the Russian Orthodox and Baptist churches in Russia. H. Lamar Gibble is staff overseer for the four projects, to which the Church of the Brethren has contributed $70,000.

GLOBAL FOOD CRISIS FUND